

Primitive Christianity Reviv'd.
VOLUME II.

THE
CONSTITUTIONS
OF THE
Holy APOSTLES,
BY
C L E M E N T;
IN
Greek and English;
WITH THE
Various Readings from all the *Manuscripts*.

Publish'd by WILLIAM WHISTON. M.A

Καὶ ἰδοὺ ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ. καὶ ὡραία
καὶ ἡλιώδης. καὶ ἡ ἀρχαὶ αὐτῆς ἐν τῷ ναῷ αὐτῆς.
Apoc. xi. 19.

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TO THE
Most Excellent Majesty
OF
A N N E,
QUEEN of

Great-Britain, France, and Ireland,
THE

Victorious CONQUEROR of the Grand
Oppressor; The Great SUPPORTER
of the Protestant Religion; and, The
Shining ORNAMENT of the Church
of *England*;

This **Catholick Doctrine**, and these
CONSTITUTIONS of the *Holy Apostles*,
the Unerring Rule of that Christian Faith,
whereof Her Majesty is the Glorious
DEFENDER, are most Humbly De-
dicated by

Her Majesty's Most Obedient
AND

Dutiful Subject and Servant,

The EDITOR

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ΑΤΑΛΑΦΕΡ ΤΗΤΗΝΟ

ΚΕΦΑΛΑΙΑ

τὸ πρῶτον βιβλίον τῆς ἑξαπαγῶν ἀποστολικῶν.

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β'. Ὅτιον εὖ χρὴ ἑπίσκοπον, καὶ τὸν λοιπὸν κληρικόν.

γ'. Τίνα χρὴ δοκιμαζεσθαι ἑπίσκοπον, πρὸς ἐκείνου.

δ'. Ὅτι οὐχ ἐν παντί χρὴ δίδωμι ἐλεησίναι, ἀλλ' ἐὰν ᾖ ἐν καὶ ἡμετέρῳ, περιεχόμενον, καὶ ὅτι καταργῇ, μεθύσῃ, ἀργῇ, καὶ ματαιοδιδῇ χρὴ.

ε'. Ὅτι χρὴ ἀπορροπῆσαι τὸν ἐν ᾧ ἐπίσκοπος ἐν τῷ κείνῳ, καὶ τὸ ἴδιον μίσειν, καὶ τὸ δαίτῳ συνιστάμενον.

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η'. Περὶ σκωραλισμοῦ, καὶ ἐλεγχμῶν.

θ'. Ὅτι ἀδικοδοκῆτοι εἶναι χρὴ ἑπίσκοπον.

ι'. Ὅτι ὁ ἐπίσκοπος ἀκεῖται ἐκείνῳ τῷ ἡμαρτανότῳ, ὡσαύτως ἡντιμῶς.

ια'. Ὅπως χρὴ ἑπίσκοπον κρινεῖν τὸν ἡμαρτανότῳ.

ιβ'. Διδασκαλία, ὅπως χρὴ συγγράμειν πρὸς μετανοήσαντας. ιγ'. 274

13. Ὅτι εὐνοῖαν χρεὶ τῷ
ἀμαρτημάτων τῶν ὀφείλων.

14. Περὶ τῶν λυγρότων μὴ
ἀναδεῖσθαι κατανοῶντα, καὶ ὅτι
διὰ τοῦτο καὶ οὐκ ἐστὶν ἀμαρτω-
λῶν, ὁ συναπαλλάττει αὐτοῦ.
Ὅτι ὁ υἱὸς τοῦ ἄλλου πῶς
ῥῆται ἀλλ' ὁμοῦς ἅπασαν αὐτῶν
λόγον ἀπατάττει.

Ὅτι δὲ τοῖς ἀδυνάτοις πᾶ-
σι τὴν πίστιν ἐκκαθαίρει.
Ὅτι ἡ χρεὶ τῶν ὀφείλων
πᾶσι τοῖς λαοῖς κατανοῶνται.

15. Ὅτι ἡ χρεὶ τῶν ὀφείλων
ποτέ παρέρχεται τὰ ἀμαρτημα-
τα, μήτε περὶ χρεὶν ἢ ἐν τῷ
πῶς ῥῆται.

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αὐτῶν ὁ τῶν ὀφείλων, καὶ ὅπως κα-
τανοῶνται.

17. Ὅτι ἀντιπαραστήσας τῷ
χρεὶ τῶν ὀφείλων, ὡς τύπον
τῶν ἀρχαίων.

18. Ὅτι χρεὶ τῶν ὀφείλων
φροντίζον ὅπως ὁ λαὸς μὴ
πλημμελήσῃ, διὰ τὸ ὅτι αὐτῶν
σκοπὸν.

19. Ὅτι καὶ ὁ ποιμὴν ἀνα-
λῶς φροντίζοντα, καὶ τὰ ὀφεί-
λα, διὰ τὸν πλημμελεῖν, καὶ τὸ
ὀφείλουται μὴ πειθαρχεῖν τῷ
ποιμνί, καὶ ἀρῶνται.

20. Ὅπως χρεὶ τῶν ἀρχα-
ίων πειθαρχεῖν τοῖς ἀρχαι-
οῖς ἐπισκόποις.

21. Ὅτι ἀντιπαραστήσας μόνον
καὶ κρίνειν ποιήσασθαι, καὶ
πᾶσι τοῖς λαοῖς καὶ τῷ μόνον
πᾶσι τοῖς λαοῖς.

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τε καὶ ὁ τότε υἱος Μανασσῆ.

καὶ Πρὸς τοὺς ἐκ κατὰ
προσώπων αἰμαρτάνοντας ἐστὶν
παράδειγμα μὲν.

καὶ Ὅτι Χεῖρεσσι Ἰησοῦς
κύριος παρῆλθε αἰμαρτῶ-
λές σου διὰ μετανοίας.

καὶ Πρὸς ἀπαρχῶν καὶ δε-
ματων, καὶ ὅπως ὁ θεὸς ἐ-
κτίσεν αὐτοὺς, ἢ αὐτὸς μεταλαμ-
βάνειν ἐξ αὐτῶν, ἢ ἐτίθει
διανέμειν.

καὶ ἵς πᾶσι τὸν καὶ
ἀξίαν ἔχοντα τὸν ἐν τῷ κλη-
τῶ τέτακται παρὰ Θεοῦ.

καὶ Ὅτι οὐκ ὀφείλει ἀν-
δραπὼν αὐτῶν ἐπιρρίπτειν
ἀξιώματι πρὶς ἱερατικῶν ὡς
οἱ Κορὴται, ὡς Σαῦλ, αἵ
Ὀζίας.

καὶ Πρὸς δούλους, καὶ ὅπως
χρὴν ἔχασον τάγμα τῶν κλη-
ρῶν καὶ τῶν ἐκκλησιαστικῶν πρὸς
αὐτοὺς.

καὶ Τίς ἡ ἀξία τῶν ἐπισ-
κόπων καὶ τῶν διακόνων.

καὶ Ὅπως χρὴ τοὺς λαοὺς
καὶ παιδαρχεῖν τοὺς διακόνους.

καὶ Ὅτι μὴ χρὴ τὸ δίκαιον
τοῦ αἵματος τῶν ἐπισκόπων πρὸς τὴν
τιμὴν.

καὶ Ὅτι μὴ χρὴ τὸ δίκαιον
τοῦ αἵματος τοῦ ἐπισκόπου
τῶν διακόνων πρὶς ἐπὶ διακόνων
ἀλλ' ὅτι ἐπισκόπος τῶν πρεσβυ-
τέρων.

καὶ Ὅπως χρὴ πρὸς αὐτοὺς
τοὺς ἱερεῖς καὶ τοὺς ἐκκλησιαστικούς
πνευματικούς ὄντας ὡς πατέρας.

καὶ Ὅτι ὅταν αἱ ἐκκλησίαι καὶ
βασιλεῖαι εἰσὶν ἐκκλησίαι οἱ ἱερεῖς
ἀπὸ Θεοῦ.

λδ. Ὅτι ὁ Θεὸς κελεύει
οἱ νόμοι καὶ τὰ ῥησέως
καὶ τὸ ἀγαθόν.

λε. Ὅτι οἱ νόμοι καὶ τὰ ῥησέως
οἱ Θεοὶ κελεύει, καὶ ὅπως αὐ-
τὰ ἐν ταύτῃ διακρίνεται.

λς. Περὶ κατακρίσεων καὶ
συκοφαντησάντων καὶ ὅπως χρὴ
μὴ ἀποκρίσθαι πρὸς αὐτοὺς ὡς ἀπο-
κρίσθαι τὰς καὶ κατὰ ἀλλὰ
μὴ ἀκριβῶς ἐξετάσας.

λη. Ὅτι χρὴ τοὺς ἀμαρτανό-
ντας ἐδικάζοντας ἐξελύκειν,
καὶ τοὺς μετανοούντας ὁρῶν δια-
κρίνειν, καὶ τὸν κυρίως ἐδικάζον-
τα.

λθ. Παραδείγματα ἐν
μετανοίας.

μ. Ὅτι ὁ χρὴ ἐχθροὺς
διακρίνειν ἐν τῇ ἀκρίβει καὶ ἐν
τῇ ἀμαρτανότητι.

μα. Ὅπως οἱ ἀποκρίσθαι
καὶ μετανοούντας, καὶ ὅπως δια-
κρίνειν τοὺς ἀμαρτανόντας,
καὶ πότε ἐκκλησίαν τὴν ἐκκλη-
σίαν.

μβ. Ὅτι χρὴ ἀποκρίσθαι
ἀληθῶς καὶ τὴν κατὰ

μγ. Ὅπως χρὴ τοὺς συ-
κοφαντὰς πμωρεῖν.

μδ. Ὅτι χρὴ τὸ δικαστικόν
ἐκκαλεῖσθαι τὸν βασιλῆα καὶ ἐκκα-
λεῖσθαι καὶ τὸν δικαστικόν τὸν κα-
τὰ τὸν

με. Ὅτι μὴ ἀποκρίσθαι
καὶ ἀποκρίσθαι καὶ δια-
κρίνειν.

μς. Ὅτι ὁ χρὴ τοὺς κατὰ
ἐν τῇ ἀκρίβει διακρίνειν,
καὶ μὴ ἐξ αὐτῶν πρὸς αὐ-
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σοῦς ἁπάντων ποιεῖν τὰς ἐντολὰς.

μῆ. Ὅτι μὴ ἡρεῖται τῶν ἐπὶ πνεύματι κλημένων, ἀλλὰ διαφέρουσιν τὰς ἐντολὰς κατὰ τὴν ἁμαρτίαν.

μθ. Ὅποιός ἐστι ἡρεῖται τὸν κλητὸν καὶ μαρτυροῦν.

ν. Ὅτι ἐὰν τις πᾶσι καὶ ἐν πνεύματι κλητῶν καὶ ἀποστόλων τὸ δεῦτερον.

να. Ὅτι ὁ κλητὸς μονομαρτυροῦν τὰς ἐντολὰς ποιεῖ.

νε. Προσέτιγμα τῶν δικαίων κρίματός ἐστι τὸ ἔχειν δικαιοσύνην καὶ τὰς ἀποστόλων ἀποδείξεις.

νθ. Ὅτι μὴ ἡρεῖται καὶ ἀλλήλων ἔχειν τὸν πνεύμα.

νδ. Ὅτι ἡρεῖται τὸν ἐπισκόπον πᾶσι καὶ ἐν πνεύματι καὶ ἐν ἀγάπῃ διακονεῖν καὶ ἐν τῇ ἀρετῇ.

νε. Ἀπαρίθμησις διαφόρων γεγονότων, καὶ ὅπως ἔζη ἀρχαῖς καὶ ἐκείνῃ ἡμερᾷ ἐκάλουν ὁ Θεὸς εἰς μετανοίαν πάντας.

νς. Ὅτι θέλημα Θεοῦ, ὁ μόνος ἐστὶν τὸν ἀνθρώπου πνεύματι καὶ εὐσεβείᾳ παρακλησῶν καὶ ἐν ἡμερᾷ δυνάμεσι.

νζ. Διατίπῃσι ἐκκλησίαι καὶ κληροὶ καὶ πᾶσι ἐκείνοις ἐπιτελεῖν ἐν τῇ σωματικῇ καὶ πνευματικῇ, ἢ λαοῦ ἐν τῇ σωματικῇ.

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90. *Οπ χρεῖ ἔχουσιν ὁρθεῖ
καὶ ἐκτρέψαι ἀποδιδόν τῷ θεῷ
τὰς σωματικές.

ξ. Παράδειγμα αὐτοῖς ζῆ-
λον ἐκείρον ἢ Ἑλλήνων καὶ
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ἐπὶ καὶ νεῶς καὶ τὰς σωμαγωγ-
γὰς.

ξά. *Οπ ἐχ ὅσον σκελε-
τον τὰ βιωτικὰ ἢ ζοῖαν.

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λήνων ἀσυνήματα ἀπετρέφε-
σθαι χρὴ

ξγ. *Οπ ἀργὸν ἔχει ἔ-
σθαι πνῆσθαι ἢ περὶ ὡς οἱ
θεοὶ Πέτρον ἀλιεῖς. καὶ οἱ
λοιποὶ ἀπόστολοι. οἱ δὲ θεοὶ
Παῦλον καὶ Ἀκύλαν σκηνο-
ποιοῖ. οἱ δὲ θεοὶ Ἰούδα καὶ
βου γῆς ἐργάται.

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XVIII. Of what Character he ought to be who is initiated.

διδάσκων, ἀπειρήτος γὰρ καὶ ποῖαι γυναῖκες ἔπυντο τοῦ κυρίου

ζ' Ὅτι αἱ οἰσιν αἱ ψαλμοῦ

η' Ὅτι ἐὰν τις ἐκ τῶν ἀναξίων λαμβάνῃ τὸ φέρον, ὁ ἵππος αὐτοῦ, ὁ ἄλλος πῶς.

θ' Ὅτι ἐὰν τις ἐκ τῶν ἀναξίων λαμβάνῃ τὸ φέρον, ὁ ἵππος αὐτοῦ, ὁ ἄλλος πῶς.

ι' Ὅτι ἐὰν τις ἐκ τῶν ἀναξίων λαμβάνῃ τὸ φέρον, ὁ ἵππος αὐτοῦ, ὁ ἄλλος πῶς.

ιβ' Ὅτι ἐὰν τις ἐκ τῶν ἀναξίων λαμβάνῃ τὸ φέρον, ὁ ἵππος αὐτοῦ, ὁ ἄλλος πῶς.

ιγ' Ὅτι ἐὰν τις ἐκ τῶν ἀναξίων λαμβάνῃ τὸ φέρον, ὁ ἵππος αὐτοῦ, ὁ ἄλλος πῶς.

ιδ' Ὅτι ἐὰν τις ἐκ τῶν ἀναξίων λαμβάνῃ τὸ φέρον, ὁ ἵππος αὐτοῦ, ὁ ἄλλος πῶς.

ιε' Ὅτι ἐὰν τις ἐκ τῶν ἀναξίων λαμβάνῃ τὸ φέρον, ὁ ἵππος αὐτοῦ, ὁ ἄλλος πῶς.

ις' Ὅτι ἐὰν τις ἐκ τῶν ἀναξίων λαμβάνῃ τὸ φέρον, ὁ ἵππος αὐτοῦ, ὁ ἄλλος πῶς.

ιζ' Ὅτι ἐὰν τις ἐκ τῶν ἀναξίων λαμβάνῃ τὸ φέρον, ὁ ἵππος αὐτοῦ, ὁ ἄλλος πῶς.

ιη' Ὅτι ἐὰν τις ἐκ τῶν ἀναξίων λαμβάνῃ τὸ φέρον, ὁ ἵππος αὐτοῦ, ὁ ἄλλος πῶς.

ιθ' Ὅτι ἐὰν τις ἐκ τῶν ἀναξίων λαμβάνῃ τὸ φέρον, ὁ ἵππος αὐτοῦ, ὁ ἄλλος πῶς.

ια' Ὅτι ἐὰν τις ἐκ τῶν ἀναξίων λαμβάνῃ τὸ φέρον, ὁ ἵππος αὐτοῦ, ὁ ἄλλος πῶς.

18. ΟΙΘ. ἱερέων ὁ
διακόνος.

19. Ὅτι ἐὰν πέντε ἢ ἑξήκοντα ἱερεῖς χειροτονή-
σονται ὑπὸ ἑνὸς ἐπίσκοπου, ἀλλ' ἢ ὑπὸ
ἐνὸς ἐπίσκοπου ὁ.

ΚΕΦΑΛΑΙΑ

τῆς πνευματικῆς βιβλίου.

1. Ὅπως καὶ τὸ ἱερεῖον
πν. ὁρνεῖται τὸ ὁρ-
φάνον.

2. Τίνας ὑποτάσσονται ἐπι-
σκοποῖς, καὶ τὸ κυριακὸν διατα-
γν.

3. Περὶ φιλαργυρίας.
4. Μετὰ τίῳ φόβῳ καὶ ὅτι
κυριακὸν μετέχον συνιστο-
ρεῖται.

5. Τίτων, αἱ καρποφροῖαι
ἐκτετακται, καὶ πῶς αἱ ἐκτετακται.

6. Ὅτι αἱ τὰ ἐξ ἑαυτῶν καρπο-
φροῖαι, ὡς ἐν ὧν τοῖς ταῖς, ἢ μὴ
νοῦν ἐκ ἐξ ἑαυτῶν τοῖς Θεοῦ, ἀλλ' ἐκ
τῶν ἐκτετακται καὶ τῶν αὐτῶν τοῖς
ἐκτετακται.

7. Ὅτι βέλτερον ἐκ κοῦν ἐξ ἑαυ-
τῶν τοῖς καὶ ὅτι, καὶ ὅτι
ἐκτετακται καὶ ὅτι, ἢ πῶς ἐκτετακται
τῶν ἐκτετακται, καὶ πολλὰ καὶ με-
γάλα πνευματικὰ βέλτερον ὅτι ἐκ-
τετακται διαφθερῆναι, ἢ ὅτι ἐκ-
τετακται συνιστορεῖται ἐκτετακται.

8. Ὅτι καὶ πῶς ἐκτετακται
τῶν ἐκτετακται τῶν ἐκτετακται ἐκτετακται
πῶς πῶς πῶς καὶ ὅτι ἐκτετακται
πῶς ὁ σφοδρὸς.

9. Διατάξεις, ἢ ἐκτετακται
τῶν ἐκτετακται, βίβλος ἐκτετακται.

XIX. What are the Characters of
a Deacon.

XX. That a Bishop ought to be or-
dained by Three, or by Two Bishops ;
but not by One. For that would be
invalid.

CONTENTS

of the Fourth Book,

Chap. I. **H**OW the Bishop ought
and II. **H** to provide for the Or-
phans.

III. Who ought to be supported,
according to the Lord's Constitution.

IV. Of the Love of Money.

V. With what Fear Men ought to
partake of the Lord's Oblations.

VI. Whose Oblations are to be re-
ceiv'd, and whose not to be receiv'd.

VII. That the Oblations of the un-
worthy, while they are such, do not
only not propitiate God, but on the
contrary, provoke him to indignation.

VIII. That 'tis better to afford
tho' it be inconsiderable and few Con-
tributions, to the Widows from our
own Labours, than those which are
many and large, receiv'd from the
Ungodly. For 'tis better to perish by
Famine, than to receive an Oblation
from the Ungodly.

IX. That the People ought to be
exhorted by the Priest to do good to
the Needy, as says Solomon the Wise.

X. A Constitution, that if any one
of the ungodly by force will cast
Money

Money to the Priests, they spend it in Wood and Coals, but not in Food.

XI. Of Parents and Children.

XII. Of Servants and Masters.

XIII. In what Things we ought to be subject to the Rulers of this World.

XIV. Of Virgins.

CONTENTS

of the Fifth Book.

Chap. I. **T**HAT it is reasonable for the Faithful to supply the Wants of those who are afflicted for the sake of Christ by the Unbelievers; according to the Constitution of the Lord.

II. That we are to avoid Conversation with false Brethren, when they continue in their Naughtiness.

III. That we ought to afford an helping Hand to such as are spoil'd for the sake of Christ; altho we should incur Danger ourselves.

IV. That 'tis an horrible and destructive thing to deny Christ.

V. That we ought to imitate Christ in Suffering, and with Zeal to follow his Patience.

VI. That a Believer ought neither rashly to run into Danger, through Security; nor to be over-timorous, through Pusillanimity. But to fly away for Fear; yet that if he does fall into the Enemy's Hand, to strive ear-

ζήματα τοῖς ἱερεσιν, οὐ
εὐλα καὶ ἀνθεσκάδα ἀναλώ-
ουσι ταῦτα, ἀλλὰ μὴ εἰς δι-
δοῦναι.

α' Περὶ γονέων, καὶ πα-
τρῶν.

β' Περὶ οἰκιστῶν, καὶ
δουλοῦ.

γ' Ἐν ᾧ πᾶσι κατασκευάζει
χρὴ τοῖς κοσμητοῖς ἀρχουσιν.

δ' Περὶ παρθένων.

ΚΕΦΑΛΑΙΑ

τῆς πέμπτης βιβλίου.

α' **Ο**ΤΙ τοῖς διὰ Χριστοῦ
ἀποκλεισμένοις παρὰ
ἀπίστον, διδόναι τοῖς πτωχοῖς τοῖς
ἐκ τῆς ἀπιστίας, καὶ ὅτι
καὶ οὐκ ἀποκλείεται.

β' Ὅτι οὐκ ἀποκλείεται ὁ πτωχὸς
καὶ ὁ ἀπίστος ἀπὸ τῆς κοινωνίας,
ὅταν ἐπιμελήσῃ τῇ σωτηρίᾳ.

γ' Ὅτι τοῖς διὰ Χριστοῦ
πορευομένοις χρὴ βοηθεῖν,
καὶ κινδυνεύειν παρὰ

δ' Ὅτι οὐκ ἀποκλείεται ὁ ἀπίστος
καὶ ὁ πτωχὸς ἀπὸ τῆς κοινωνίας.

ε' Ὅτι οὐκ ἀποκλείεται ὁ πτωχὸς
καὶ ὁ ἀπίστος ἀπὸ τῆς κοινωνίας,
καὶ ὁ πτωχὸς καὶ ὁ ἀπίστος ἀπὸ τῆς
κοινωνίας.

στ' Ὅτι χρὴ τὸν πτωχὸν μὴ
ἐκ τῆς ἀπιστίας εἰς τὴν ἀπιστίαν
μεταστῆναι, ἀλλὰ καὶ εἰς τὴν ἀπιστίαν
μεταστῆναι, καὶ ἐκ τῆς ἀπιστίας
εἰς τὴν ἀπιστίαν.

ζ' Περὶ

Ζ. Περὶ ἀναστάσεως ἀπο-
 λύσεως διαφέρει οὗτις Σι-
 βύλλης καὶ π. οἱ στοιχοὶ
 οὗτις τὸ φάσμα τὸ ὄρα.

ή. Παρὶ Ἰακώβου τῆ ἀδελ-
φῆ τῆ κυρίας, καὶ Σπυρίδων τῆ
προσημασίτου

3'. Περὶ τῶν μαρτύρων.

ἰ. Ἡμεῖς ἐξορίσμε, ἔπ
 δε φάσιν μακρολίας, αἰ-
 χρολίας, ἀτραπιλίας, μί-
 σην, ἰαγνίαν, θρύψιν

14. Παρεμύνηται, παρ' ἑαυ-
του φώγειν ὡς ἐνὶ βλαβερύτῃ
τὸ μυστ.

16. Ὅτι μὴ χαθήκη ὧν ἡ
ἐθνικὴν ἢ πορνεικὴν ἔστιν. ἔτι
ἐπὶ μνηστῆσι δίδουσι αἰσβῆς καὶ
ῥυτί. καὶ τὸ αὐτὸ οὐκ ἐπὶ γυναιξὶ
ἐχθρόν. 20. Ὅτι καὶ ἡ δόξα

19. Κατάλογος τῶν τῶν
 πρὸς τοὺς ἑσπέρων, αἱ δὲ οὐλὰς
 αὐτῶν καὶ πρὸς τὴν ἐκείνων ἐκείνων
 ἐκείνων ἐκείνων

[illegible]

16 Πρεβ. τ. μαρτύρων ἐκ τῶν
 μαρτ. καὶ διὰ τὴν περὶ τῶν
 καὶ ἐκ τῶν μαρτ. ἐκ τῶν
 μαρτ.

15. Ἀπαριθμησας οὖν
 πάντας τοὺς ῥήγαντας καὶ λείποντας
 αὐτοῦ τῶν ὀφειλῶν, οὗτος Ἰουλιανὸς
 ἡγεῖσταις διατάσσας αὐτοὺς ἐν ταῖς
 πόλεσιν ἀποστῆναι αὐτὸν ἐν τῇ
 λείποντι τῇ ὀφείᾳ, καὶ καταγεῖν αὐ-

neftly, upon account of the Crown
that is laid up for him.

VII. Several Demonstrations concerning the Resurrection, concerning the *Sibyl*, and what the *Stocks* lay concerning the Bird call'd the *Phoenix*.

VIII. Concerning James the Brother of the Lord, and Stephen the first Martyr.

IX. Concerning false Martyrs.

-X. A moral Admonition, that we are to abstain from vain Talking, obscene Talking, Jestings, Drunkenness, Lasciviousness and Luxury.

XI. An Admonition, instructing Men to avoid the abominable Sin of Idolatry.

XII. That we ought not to sing an heathen or an obscene Song: nor to swear by an Idol; because tis an impious Thing, and contrary to the Knowledge of God.

XIII. A Catalogue of the Feasts of the Lord which are to be kept, and when each of them ought to be observ'd.

XIV. Concerning the Passion of our Lord; and what was done on each day of his Sufferings. And concerning Judas: and that Judas was not present when the Lord deliver'd the Mysteries to his Disciples.

XV. Of the Great Week; and on what account they enjoyn us to fast on *Wednesday* and *Friday*.

XVI. An Enumeration of the Prophetical Predictions which declare Christ; whose Completion though the Jews saw, yet out of the evil Temper of their Mind they did not believe

denn'd

demn'd the Lord of Glory to the Cross.

XVII. How the Passover ought to be celebrated.

XVIII. A Constitution concerning the great Passover Week.

XIX. Concerning the Watching all the Nights of the Great Sabbath, and concerning the day of the Resurrection.

XX. A Prophetick Prediction concerning Christ Jesus.

CONTENTS ΚΕΦΑΛΑΙΑ

of the Sixth Book.

Chap. I. **W**H O they were that ventur'd to make Schisms, and did not escape Punishment.

II. That 'tis not lawful to rise up either against the Kingly or the Priestly Office.

III. Concerning the Vertue of *Moses*, and the incredulity of the *Jewish* Nation, and what wonderful Works God did among them.

IV. That he makes Schism not who seperates himself from the Wicked, but who departs from the Godly.

V. Upon what account *Israel* falsely so named is rejected by God, demonstrated from the prophetick Predictions.

VI. That even among the Jews, there arose the Doctrine of several Heresies, hateful to God.

VII. Whence the Heresies sprang,

πικρύναν τὸ τὸ δόξης κυρίου.

1. Ὅπως ἐφ' ἡμῶν ἡμεῖς
πικρύναν

2. διὰ τὰς ἐν τῇ πόλει
ἐν τῇ πόλει ἐν τῇ πόλει.

3. Περὶ τῆς πόλεως
ἐν τῇ πόλει ἐν τῇ πόλει.

4. Περὶ τῆς πόλεως
ἐν τῇ πόλει ἐν τῇ πόλει.

τὸ ἕκτον βιβλίον.

1. Τίς ἡ φύσις τῆς πόλεως
πολεμικαί, ἡ δὲ
φυγὴν τὴν πικρύναν.

2. Ὅτι ἐπὶ βασιλείᾳ ἐπὶ
ἐν τῇ πόλει ἐν τῇ πόλει.

3. Περὶ τῆς πόλεως ἀρε-
τῆς, καὶ ἀπορίας τῆς πόλεως ἐν
τῇ πόλει, καὶ ἀπὸ Θεοῦ ἐν τῇ πόλει.
ἐν τῇ πόλει ἐν τῇ πόλει.

4. Ὅτι ἐν τῇ πόλει ἐν τῇ πόλει
ἐν τῇ πόλει ἐν τῇ πόλει.

5. Τίς ἡ φύσις τῆς πόλεως
ἐν τῇ πόλει ἐν τῇ πόλει.

6. Ὅτι ἐν τῇ πόλει ἐν τῇ πόλει
ἐν τῇ πόλει ἐν τῇ πόλει.

7. Ὅτι ἐν τῇ πόλει ἐν τῇ πόλει
ἐν τῇ πόλει ἐν τῇ πόλει.

αἰρέσεις, καὶ ὅστις αὐτῶν ἀρχή-
ρος ἢ ἀσκήσιας γίνεται.

η' Τίνες ἢ Σίμωνος ἀσκή-
σιας διὰ λόγου, καὶ οἷον αἰρέ-
σεων κατέστησαν.

θ'. Ὅπως ὁ Σίμων ζητεί-
αις ποτὶ πλῆθος διλήσεις, δι-
χαίς Πέτρου κατεπεχθεὶς ἔ-
χων καὶ τοὺς σωματικὰ τοῦ
πόδατος, καὶ τοὺς ὀφθαλμοὺς τοῦ
παραστάτου.

ι'. Ὅπως αἱ αἰρέσεις καὶ αἱ
ἐκείναι, καὶ αἱ ἐκείναι ἀλλήλους δι-
αφρονίσκωσι.

ια'. Ἐξήγησις ἀποστολικῆς
κηρύξεως.

ιβ'. Πρὸς τοὺς ἐμυλογούν-
τας, Ἰουδαῖον ἢ θέλοντας.

ιγ'. Ὅπως καὶ κατέστη-
σαν τὰ αἰρετικῶν.

ιδ'. Τίνες αἱ κηρύξαντες
τὴν καθολικὴν διδασκαλίαν, καὶ
πῶς τὰ δι' αὐτῶν παραστή-
ματα.

ιε'. Ὅτι ὑπεράβηκεν τὴν
χρῆσιν, ὅτι μὴ παρὰ τὸ
πρὸς τὸ ἀσκήσαν βαπτισμα
δοθέν, ὁ οὐκ ἔστι βαπτισμα,
ἀλλὰ μόλυσμα.

ισ'. Περὶ τὸ ψευδὲς κα-
θὼν βιβλίων.

ιζ'. Περὶ κληρικῶν γαμου-
σῶν παραστήματα.

ιη'. Παραίνεσις καλῶς
εἶναι τὸ ἀσκήσαν αἰρετικῶν
κοινωνίαν.

ιθ'. Πρὸς φαυλίζοντας τὸ
νόμον.

κ'. Τίς ὁ εὐσεβὲς νόμος,
καὶ τίς ὁ ἐκείνου, καὶ δι'
ὧν αἰτίας ἐκείνου.

κα'. Ὅτι ὑπὸ χάριτος ἐστὶν
ἐκείνου, ὑπὸ ἀνθρώπου τὸ ὅτι.

and who was the Ring leader of
their Impiety.

VIII. Who were the Successors of
Simons Impiety, and what Heresies
they set up.

IX. How Simon desiring to fly by
some magical Arts, fell down head-
long from on high, at the Prayers of
Peter, and brake his Feet, and Hands,
and Ankle Bones.

X. How the Heresies differ from
each other, and from the Truth.

XI. An Exposition of the Preach-
ing of the Apostles.

XII. For those that confess Christ,
but are desirous to Judaize.

XIII. That we must separate from
Hereticks.

XIV. Who were the Preachers of
the Catholick Doctrine, and which
are the Commandments given by
them.

XV. That we ought not to rebap-
tize; nor to receive that Baptism
which is given by the Wicked: which
is not Baptism, but a Pollution.

XVI. Concerning Books with
false Inscriptions.

XVII. Concerning Clergymens
Precepts about Marriage.

XVIII. An Exhortation com-
manding to avoid the Communion of
the impious Hereticks.

XIX. For those that speak evil of
the Law.

XX. Which is the Law of Na-
ture, and which is that afterwards
introduc'd, and why it was intro-
duc'd?

XXI. That we who believe in
Christ are under Grace, and not un-
(2) der

der the Servitude of that additional Law.

XXII. That the Law for Sacrifices is additional; which Christ, when he came, took away.

XXIII. How Christ became a Fulfiller of the Law; and what parts of it he put a Period to, or changed, or transferred.

XXIV. That it pleased the Lord, that the Law of Righteousness should be demonstrated by the Romans.

XXV. How God on account of their Impiety towards Christ, made the Jews Captives, and plac'd them under Tribute.

XXVI. That we ought to avoid the Hereticks, as the Corrupters of Souls.

XXVII. Of some Jewish and Gentile Observances.

XXVIII. Of the Love of Boys, Adultery, and Fornication.

XXIX. How Wives ought to be subject to their own Husbands; and Husbands ought to love their own Wives.

XXX. That 'tis the Custom of Jews and Gentiles to observe natural Purgations, and to abominate the Remains of the Dead; but that all this is contrary to Christianity.

προσέτατο νόμος ὁ ὡς Χριστὸν
παραδόντες.

κβ'. Ὅτι ἐπέσκητο ὁ ἐ-
πὶ θυτῶν νόμος, ἐν περιλή-
ξει τοῦ παραχρῆμα.

κγ'. Πῶς πληρώτης τῶ νό-
μου γέγονεν ὁ Χριστός, καὶ πῶς
τούτῳ ἐπαύσατο, ἢ ἀνῆλλαξεν,
ἢ μετατέθεικεν.

κδ'. Ὅτι καὶ διὰ Ῥωμαίων
ἀποδείκνυσεν ὁ κύριος, ὅτι δι-
καιώσεως νόμον ἐπαύσατο.

κε'. Ὡς Θεὸς ἰουδαίους διὰ
τῶν Χριστὸν ἀσέβειαν, ἀνι-
στασάμενος ποιεῖν αὐτοὺς
φύσιν ἡγεγενησεν.

κς'. Ὅτι καὶ φάσμα τῶν
αἰρεσάμενων, ὡς ἰουδαίων φθορί-
ας.

κζ'. Περὶ παρατηρημάτων
ἰουδαίων καὶ ἑλλήνων

κη'. Περὶ παιδεύσεως,
μοιχείας, καὶ πορνείας.

κθ'. Ὅπως καὶ τὰς γυ-
ναῖδας ἀποτάσσεται τοῖς ἰδι-
οῖς ἀνδράσι, καὶ τοὺς ἀνδράς
ἀγαπᾷ τὰς ἑαυτῶν σαρκάς.

λ'. Ὅτι ἐπὶ ἰουδαίοις τε
καὶ ἑλλήσι, συμπαρατηρεῖται
τὰς φυσικὰς καθαίσεις, καὶ τῶν
πεθνεόντων τὰ λείψανα βδελύ-
σασθαι, Χριστιανῶν δὲ ἀλλό-
τριον.

CONTENTS

ΚΕΦΑΛΑΙΑ

of the Seventh Book.

τὸ ἐξόμοιο βιβλίον.

Chap. I. **T**hat there are two
Ways; the one na-
tural, of life; and the other intro-

α'. Ὅτι δύο οἱ δόξαι εἰσι, μία
τῆ ζωῆς, ἡ φυσικὴ,
καὶ μία τῆ θανάτου, ἡ ἐπείσθη-
σις.

καὶ, ὅτι ἡ μὲν ἐκ Θεοῦ,
ἡ δὲ ἐκ προπῆς καὶ ἐπὶ ἐκείνῳ
τῷ ἀλλοτεῖ.

β'. Ἡδικαίωται οὖν καὶ
εὐαγγέλιον διατάξαι, συμφωνή-
σαι τῇ παλαιᾷ παρακαλῶσαι
τῇ δίκῃ ἐν δίκῃ. ἀπαγορεύει
δὲ, φθόνος, διαφθοράς,
μισήσεως, καὶ πάσης ἀπαγορεύ-
ει πρὸς τὸν Θεόν.

γ'. Ἀπαγορεύεις γυναικας,
πικροκτονίας, ἐμπορίας, ψα-
δομαρτυρίας.

δ'. Ἀπαγορεύεις ἐκκολογι-
ας, μωρολογίας, καὶ ἡθους ἀπο-
λυσιν, ἀργολογίας, ψεύδους, πλε-
ονεξίας, ὑποκρίσεως.

ε'. Ἀπαγορεύεις ἐκκοπήν, ἀ-
ποστασιν, ἀποστασίαν, ἀποστασίαν,
ἀποστασίαν, ἀποστασίαν.

ς'. Περὶ οὐνοσκοπίας καὶ
πασιδίας.

ζ'. Ἀπαγορεύεις γόγγυσ-
μους καὶ αἰδεσθίας, καὶ ὑπερη-
φανίας, καὶ θρασυπνίαν.

η'. Περὶ μακροθυμίας, ἀ-
νεκίας, περὶ τῆς ἀποστασίας,
καὶ τῆς ἀποστασίας.

θ'. Ὅτι καὶ τὸν κατὰ Χρισ-
τὸν διδασκαλὸν γενέων πλε-
ον ἡγεῖται οἱ μὲν καὶ τὸ δὲ
ἴδιον, οἱ δὲ τὸ εἶναι μόνον παρὲν-
χον.

ι'. Ὅτι καὶ μὴ ἀποχρῆναι
τῷ ἀγίῳ, ἀλλ' εἰρημονίαν
μακαρίους, κείνους τε δικαίους,
καὶ μὴ ἀποστασίαν τῶν.

ια'. Περὶ διψόχου, ἡτις
ἐστιν ἀποστασία.

ιβ'. Περὶ ἀποστασίας.

ιγ'. Ὅπως δεῖ προσφέρειν
τοῖς οἰκέταις τοῦ κυρίου,
καὶ ὅπως καὶ ὑποτάσσονται τοῖς
κύρις.

duc'd afterwards of death; and that
the former is from God, and the lat-
ter of Error, from the Snares of the
Adversary.

II. Moral Exhortations of the
Lord's Constitutions agreeing with
the ancient Prohibitions of the divine
Laws. The Prohibition of Anger,
Spite, Corruption, Adultery and
every forbidden Action.

III. The Prohibition of conjuring,
murder of Infants, Perjury and False-
Witness.

IV. The Prohibition of Evil speak-
ing, and Passion, of deceitful Con-
duct, or idle Words, Lies, Cover-
ousness, and Hypocrisy.

V. The Prohibition of Malignity,
Acceptation of Persons, Wrath, Ma-
lice and Envy.

VI. Concerning Augury and In-
chantments.

VII. The Prohibition of murmur-
ing Insolence, Pride and Arrogance.

VIII. Concerning Long-suffering,
Simplicity, Meekness and Patience.

IX. That 'tis our Duty to esteem
our Christian Teachers, above our
Parents: The former being the
means of our well being, the other
only of our Being.

X. That we ought not to divide
our selves from the Saints; but to
make peace between those that quar-
rel, to judge Righteously, and not
to accept Persons,

XI. Concerning him that is double
minded and desponding.

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εργασίας.

ιδ'. Πρεὶ τὸ σευ βασιλεία
καὶ ἐργοντα ὑποταγῆς.

ιζ'. Πρεὶ καθεὶν σωτηρί-
ας τῆς σευδοχρησίων.

ιη'. Ὅτι καὶ ἐκ δαίμωνος καὶ
ἀλλοτεῖς ἐπεισάγουσιν ὁδοὺς,
πίστεως καὶ ἐξουσίας π-
αλίσταται.

ιθ'. Ὅτι καὶ καὶ τὸ δι-
είας ἐκκλίνον δεξιὰ ἢ ἀ-
ριστερά, πνευματικῶς νομιμα-
σται.

κ'. Ὅτι καὶ καὶ φαυλίζον
τὴν τὴν σευδοχρησίων βρωμάτων,
ἀλλ' ἀφαιρέσεις μεταλαμβάν-
ον καὶ τιμωρίας.

κα'. Ὅτι καὶ ὁδῶν τὴν
τὴν ἐκκλίνοντων βρώσων.

κβ'. Διατάξεις κυριεύει,
ὅπως καὶ βασιλεύει, καὶ οὐκ
ἐν τῇ δόξῃ.

κγ'. Ποίας τῆς δόξης τὴν ἐκ-
δομὰς τῆς ἡμέρας, ἢ πᾶσι καὶ
τῆς δόξης καὶ ἡμέρας.

κδ'. Οὐκ ἔστι καὶ καὶ τῇ
σευδοχρησίων τὴν ὑπὸ τῆς κυ-
ρίου δόξης τῆς σευδοχρησίων.

κε'. Εὐχαριστία μυστική.

κς'. Εὐχαριστία ἐπὶ τῇ θεῷ
μεταλήψις.

κζ'. Εὐχαριστία ἐπὶ τῇ
μυστικῇ μύρῳ.

κη'. Ὅτι καὶ καὶ ἀδελφότητος
ἐπὶ τῇ κατανάλει.

κθ'. Πρεὶ τῆς σευδοχρησίων δι-
τάξεως.

λ'. Ὅπως καὶ τὴν ἀνασ-
τασίαν τῆς σωτηρίας τῆς ὑμῶν καὶ
τῆς

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ζου.

λδ. Οικ αιαι χηη πυ
χειροποιουδους.

λε. Περιρρησε οει ην
μυλλουτων.

λγ. Πρωσυχη εζαγγελπ-
κη σερνοιας διαφορυ.

λδ. Πρωσυχη εζαγγελπ-
κη δυναμειαι διαφορυ.

λε. Πρωσυχη μν δχα-
ριστιας εζαγγελπιασ τη θει η
πει πε οντα κηδεμονιαν.

λε. Πρωσυχη ισομυνη-
σικα η γνημωλυ Χερεθ εν-
ανθρωπισση, η η εις του αγι-
ου διαφορεσ σερνοιας.

λζ. Πρωσυχη πελγυσα
μνημλυ σερνοιας, η απειθ-
μην διεργασων διαφορεσ η
σερνοια θει δια Χερεθ πα-
εσχεδισων πης αγιοις.

λη. Πρωσυχη ανηλθι-
ας δικιων.

λθ. Οπως χηη πυ ηπ-
χυιδους ανχευδαι.

μ. Διαταξις, οπως χηη
πυ ηπχυιδους ιππ ην
ιεριων εν τη μνησιν δολογη-
δς, η πηα διδωσχαδαι αυτες.

μλ. Αποταγη σεις η
ειανησ, η σωπηγη σεις η
Χερεθ τη θει.

με. Πειλ χεισμαθη εν
μυσικη ελαιν δχαριστια.

μγ. Πειλ εν μυσικη υδα-
τη δχαριστια.

μδ. Πειλ εν μυσικη μν-
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δου.

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αζ'. Καθόντες διδοὺς Παύλῳ τῷ ἀποστόλῳ, περὶ τῶν προσβιόντων τῇ βασιλείᾳ τοῦ πνεύματος διὰ τοῦ ὕδατος, καὶ πῶς ἀποδέχεται.

αγ'. Οἷας ἡμέρας δεῖ ἀργεῖν καὶ οἰκέτας.

αδ'. Πόσας ὥρας καὶ διαπὲρ ταύτης δεῖ προσεύχεσθαι.

αε'. Ἰακώβῳ τῷ ἀδελφῷ Χριστοῦ διδάξεις περὶ ἑσπερινῆς.

ας'. Προσφώνησις ἑσπερινῆς.

αζ'. Εὐχαριστία ἑσπερινῆς.

αη'. Εὐχαριστία ὀρθρινῆς.

αθ'. Χερουθία ὀρθρινῆς.

μ'. Ἐπίκλησις ἐπὶ ἀπαρχῶν.

μα'. Προσφώνησις ὑπὲρ τῶν κακοιμωμένων.

μβ'. Πότε δεῖ καὶ πότε γίνεσθαι τὰς ὑπομνήσεων τῶν ἀποθανόντων καὶ ὅπῃ ἐκ τῶν ἐσχαρίων αὐτοῖς, δεῖ παρέχειν πένησι.

μγ'. Ὅτι τὰς ἀποδείξεων τῶν ἀποθανόντων οὐδὲν ὀφελὺς μετῴν, ἢ ἐν τοῖς αἵματι.

μδ'. Περὶ μεθύσεων.

με'. Περὶ τῶν ὑποδιχαζόντων τὸν Θεὸν καὶ διὰ τοῦτο διωκομένων.

μς'. Ὅτι ἕκαστος ἐν τῷ ὁφείλει ἑαμένῳ καὶ οὐ λαβόντι τὸ πλεον, ἀλλὰ μὴ ἑαυτὸν ἀρπάζειν καὶ μὴ ἐγχεῖν ἐν τῷ.

μζ'. Καθόντες ἐκκλησιαστικοί.

ΔΙΑ.

ΔΙΑΤΑΓΑΙ
ΤΩΝ ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ
ΔΙΑ ΚΛΗΜΕΝΤΟΣ
ΤΟΥ ΡΩΜΑΙΩΝ ΕΠΙΣΚΟΠΟΥ ΚΑΙ ΠΟΛΙΤΟΥ.

καθολική διδασκαλία.

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ,

Πρὸς λαϊκόν.

CONSTITUTIONS

OF THE

HOLY APOSTLES,

By CLEMENT

BISHOP and CITIZEN of ROME.

The Catholick Doctrine.

BOOK I.

SECT. I.

Concerning the Laity.



Οἱ ἀποστολὶ καὶ
οἱ πρεσβυ-
τεροὶ πᾶσι
τοῖς ἐξ ἐθ-



THE Apostles and
Elders to All those
who from among
the Gentiles have

ἐκείνων πιστεύουσιν εἰς τὸν
κύριον Ἰησοῦν Χριστόν,

believ'd in the Lord Jesus
Christ; Grace and Peace from

l. i. v.

B

Al.

CONSTITUTIONS of

Almighty God, through our Lord Jesus Christ, be multiply'd unto you in the Acknowledgment of him.

Ifa.v. 7,2.

The Catholick Church is the Plantation of God, and his beloved Vineyard; containing those who have believed in his unerring Divine Religion; who are the Heirs by Faith of his everlasting Kingdom; who are Partakers of his Divine Influence, and of the Communication of the Holy Spirit; who are arm'd and inwardly strengthen'd with his Fear, through Jesus; who enjoy the Benefit of the sprinkling of the precious and innocent Blood of Christ; who have free Liberty to call Almighty God, Father; being Fellow-heirs and Joint-Partakers of his beloved Son: Hearken to this Holy Doctrine, you who enjoy his Promises, as being deliver'd by the Command of your Saviour, and agreeable to his glorious Words. Take care,

* * Pag.
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χάρις ὑμῖν ἔ ἐν πλείονι ἀπὸ
ἑ τοῦτο κρατύτερον Θεῷ
ἀλλὰ τὸ κυρεῖν ἡμῶν Ἰη-
σοῦ Χριστοῦ πληθυνθεῖν
ὅν ἐπηγάσθαι αὐτῷ.

Θεὸν φυτεῖα ἡ καὶ
λιανὴ ἐκκλησία, ἔ ἀμ-
πλων αὐτῷ ἐκλεκτός,
οἱ πεπιστευότες εἰς τὴν
ἀπλανῆ θεωρίαν αὐ-
τῷ, οἱ τὴν αἰώνιον χαρ-
πύμνητοι ἀλλὰ πίστεως βα-
σιλείᾳ αὐτῷ, οἱ διω-
μν αὐτῷ εἰληφότες ἔ με-
τωσίᾳ τῷ ἁγίῳ πνεύμα-
τι. * * * ὡπλισμένοι ἀλλὰ
Ἰησοῦ, ἔ ἐν στερνισμῶν
τὸν φόβον αὐτῷ, παντί-
σματι. μέτοχοι τῷ τι-
μῇ καὶ ἀξίᾳ αἱματι.
τῷ Χριστοῦ, οἱ παρρη-
σίαν εἰληφότες τὸν πα-
τοκράτορα Θεόν, πα-
τήρα καλεῖν, συκλη-
ρονόμοι ἔ συμμετο-
χοι τῷ ἡγαπητῷ πα-
τρὶ αὐτῷ ἀκίνοτα διδα-
σκαλίᾳ ἱεραὶ οἱ ἀντι-
χριστοὶ τῆς ἐπαγγελίας
αὐτῷ ἐκ προσηματι.
τῷ σωτηρίᾳ, ἀμφοτερο-

the Holy Apostles.

ταῖς ἐντολαῖς τοῦ κυρίου ἡμῶν
 Ἰησοῦ. Φυλάσσετε οἱ Θεοὶ
 υἱοὶ ἀποστόλου εἰς ὑπα-
 κοήν. Ὁ Θεὸς ἀγαπᾷ. καὶ
 γίνεσθε ἀρετῇ. ὅτι πάντες
 ἡμεῖς. Ἐὰν γὰρ τις ἀνο-
 μίαν μεταδώκῃ ἐπὶ τῷ
 σώματι τῷ δολίῳ, ὡς ὁ Θεὸς
 ποιεῖ, ὡς ὁ Θεὸς ποιεῖ
 ὡς ὁ Θεὸς ποιεῖ. ὡς ὁ Θεὸς
 ποιεῖ. ὡς ὁ Θεὸς ποιεῖ.

Ἀπέχεσθε ὑπὸ πάσης
 πλεονεξίας καὶ ἀδικί-
 ας καὶ ὅτι ἐν τῷ νόμῳ
 ἡγεγρήται. Οὐκ ὅτι
 δομήσεις τὴν γυναῖκα τῆς
 πλησίον σου, ὅτι τὸν ἀ-
 γρόν αὐτῆς, ὅτι τὸν παῖ-
 δα αὐτῆς, ὅτι τὴν παρθέ-
 νον αὐτῆς, ὅτι τὸν βού-
 ρον αὐτῆς, ὅτι τὸν ὄνον
 αὐτῆς, ὅτι ὅσα τῆς πλε-
 ονείας σε ὄντι. ὅτι ἡ παρ-
 τέπων ὁμοδομία ὅτι τῆς
 πονηρίας ὁ παρὰ. Ὁ γὰρ
 ὁμοδομῶν τὴν γυναῖ-
 κα, ἢ τὸν παῖδα, ἢ τὴν
 παρθένον τῆς πλεονείας,
 ἢ δὲ καὶ ἄλλοις ὁμοδο-
 μῶν καὶ κλέπτῃς ὄντι. ἔδοξεν

ye Children of God, to
 do all things in obedience
 to God; and in all things
 please Christ, who is our
 God. For if any Man fol-
 lows Unrighteousness, and
 does those things that are
 contrary to the Will of God,
 such an one will be esteem'd
 by God as the Disobedient
 Heathen.

Abstain therefore from CAP. I.
 all unlawful Desires and In-
 justice: For it is written in
 the Law, *Thou shalt not co-* Exod. xii.
vet thy Neighbour's Wife, nor 17.
his Field, nor his Man-Ser-
vant, nor his Maid-Servant,
nor his Ox, nor his Ass, nor
any thing that is thy Neigh-
bour's: For all coveting of
 these things is from the Evil
 One. For he that covets his
 Neighbour's Wife, or his
 Man-Servant, or his Maid-
 Servant, is already in his
 Mind an Adulterer, and a
 Thief; and if he does not
 repent is condemn'd by our
 Lord Jesus Christ: Through

CONSTITUTIONS of

whom Glory be to God for ever, Amen. For He says in the Gospel, recapitulating, and confirming, and fulfilling the Ten Commandments of the

Matr. v. 27. *Law, It is written in the Law, Thou shalt not commit Adultery: But I say unto you; That*

is, I said in the Law, by Moses; But now I say unto you my Self, whosoever shall look on his Neighbour's Wife, to lust after Her, hath committed Adultery with her already in his Heart. Such an one is condemn'd of Adultery who Covets his Neighbours Wife in his Mind. But He that Covets an Ox or an Ass, does not he design to steal them? to apply them to his own Use, and to lead them away? Or again, He that covets a Field, and continues in such a Disposition, does not he wickedly contrive how to remove the Land-marks, and so compel the Possessor to part with somewhat for nothing?

μεταγνώ, ἡνικεῖ, ἡνικεῖ
τῷ κυρίῳ ἡμῶν Ἰησοῦ
Χριστῷ, ὁ δὲ ὅς ἡ δέξα
τῷ Θεῷ εἰς τὴν αἰῶνα.
Ἀμήν. Λέγει γὰρ ἐν τῷ
διατελείῳ, ὁ ἀκατα-
λαβόμενος, ὁ ἐστειλόμενος, ὁ
πληθύνων τὴν δεξιάν, τὴν
νόμον. ὁ δὲ ἐν τῷ νόμῳ γέ-
γραπται, ὁ μοιχεύσας ἐ-
γὼ δὲ λέγω ὑμῖν· τυτσίει
ἐν τῷ νόμῳ ὅτι Μωσῆς
ἐγὼ ἐλάλησα· νῦν δὲ ὁ
αὐτὸς ὑμῖν λέγω. Πᾶς
ὅστις ἐμὲ βλέπει τὴν γυν-
αῖκα τῷ πλησίον ὡς ὁ
ἐπιθυμῶν αὐτήν, ἤδη
ἐμοιχεύσεν αὐτήν ἐν τῇ
καρδίᾳ αὐτοῦ. ἔτι δὲ ἐκ-
είδη μοιχὸς καὶ ἐννοίᾳ,
ὁ ἐπιθυμῶν. Ὁ δὲ τὸ
βῆν ἢ τὸ ὄνον ἐπιθυμῶν.
ὅτι ἐπὶ τῷ κλέψῃ, καὶ
ιδιοποιεῖσθαι, ἢ ὁ ἀπα-
γαγεῖν αὐτὰ ἀφανεῖ, ἢ
ὁ τὸν ἀγρὸν πάλιν ἐπι-
θυμῶν, ὁ ἐπιμένει τῇ
συνείδει ὅτι αἰεὶ, ὁ πορνεύ-
εται, ὁ πῶς ὁρογλυ-
φῶν ἀναγκάσει τὸ ἔχειν
ταῦτα μηδένος ἀποδοῦναι

1. καὶ V. 2. φ. V. 3. δεξι. V.

αὐτῷ;

the Holy Apostles.

αὐτοῖς φησὶ γάρ πῦρ ἵδ-
 κετοῦ. Οὐαὶ οἱ συ-
 γκαίοντες οἰκίδῳ πρὸς οἰ-
 κίδῳ, καὶ ἀγρὸν πρὸς ἀ-
 γρὸν ἐκρίνοντες, ἵνα τῷ
 πλησίον ἀφέλωνται πῖ-
 ρ'· δι' οὗ λέγει μὴ οἰκίσου-
 πι μόντοι ἐπὶ τῇ γῆς; ἠκού-
 σθη γὰρ εἰς τὰ ὦτα κυρίου
 σαββαθ ἡμῶν. Καὶ
 ἄλλα χεῖρ Ἐπιχατίρα-
 Ἰ. ὁ μεταπίθεις ὄρια
 τοῦ πλησίον αὐτοῦ. Καὶ εἰ-
 πῶς ὁ λαὸς, ἡγούμενοι.
 Διό φησι ὁ Μωσῆς. Οὐ
 μετακινήσεις ὄρια τοῦ
 πλησίον σου, ἃ ἔθεντο
 πατέρες σου. Διὰ τούτου
 ἐν φόβοις, θάνατοι, δι-
 καστεῖα, καταδίκαι,
 ὡς καὶ τῷ Θεῷ τοῖς
 ἰσχυροῖς ἐπαγγελθῆναι·
 τοῖς δὲ ὑπηκούοις Θεῷ
 ἀνθρώποις εἰς νόμον.
 Θεῷ ἁπλῶς, ἀληθῶς,
 ζῶν, ἕτερος οὐκ ἀρχή·
 ὁ σὺ μισεῖς ὑπὲρ ἑτέρου
 σου ἡμετέραν, σὺ ἄλλῳ
 ἐπιθήσεις ὁ βλάβη τῇ
 γυναικὶ σου πινὰ ἑμ-
 βλάψαι κακῶς εἰς ἀκα-

For as the Prophet some-
 where speaks, *Wo to those* Isa. v. 2.
who join house to house, and
lay field to field, that they
may deprive their Neighbour
of somewhat which was his.
 Wherefore he says, *Must*
you alone inhabit the Earth?
For these things have been heard
in the Ears of the Lord of Hosts.
 And elsewhere, *Cursed be he* Deut.
who removeth his Neighbours xxvii. 17.
Land-marks: and all the People
shall say Amen. Wherefore,
 Moses says, *Thou shalt not re-*
move thy Neighbours Land-
marks, which thy Fathers have xix. 17.
set. Upon this Account there-
 fore, Terrors, Death, Tribu-
 nals and Condemnations fol-
 low such as these from God.
 But as to those who are obedi-
 ent to God, there is one Law
 of God, simple, true, living,
 which is this, *Do not that to a-* Tob. iv.
nother which thou hatest another 16.
should do to thee. Thou wouldst
 not that any one should look
 upon thy Wife with an evil
 Design to corrupt her; Do
 not thou therefore look upon

ἡσάμ. V. ἡδ. V. ἡγούμενοι, ἡγούμενοι. V. ἡδεῖ. V. ἡμῶν. V.
 ἡδεῖ. V. ἡδεῖ. V.

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thy Neighbours Wife with a wicked intention. Thou wouldst not that thy Garment should be taken away, do not thou therefore take away anothers. Thou wouldst not be beaten, reproach'd, affronted; Do not thou therefore serve any other in the like Manner.

II. But if any one curse thee, do thou blest him: For it is written in the Book of Numbers, *He that blesseth thee is blessed, and he that curseth thee is cursed.* In the same manner it is written in the Gospel, *Bless them that curse you.* Being injur'd, do not avenge yourselves, but bear it with Patience; for the Scripture speaks thus, *Say not thou, I will avenge my self on my Enemy for what Injuries he has offered me; but acquiesce under them, that the Lord may right thee, and bring Vengeance upon him who has injur'd thee.* For so says he again in the Gospel, *Love your Enemies; do good to them that*

φδοεῖν αὐτοῖς, μηδὲ σὺ τῇ τῷ πλησίον σου γυναικὶ κακώσῃς. ἀπεισῃς. Οὐ βέλῃ σου τὸ ἱμάτιον ἀρδῆναι, μηδὲ σὺ τὸ τῷ ἐπὶ τοῦ ἄλλου. Οὐκ ἔλῃς πληγῆσαι, λοιδορηθῆναι, ὑβρισθῆναι, μηδὲ σὺ ἄλλῳ ταῦτα διαθῇς.

Αλλὰ κατὰ πάντα σε λυγίσαι; σὺ εὐλογῆσον αὐτόν. ὅτι γεγραπται ἐν τῇ βίβλῳ τῇ ἀριθμῶν· Ὁ εὐλογῶν σε εὐλογηται· καὶ ὁ κατὰρωμύθη σε, κακώσεται. Ὁμοίως ἔστι καὶ ἐν τῷ εὐαγγελίῳ γεγραπται· Εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς· ἀδικήματα μὴ δύνανται ἀδικήσαι, ἀλλ' ὑπομείνατε· ὅτι λέγει ἡ γραφή· Μὴ ἐκπῆς, τίσιμα καὶ ἐχθρόν, ἀλλ' ὑπομείνατε, ἵνα σε ἐκδικήσῃ ὁ κύριος. Ἐκδικήσαντες ἐπαγαγῇ τὸ ἀδικεῖν πρὸς σε. Καὶ γὰρ πάλιν ἐν τῷ εὐαγγελίῳ λέγει· Ἀγαπᾶτε τοὺς ἐχθροὺς ὑ-

Num.
xxiv. 9.

Luke vi.
28.

Prov. xx.
22.

Matt. v.
44.

μὴ καλῶς ποιῆτε τοῖς
μυσθῶν ὑμῶν, καὶ πορ-
νοῦσατε ἐν τῇ ἐπιπρεα-
ζόντων ὑμῶν. ὁ δὲ ποιῶν
τοῦτο ὁ ἐσθλὸς τοῖς πα-
τὲρ ὑμῶν ὅτι ἐν τοῖς ὑπε-
ροῖς, ὅτι ἡ λειψὸν αὐτῷ
ἀναπαύει ἐν τῇ πόνηρῳ. ὁ
ἀγαθὸς, ὁ βρέχει ἐν τῇ δι-
καιοῦ, ὁ ἀδικεῖ. Περ-
συχωμῶν ἐν ἀγαπητοῖς ὅτι
ὄντο λαὸς τοῦτο, ἵνα
τέκνα φωτὸς ὁρῶσιν ὑμῶν
πορεύοντες αὐτοῖς.

hate you; and pray for them
which despitefully use you, and
persecute you; and ye shall be
the Children of your Father
which is in Heaven; for he
maketh his Sun to shine on the
Evil and on the Good, and rain-
eth on the Just and Unjust. Let
us therefore, Beloved, attend
to these Commandments, that
we may be found to be the
Children of Light by doing
them.

SECT. II.

Βασίσετε ἕν οἱ δῆ-
λοι καὶ μοι ὅτι Θεοῦ,
ἀλλήλους. Ὁ ἰδὺς ἀνὴρ
ἑαυτῷ ἡμισυ
καὶ ἑσθλῷ μὴ ὑπερήφα-
νος, μηδὲ ἀλαζων, ἀλλ'
ὁσπλάγχθυς, ἀμεπα-
δοῖς, τῇ ἰδίᾳ ἡμισυ
μόνον βυλαμῶν. ἀ-
ρέσκων, ὁ ταύτην καλα-
κούμενος ὡς πῶς, ἀποδοῖς
κατασύμμενος εἶναι αὐτῇ.

BE A R therefore with
one another, ye Ser-
vants and Sons of God. Let
the Husband not be insolent
nor arrogant towards his
Wife; but compassionate,
bountiful, willing to please
his own Wife alone, and
treat her honourably and o-
bligingly, endeavouring to be
agreeable to Her.

Μὴ καλλοπιζόμε-
νος εἰς ὅτι ἀποδοῖς
ἑκαὶ ἑπείγειν ἐν

Do not adorn thy self
in such a manner as may
entice another Woman to

ὑμῶν. V. 2 absunt V.

3 al. ἑπείγειν. καλλοπιζόμενος. V.

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thee, For if thou art overcome by her, and sinnest with her, eternal Death will overtake thee from God; and thou wilt be punish'd with sensible and bitter Torments: Or if thou dost not perpetrate such a wicked Act, but shakest her off, and refusest her, in this case thou art not wholly innocent, even tho' thou art not guilty of the Crime it self, upon account of thy bare adorning thy self, so that a Woman was ensnared to desire thee. For thou art the cause that the Woman was so affected, and by her lusting after thee was guilty of Adultery with thee; yet art thou not so guilty, because thou didst not send to her, who was ensnar'd by thee; nor didst thou desire her. Since therefore thou didst not deliver up thy self to her, thou shalt find Mercy with the Lord thy God, who hath said, *Thou shalt not commit Adultery.* and, *Thou shalt not covet.* For if such a Wo-

οί. Εἴπε γὰρ ἀναγκα-
σθεὶς ὑπὸ αὐτῆς, ἀμάρ-
τησῃς εἰς αὐτήν, θάνα-
τος ἔσται Θεοῦ ἐπιλάβου-
σά σοι αἰώνιος ἐν ἀίδι-
οις πικρῶς καὶ λυγροῦς.
Εἴπε μὴ ποιήσῃς τὸ μύ-
σος, ἀλλ' ἀποστήσῃς ἀπὸ
αὐτῆς, ἀρνήσῃ 'αὐτήν',
καὶ τὸ ἥμισυ, εἰ δὲ μὴ
'ποιήσῃς', μόνον ὃ δὲ
δὲ καλλωπισμῷ σου πα-
γιδεύσῃ γυναῖκα εἰς τὸ
ἐπιθυμῆσά σου ἐποίησας
γὰρ τὸ πᾶν τοῦ παθῆναι
καὶ ὁρέξεως μοιχευθῆναι
ἐπὶ σοί ἀλλ' ἔτι ἔτι
αἴτιον ὑπάρχεις, ὅτι
μὴ πορευόμενος εἰλαῖσιν τῇ
ἐπὶ σε πεπαγιδευμένην
γὰρ οὐ ἐπεθύμησας αὐτῆς
μὴ συνεπιθιδύς ὃ ὡ-
τὴ ἑαυτὸν ἐλεηδύσῃ ὑπο-
κυρίῳ δὲ Θεῷ δὲ ἐπιπύ-
ου μοιχεύσῃς, εἰ δὲ ἐπι-
θυμήσῃς. * * Εἰ γὰρ ἐκεί-
νη διαβόληται σε, ἢ ἀ-
καίρως συνδυηθῇ σε, ἐ-
πλήγη καὶ διάνοιόν, καὶ
πορεύεσθαι σε, οὐ γὰρ
ἀποσεβῇς ἡρνήσῃ αὐτήν

* * Pag.
202.

Exod. xx.
14. 17.

* al. αὐτὸ δὲ V. * al. ἐπίσης pro ἐπίσης ἐπ' ἴσης V. * ἀπ-
καίρως, καὶ ἐκ ἡμετέρας εἰς αὐτήν. ο. ἐκείνη

ἐκείνη μὴτοι ἢ παρδ' ἰδὼν
 ἑτραυμακέθη, συμφορὰν
 νεώτερον ὑπάρχοντός σου
 ἔκ κεχαλωπισμένης, ὥστε
 ἐραδιῆναί σου, ἐνοχῶ
 διέδοκῃ σὺ ἔκ ἐκείνης
 ὡς αἴτιος αὐτῆς σκανδαλίου ἡμῶν
 μὴτο, ἔκ ἑαυτῆς κλη-
 ρονόμῳ. Διὸ διέ-
 δηκ' ἡμεῖς ἔκ Θεοῦ ὅ-
 πως μηδὲν σοι ἀγ' τῆ-
 ρα κατὰ σκελετῶν. Οὐ
 γὰρ ἀνθρώποις σε χρὴ
 ἀρέσκειν εἰς ἀγαθήαν·
 ἀλλὰ Θεῷ εἰς ὅσο-
 τιτα ζωῆς τε, ἔκ ἀγα-
 παύσεως ἢ αἰωνίου ἀν-
 τιστάται. Τὸ ὑπὸ τῷ φῶ-
 σεώς τοῦ διδομένου ἐκ
 Θεοῦ καλλῶ. μὴ περὶ σ-
 πιχαλωπίζε, ἀλλὰ τα-
 πεινοφρόνως μετρίαν
 αὐτὸ πρὸς ἀνθρώπους,
 ἵνα ἢ περὶ σου τῷ ἡ-
 μῶν μὴ ὡς αἰσίων,
 μάλλον ὅτι συστῶν
 ἔκ κατὰ τὴν αὐτὴν ἵνα
 μὴ ἡ κατακτινισμένη
 οὐ καὶ ἀσυνήτῳ τῷ
 ὅτι κεφαλὴν, ἢ καταμε-
 μυρισμένη σου, ἐπαγα-

man upon sight of thee, or
 unseasonable meeting with
 thee, was smitten in her mind,
 and sent to thee; but thou,
 as a religious Person, didst
 refuse her, if she was wound-
 ed in her Heart by thy
 Beauty, and Youth, and
 Adorning, and fell in love
 with thee, thou wilt be found
 guilty of her Transgressions;
 as having been the Occasion
 of Scandal to her; and shalt
 inherit a Wo. Wherefore pray
 thou to the Lord God, that
 no Mischief may befall thee
 upon this account: For thou
 art not to please Men, so as
 to commit Sin; but God, so
 as to attain Holiness of Life,
 and be Partaker of everlast-
 ing Rest. That Beauty which
 God and Nature has bestow'd
 on thee do not farther beau-
 tifie; but modestly diminish
 it before Men. Thus, do not
 thou permit the Hair of thy
 Head to grow too long, but
 rather cut it short; lest by
 a nice combing thy Hair, and
 wearing it long, and anoint-
 ing thy self, thou draw upon

Matth.
 xviii. 17.

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thy self such enſnar'd, or enſnaring Women. Neither do thou wear over-fine Garments to ſeduce any ; neither do thou, with an evil Subtilty, affect over-fine Stockings, or Shooes for thy Feet, but only ſuch as ſuit the Meaſures of Decency and Uſefulneſs. Neither do thou put a Gold-Ring upon thy Fingers ; for all theſe Ornaments are the Signs of Lasciviousneſs ; which if thou be ſolicitous about, in an indecent manner, thou wilt not act as becomes a good Man : For it is not lawful for a Man, who is a Believer, and belongs to God, to permit the Hair of his Head to grow long, and to buſh it up together, nor to ſuffer it to ſpread abroad, nor to puſh it up, nor by nice Combing and Platting to make it curl and ſhine ; ſince that is contrary to the Law, which ſays thus, in its Additional Precepts,

Levit. xix. *You shall not make to your
27- selves Curls and round Rasures.
xxi. 5. Nor may Men destroy the*

[illegible]

² ὑπερβίβης. V. ³ deest. al. ⁴ ἱστορίῃ. V. ⁵ ἀποχρημα. V.

νομίαν

κομίῃ. * Οὐ ποιήσετε
ὑμῖν στυλῶ, ἔδὲ ἀνα-
ξυρίδας. Χρὴ δ' ἐδὲ
ἡμεῖς τριχὰ ἑξαφείρηται,
ὡς ἡ μορφὴ ἔστι ἀνδρώ-
που ὡς φύσιν ἐξαλλά-
σθαι. Οὐκ ἀπομαδα-
ρώσετε γὰρ, φησιν ὁ νό-
μος, τὰς πύγωνας ὑ-
μῶν. Τὸ γὰρ ἡναι-
ξιν ὑπερεπεὶ ὁ κτίσας
ἐποίησε Θεός· ἀνδράσι
δ' ἀκέρμοτον ἐδικαίωσε.
Σὺ δ' ταῦτα πινὼν ἔχει
ἀρέσκειαν, ἐνδύκην μοι
τῷ νόμῳ, βδελυκτὸς
ἡνέσθῃ ὡς Θεῷ. τῷ
κτίσαντι σε καὶ εἰχόνα ἑ-
αυτοῦ. Ἐάν ἕν δόλης
Θεῷ ἀρέσκεις, ἀπέχε-
σθαι πάντων ὧν μισεῖ αὐτός,
ὡς μηδὲν ὡραῖον τῷ αὐ-
τῷ ἀπαρεσχόντων.

S E C T. III.

Οὐκ ἔσθ' ὡς πτω-
χὸς. ὡς ἐμπε-
ριπλῶν καὶ ἀλώμενος ἐν
τῇ ῥύμῃ, ἀκαχερόπ-
της. ὡς κακῶς ζώντων.
ἀλλὰ τῇ τέχνῃ σου ὡς
τῷ ἐργῷ σου ὡραῖον,

Hair of their Beards, and un-
naturally change the Form of
a Man. For the Law says,
Thou shalt not wear your Beards.
For God has made this de-
cent for Women, but has de-
termined that tis unsuitable
for Men. But if thou do
these things to please Men,
in Contradiction to the Law,
thou wilt be abominable with
God, who created thee after
his own Image. If there-
fore thou wilt be accepta-
ble to God, abstain from
all those things which he
hates; and do none of those
things that are displeasing to
him.

Pag.
103.
Levit.
xix. 27.
xxi. 5.

THOU shalt not be as
a Wanderer and Gad-
der Abroad, rambling about
the Streets, without just
Cause, to spy out such as live
wickedly. But by minding
thy own Trade and Employ-

IV.

ἡ πτωχὸς. v. ἡ ἀκαχερόπτης. v.

ment,

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Jos. i. 8.
Deut. vi.
7.

ment, endeavour to do what is acceptable to God. And keeping in mind the Oracles of Christ, meditate in the same continually. For so the Scripture says to thee, *Thou shalt meditate in his Law Day and Night; when thou walkest in the Field, and when thou sittest in thine House, and when thou lyeest down, and when thou risest up, that thou mayst have Understanding in all things.* Nay, altho' thou beest rich, and so dost not want a Trade for thy Maintenance, be not one that gads about, and walks abroad at random. But either go to some that are Believers, and of the same Religion, and confer and discourse with them about the lively Oracles of God:

v.

Or if thou stayest at home, read the Books of the Law, of the Kings, with the Prophets, sing the Hymns of David, and peruse diligently the Gospel, which is the Completion of the other.

Ὁ τῷ Θεῷ φίλος ἀν-
θρώπος ποιεῖν, καὶ τῷ
Θεῷ Χρεῖσθαι λόγια ἀνα-
μνησκόμενος. διηνε-
κῶς μελέτω. Λέγει γὰρ
ἡ γραφή σοι, ὅτι ἐν τῷ
νόμῳ αὐτοῦ μελετήσεις
ἡμέρας καὶ νυκτός, πε-
πατων ἐν ἀγρῷ, καὶ ἐν οἴ-
κῳ καθήμενος, καὶ κοι-
τῶν καὶ ἀγρυπνῶν, καὶ ὅταν
ἀνίστῃς, ἵνα συνῆς ἐν πᾶ-
σιν. Ἀλλ' εἰ καὶ πλούσιος
ᾖ ἀρχῆς, χρεῖαν τέχνης
οὐκ ἔχει, ὅτι ἡ τρέφει
ἐκ τῆς γῆς, καὶ οὐκ ἀναγκάζει
περῆσαι. Ὅμως εἰς τὴν
ἀρχὴν τοῖς πιστοῖς καὶ
ὁμοδόξοις, συμβάλλων
τῷ ζῶσθαι ἐν τῇ ἀληθείᾳ
τῶν λόγων.

Εἰ δὲ μὴ, καθ-
έμενος ἐν οἴκῳ ἀνα-
γινώσκει τὸν νόμον, τοὺς
βιβλικοὺς, τοὺς προφή-
τας, ψάλλει τὰς ὑμνους.
Δαβὶδ διέρχεται ἐν τῇ
ἀληθείᾳ τοῦ εὐαγγελίου, καὶ τῶν
πᾶν συμπλήρωμα.

Τῶν ἑθνικῶν βιβ-
λίων πάντων ἀπέχου.
Τί γάρ σοι ἐ ἄλλο-
ποις λόγοις, ἢ νόμοις,
ἢ ψευδοπροφήταις, αἱ
δὲ καὶ πᾶσι τῶν ἑθνικῶν
πίστεως τὸς ἐλαφροὺς;
ἢ γάρ σοι ἐ λειψὸς ἐν
τῷ νόμῳ τοῦ Θεοῦ, ἵνα
ἐπὶ ὁκνεῖς τὰ ἑθνο-
μυθὰ ἐρμηνεύσεις; εἴπερ γὰρ
ἱστορίαι διέλκεις διέρχου-
σιν, ἔχεις καὶ βασιλείας
εἴπερ σοφιστικὰ ἐ ποιητι-
κὰ, ἔχεις τὸς προφήτας,
καὶ ἰσως, καὶ παροιμια-
σιν, ἐν οἷς πᾶσι ποιή-
σεις ἐ σοφιστείας πλεί-
ονα ἀγχινοῖσιν ὁμήσεις,
ἢ καὶ κυρίου τοῦ μόνου σο-
φοῦ Θεοῦ φησὶν εἶναι.
εἴπερ ἀσματικῶν ὁμῶν,
ἔχεις τὸς ψαλμοὺς εἴπερ
ἀρχαιογονίας; ἔχεις καὶ
γένεσιν. * * εἴπερ νομίμων
καὶ πᾶσι ἁγίων, καὶ ἐν-
δοξον κυρίου τοῦ Θεοῦ νό-
μον. Πάντων ἐν τῷ ἄλλο-
ποιῶν ἐ διαβολικῶν
ἱχυρῶς ἀπέχου. Πάλιν

Abstain from all the Hea-
then Books. For what hast
thou to do with such foreign
Discourses, or Laws, or false
Prophets, which subvert the
Faith of the Unstable? For
what Defect dost thou find
in the Law of God, that thou
shouldest have Recourse to
those Heathenish Fables? For
if thou hast a mind to read
History, thou hast the Books
of the Kings: If Books of
Wisdom or Poetry, thou hast
those of the Prophets, of Job,
and the Proverbs; in which
thou wilt find greater depth of
Sagacity than in all the Hea-
then Poets, and Sophisters, be-
cause these are the Words of
the Lord, the only Wise God.
If thou desirest something to
sing, thou hast the Psalms;
if the Origin of things, thou
hast Genesis; if Laws and Sta-
rutes, thou hast the glorious
Law of the Lord God. Do
thou therefore utterly abstain
from all strange and Diabo-
lical Books. Nay, when thou

* * Pag.
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readest the Law, think not
 thy self bound to observe the
 Additional Precepts, though
 not all of them, yet some of
 them. Read those barely
 for the sake of History, in
 order to the Knowledge of
 them, and to glorify God
 that he has delivered thee
 from such great and so ma-
 ny Bonds. Propose to thy
 self to distinguish what Rules
 were from the Law of Na-
 ture, and what were added
 afterwards, or were such Ad-
 ditional Rules as were intro-
 duc'd and given to the *Is-
 raelites* after the making of
 the Calf. For the Law con-
 tains those Precepts which
 were spoken by the Lord God
 before the people fell into Ido-
 llatry, and made a Calf like
 the *Egyptian Apis*, that is, the
 Ten Commandments. But
 as to those Bonds which were
 farther laid upon them after
 they had sinn'd, do not thou
 draw them upon thy self:
 For our Saviour came for no
 other Reason but that He

καὶ τὸ νόμον ἀναλινώσκων,
 τὸ ὅν αὐτῷ ἐπεισάκτων
 ἀποχρῆσθαι ἐν μὴ πάντων,
 ἀλλὰ κινῶν, τὸ δὲ δου-
 ρώσεως· μόνον δὲ πρὸς
 ἱστορίαν ἀναγίνωσκε,
 εἰς τὸ γινώσκειν ὅτι, ἐν
 δόξαζεν τὸ Θεόν, ὅτι
 ἀπὸ τούτων καὶ πόντων
 ἐρρύσθη. ὅτι δεσμῶν.
 Ἔγω δέ σοι πρὸς ὀφθαλ-
 μῶν γινώσκεις, τί νόμου
 φυσικός, ἐν τῷ ὅτι
 δουρῶσεως, πᾶσι τοῖς
 τῇ ἐρήμῃ τοῖς μεροποιή-
 σαι δοθέντα ἐπεισάκτω.
 Νόμου γὰρ ἐστὶ, τίνα
 ἐλάλησε κύριος ὁ Θεός
 πρὸς τὸ λαόν· εἰδὼς
 λαλῆσαι· ἐμεροποιῶν
 τὸ παρ' Αἰγυπτίους· Ἀπὸ
 τῆς ἐστὶν· ἡ δευτέρου·
 αὐτῶν ἀμαρτήσας αὐτοῖς
 ἐπετίθη δεσμός, ἐν ὅτι
 αὐτῶν μὴ ὁπιστάσθαι. Ὅ-
 γδ' αὐτὸν ἡμῶν· ἐν δὲ ἐπ-
 εὶν ἐν ἡλῶν, τὸ ἵνα· ὅτι
 σῶν τὰς ἐποδύνας τῆς
 ἀποκαμύνης ὁργῆς, ἐν
 ἀλλήλων τὸ νόμον καὶ τὰς
 πρὸς φήτας, καὶ πᾶσι δεσμοῖς

[illegible]

might deliver those that were obnoxious thereto from that Wrath which was reserved for them; that he might fulfil the Law and the Prophets; and that he might abrogate or change those secondary Bonds, which were superadded to the rest of the Law. For therefore does He call to us, and say, *Come unto me all ye that labour and are heavy laden, and I will give you Rest.* When therefore thou hast read the Law, which is agreeable to the Gospel, and to the Prophets, read also the Books of the *Kings*, that thou mayst thereby learn which of the Kings were righteous, and how they were prosper'd by God; and how the Promise of Eternal Life continued with them from him. But those Kings which went a whoring from God did soon perish in their Apostacy by the righteous Judgment of God, and were depriv'd of his Life, inheriting, instead of Rest, Eternal Pa-

Matt. xii.
28.

*** Page
205.

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nishment. Wherefore by reading these Books thou wilt be mightily strengthen'd in the Faith, and edify'd in Christ, whose Body and Member thou art. Moreover, when thou walkest abroad in Publick, and hast a mind to bath, make use of that Bath which is appropriated to Men, lest by discovering thy Body in an unseemly manner to Women, or by seeing a Sight not seemly for Men, either thou beest ensnar'd, or thou ensnarest and inticest to thy self those Women who easily yield to such temptations. Take care therefore, and avoid such things, lest thou admit a Snare upon thy own Soul.

VII.

Prov. vii.
1, &c.

For let us learn what the Sacred Word says in the Book of Wisdom, *My Son, keep my Words, and hide my Commandments with thee: Say unto Wisdom, Thou art my Sister, and make Understanding familiar with thee: that she may keep thee from the strange and*

μέλ^{ου}. πύργους. Πέ-
ραια πῶν ὃ ἐν τῇ ἀ-
γορᾷ, ἐ λίσσασθαι βυ-
λομυ^{ου}, χρῆση βαλα-
νίω ἀνδρείω, ἵνα μὴ δῶ-
ῃ ὅτι δ' ἐκπυῶναι. Σε
μα ὅν ἀρχήμω δ' ἴσχα-
λύψῃ γυναιξίν, ἢ δ' ἐά-
σαι δ' ἐδρὺν ἐχ' ἀρμόζυ-
σθῃ ἀνδρείω, ἢ σὺ πα-
ριδούσης, ἢ παριδούσης
ὅτι. Καὶ τῶν τῶν ἑταί-
ριαλῶντες. Συνάιχες.
Φυλάσσε ἐν ταῖς ἰαῖναις,
ἵνα μὴ ἀδύνη βροχῶς
τῇ ἑαυτῇ ψυχῇ.

Μάθωμεν γὰρ, ὅν τῇ
σοφίᾳ τί λέγει ὁ ἀ-
γι^{ος}. λόγ^{ος}. Τίς φύ-
λασσε ἐμὲς λόγους, τῶν
ὃ ἐμὲς ἐντολῶν κρύβον
ὡς. Καὶ τῶν. Εἶπον
ἡ σοφίᾳ. ὅτι ἐν ἀδελ-
φῶν εἶναι, πῶς ὃ φέρη-
σιν γνώμενον ὡς ποίη-

ὡς ἑαυτῶν. ἵνα σε ἴν-
ρησῃ ἀπὸ γυναικὸς ἄλλο-
τῆς, ἢ πορνῆς, εἰς
τὴν λόγους τοῖς πρὸς
χαρὶν ἐμβάλλεται. Ἀπὸ
τοῦ θυροῦ τοῦ οἴκου αὐ-
τῆς εἰς τὰς πλατείας
ἐκβαλεῖται, ὅν ἂν ἴδῃ
τὸ ἀφῆρτων τέκνων νε-
αρίαν ἐνδεῖν φρενῶν πα-
ραποδοῦναι ὅν ἀν-
ρᾶ, ὅν διόδοις οἴκων αὐ-
τῆς, ἢ λαλῶντα ἐν σιγῇ
τῇ ἐσπερινῇ. ὡς ἂν
ἡ ἡσυχία καὶ περὶ τὴν
γιοφῶδης. ἡ ἡ γυνὴ
ὡς ἀπὸ τοῦ αὐτοῦ ἐκ-
χῆσα πορνικῶν, ἡ ποιεῖ
τίων ἐξίπλως καρδίας,
ἀρετῆς ἐμὴν δὲ ἐστὶν ἢ
ἀπὸ τοῦ, ὅν οἴκῳ ἡ ἐκ
ἡσυχάζουσιν οἱ πόδες αὐ-
τῆς. χερὶν γὰρ ἕνα
ἐξω ῥέμεται, χερὶν ἡ
ὅν πλατείας ἐκβα-
λεῖται γυνίαν. ὡς ἐνδεῖν.
εἶπα ὅτι λαλοῦμαι ἐφί-
λησεν αὐτὴν, ἀρετῆς ἡ
πρὸς τὸν πρὸς τὸν αὐ-
τῆς. Οὐσία ἐπὶ τῇ
μοι ἐστὶ, σήμερον ἀποδίδω-

wicked Woman, in case such an
one accost thee with sweet words.
For from the Window of her
House she looks into the Street,
to see if she can espy some young
Man among the foolish Children,
without Understanding, walk-
ing in the Market-place, in the
Meeting of the Street near her
House, and talking in the dusk of
the Evening, or in the Silence
and Darkness of the Night. A
Woman meets him in the Appea-
rance of an Harlot, who steals
away the Hearts of young Per-
sons. She rambles about, and
is dissolute: Her Feet abide not
in her House. Sometimes she
is without, sometimes in the
Streets, and lieth in wait at eve-
ry Corner. Then she catches
him, and kisses him, and with
an impudent Face says unto him,
I have Peace-Offerings with me,
this Day do I pay my Vows.
Therefore came I forth to meet
thee, earnestly I have desired
thy Face, and I have found
thee; I have deck'd my Bed
with Coverings, with Tapestry
from Egypt have I adorn'd it.

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I have perfum'd my Bed with Saffron, and my House with Cinnamon. Come let us take our fill of Love until the Morning; come let us solace our selves with Love, &c. To which he adds, With much Discourse she seduced him, with Snakes from her Lips she forced him. He goes after her like a

Prov. v. 3. silly Bird. And again, Do not hearken to a wicked Woman; for though the Lips of an Harlot are like Drops from an Honey-comb, which for a while is smooth in thy Throat, yet afterwards thou wilt find her more bitter than Gall, and sharper than any two-edged Sword.

vii. 26. And again, But get away quickly, and tarry not; fix not thine Eyes upon her. For she has thrown down many Wounded, yea innumerable multitudes have been slain by her. If not, says

* * Pag. 207.

vi. 11, &c. he, yet thou wilt repent at the last, when thy Flesh and thy Body are consumed, and wilt say, How have I hated Instruction, and my Heart has avoided the Reproofs of the Right-

δαμι τὰς δούχαις μου ἐ-
νεργεῖ τέττε ἐξήλθον εἰς
ζυνήτοιόν σου, πύθετο
ὁ σὸν πρῶτον, ὁρμηγὰ
σε καὶ εἰς τὴν πύθον τὴν
κλίνην μου, ἀμφιλάττοι
ἐρωσὶ τοῖς ἀπ' Αἰγύπ-
του· διόρραττα καὶ κρίτω
μου κερὰ, καὶ ὁ οἶκός μου
κινναμώμῳ ἔλθῃ καὶ ἀπο-
λαύσωμι φιλίας ἕως ὅρ-
θου, δεῦρο ἐ ἰγυαλι-
δωμῶ ἐρωτῇ καὶ τὰ ἐξ ἑ-
οῖς ὁπφίρῃ, Ἀπειπά-
ναι ὁ αὐτὸν πολλὰ ὁμι-
λία, βέροισι π τοῖς
ἀπὸ χειλέων ἐξώκειλεν
αὐτὸν ὁ ὁ ἐπικυλάθησεν
αὐτῇ κατωφωδῆς. Καὶ
παλιν λέγει· Μὴ πρῶτα-
ξε φαύλη γυναῖκί· μέλι
καὶ ἀποσάζει ἀπὸ χειλέων
καὶ γυναικὸς πόρνῃς, καὶ
πρῶτος καὶ εὖρον λιπαίνε
σὸν φάρυγγα, ὕστερον μὲν
τοῖς πικρότερον γαλῆς
δύρησαι, καὶ ἡ κορημὸν
μῆλλον μαχαίρας δι-
σμεν. Καὶ παλιν· Ἀλ-
λά ἀποπνέου, καὶ μὴ
ἐγγονοῖς, μὴδὲ ὁπ-

the Holy Apostles.

ἀκούει τὸν ὁμιλῶν πρὸς
αὐτὸν. Πολλὰ γὰρ πρὸς
ῥατὰ κατὰ βέλῃα, ἃ
ἀπαριθμητοὶ εἰσιν, ἃς
πεφόνδονεν. Εἰ δὲ μὴ,
ῥησὶ, μεταμεληθήσῃ
ἐπ' ἐχάτων σου, ὡς
ἀν κατὰ σφίβωσι ῥάνας
σωματός. Συ δὲ εἶρεῖς, πῶς
ἐμίστηται παιδείᾳ, ἃς
λέγεις, ὁ δὲ καὶ ὡς
λινεν ἡ καρδία μου, ὅτι
ἤκουον φωνῆς παιδύον-
τός με, ἃ διδασκοντός
με, ἃ παρὰ ἄλλον ὅ
ἐς με, παρ' ὅληρον ἃ
ἡμῶν ἐν παντὶ κακῷ. Ἵνα μὴ ὁ
πλεόνων
παρεκτείνωμεν πᾶς μαρτυρίας, ἃ εἰ
καταπαύμεν, οἱ
σοφοὶ ἑαυτοῖς πᾶ κατὰ ὁπλήροντες, ἐκ
τῶν ἱερῶν γε-
γραμμένων ὅτι σερρεῖσθε, ὡς
καὶ ἐμῶν πᾶντα πᾶ φαῦλα εἰς
ὅς τις ἀρεθῇ, ἃ ὑμῶς ἐν
ζωῇ αἰωνίᾳ παρὰ Θεῷ.

teous? I have not hearkened
to the Voice of my Instructor,
nor inclined mine Ear to my
Teacher. I have almost been
in all Evil. But we will
make no more Quotations,
and if we have omitted any,
be so prudent as to select the
most valuable out of the Ho-
ly Scriptures, and confirm
your selves with them, re-
jecting all things that are
evil, that so you may be
found Holy with God in eter-
nal Life.

SECT. IV.

Η Δὲ γυναὶκὶ ὑπο-
τασσάτω τῷ ἁγίῳ
αὐτῆς ὡς ὁ κεφαλὴ
ἡ γυναικὸς ὁ αἰὲρ ὁ
πᾶς. ὅς ὁ ἀνδρὸς ὁ
κεφαλὴ τοῦ σώματος ἐν ὁδῷ δι-
καιοσύνης, κεφαλὴ ἐστὶν
ὁ Χριστός, ὁ Χριστὸς ὁ
κεφαλὴ ὁ ὅςτος καὶ πα-

LET the Wife be obedient VIII.
to her own proper Hus-
band, because the Husband is 1 Cor. xi.
the Head of the Wife. But 3.
Christ is the Head of that
Husband who walks in
the way of Righteousness;
and the Head of Christ
is God; even his Father.

1 deest. v. 2 μεταμεληθείς. V. 2 deest. V. 3 ἰδὲ. v. 4 ἐπὶ πάντων. v.

CONSTITUTIONS of

Therefore, O Wife, next after the Almighty, our God and Father, the Lord of the present World, and of the World to come, the Maker of every thing that breaths, and of every Power; and after his beloved Son our Lord Jesus Christ, through whom Glory be to God, do thou fear thy Husband, and reverence him, pleasing him alone, rendring thy self acceptable to him in the several Affairs of Life; that so on thy account thy Husband may be called blessed, according to the Wisdom of Solomon, which

Proverbs
XXXI. 10,
&c.

thus speaks? *Who can find a virtuous Woman? For such a one is more precious than costly Stones. The Heart of her Husband doth safely trust in her, so that she shall have no need of Spoil: For she does good to her Husband all the Days of her Life. She buyeth Wool and Flax, and worketh profitable things with her Hands. She is like the Merchants Ships, she bringeth her Food from far. She riseth*

τηρ αὐτῆς. Μετὰ τὸν ἄ-
παντοκράτορα θεόν ἡ-
μῶν, καὶ πατέρα, ὃς ἐν
ὄψεσιν ἑστίν, καὶ ὃς μέλλον-
τος αἰῶνος κύριον, πά-
σης τῆς κτίσεως ὁ δυνά-
μεως δημιουργὸν, ὃς ἡ-
γαπημένον αὐτοῦ υἱόν, τὸ
κύριον ἡμῶν Ἰησοῦν τὸν
Χριστόν, ὃς ἡ δόξα
τῆς Θεότητος, φοβήσῃται σε
καὶ ἀσέβῃ, ὡς γυναὶ καὶ
ὀντέρα πηδῇ, αὐτῇ μόνον
ἀρέσκουσα, αὐτῇ ὑπάρ-
χουσα διάρεσθαι ἐν
ἀγαθότητι αὐτοῦ, ἵνα
καὶ ὅτι σοὶ μακαριθῇ
ὁ ἀνὴρ διὰ τὴν σοφίαν τὴν
λεγέσθαι ἀπὸ σοφῶν
τοῦ πατρὸς. Γυναικα
ἀνδρείαν τίς εὕρησιν; τι-
μιωτέρα δὲ ἐστὶν λίθων
πολυπλῶν ἢ τοιαύτη
δαρσει ἐπ' αὐτῇ ἡ
καρδία ὅτι ἀνδρὸς αὐ-
τοῦ ἡ τοιαύτη σκύλων
ὅση ἀπορήσῃ ἐνεργῶς
τῶν ἀνδρῶν ἀγαθὰ καὶ
πάντα τὰ βίον. ὡς κρη-
να ὕδατος καὶ λίνον
ἐποίησεν ὁ ἀρχὸς καὶ χερ-

the Holy Apostles.

οὐκ αὐτῆς ἐγχετο ὡς
 καὶ ἐμποδομένη, μα-
 κρόν τε σιμῶντα αὐτῇ
 ἡ βίον. Ἐάνισται ἐκ
 νυκτῶν, καὶ ἐδωκεν βρω-
 μῆτα τῷ οἴκῳ, καὶ
 ἔργα. Ἡ δευραπῶνας
 δευρήσασα γαργῶν ἐ-
 περατο, ἀπὸ τοῦ καρ-
 πῶν τῶν χειρῶν αὐτῆς
 ἐφύτλυσεν κτήμα. ὁρα-
 ζῶσα μὲν ἡ ὁσφύν
 αὐτῆς, ἤρεισε τὰς εἰαυτῆς
 βραχίονας καὶ ἐγδύσατο
 ὅτι καλὸν τὸ ἔργαζεσθαι,
 καὶ ὅτι ἀποσβέννεται ὁ
 λύχνος αὐτῆς ὅλην τὴν
 νύκτα. τὰς πῆχας αὐ-
 τῆς ἐκπίνει εἰς τὰ χηρή-
 σιμα, τὰς χεῖρας αὐ-
 τῆς ἐρείδῃ εἰς ἀτραχίον.
 χεῖρας δὲ αὐτῆς διή-
 νοιξε πέννην, καρπὸν δὲ
 ἔτελλε πτωχῶν καὶ φρον-
 τίς τῶν ἐν οἴκῳ ὁ
 ἀνὴρ * * αὐτῆς, πάν-
 τος γὰρ οἱ παρ' αὐτῇ
 εἰσιν ἐνδεδυμένοι διασῆς
 σιμῶν καὶ χαλκῶν ἐ-
 ποίησε τῷ ἀνδρὶ αὐ-
 τῆς, ἐκ βύσσου καὶ πορ-

also while it is yet Night, and
 giveth Meat to her Household,
 and Food to her Maidens. She
 considereth a Field, and buyeth
 it; with the Fruit of her
 Hands she planteth a Vineyard.
 She girdeth her Loins with
 Strength, and strengtheneth her
 Arms. She tasteth that it is
 good to labour; her Candle go-
 eth not out all the whole Night.
 She stretcheth out her Arms for
 useful Work, and layeth her
 Hands to the Spindle. She
 openeth her hands to the Needy,
 yea she reacheth forth her hands
 to the Poor. Her Husband
 takes no care of the Affairs of
 his House, for all that are with
 her are clothed with double
 Garments. She maketh Coats
 for her Husband, Cloathings of
 Silk and Purple. Her Hus-
 band is eminent in the Gates,
 when he sitteth with the Elders
 of the Land. She maketh fine
 Linnen, and selleth it to the
 Phenicians, and Girdles to the
 Canaanites. She is cloth'd
 with Glory and Beauty, and she
 rejoices in the last Days. She

* * Pag.
 208.

ὁ δεστ. V. ὁ ἰχθ. V. ὁ συμφορῶντα V.

CONSTITUTIONS of

openeth her mouth with Wisdom and Discretion, and puts her Words in order. The ways of her Household are strict; she eateth not the Bread of Idleness. She will open her Mouth with Wisdom and Caution, and upon her Tongue are the Laws of Mercy. Her Children arise up, and praise her for her Riches, and her Husband joins in her Praises. Many Daughters have obtain'd Wealth, and done worthily, but thou surpassest and excellest them all. May lying Flatteries, and the vain Beauty of a Wife be far from thee. For a Religious Wife is blessed. Let her praise the Fear of the Lord: Give her of the Fruits of her Lips, and let her Husband be praised in the Gates. And again, A virtuous Wife is a Crown to her Husband. And again, Many Wives have built an House. You have learn'd what great Commendations a prudent and loving Wife receives from the Lord God. If thou desirest to be one of the Faith-

φύρας ἐνδύματα σοφίας
ἐλεπίσθαι. ὃ γίνεται ἐν
πύλαις ὁ ἀνὴρ αὐτῆς,
ἡνίκα αὖ κρινῆται ὁ
κυωδὲς μὲν τῇ πρεσ-
βυτέρῳ τῶν κατωτέρων
τῶν συνδύας ἐποίησε,
καὶ ἀπέδωκε τοῖς φοινίξιν,
σοφίας ὅτι τοῖς κα-
τὰ τοὺς δόξας ἐν δὲ
πρεσβυτέρῳ ἐνεδύσατο, καὶ
διφραδὶ ἐν ἡμέραις ἐ-
ραταῖς σῶμα αὐτῆς διή-
νοιξε σοφῶς ἐν ποτα-
μῶν, ἐν ταῖς ἐστί-
λαις τῇ γλώσσῃ αὐ-
τῆς. ³ πρὶν αὖ ὅτι ἔλατ-
ται οἶκον αὐτῆς, οἶτα
ὃ ὁκνησὲν σὺ ἐκ αὐ-
² ὅτι σῶμα αὐτῆς αἰοῖς
σοφῶς καὶ ἐν νόμῳ, δι-
μοῖς ὃ ³ ἐλεημοσύνης
ἐπὶ τῇ γλώσσῃ αὐτῆς
ἀνέστησαν ἐκ τέκνα αὐ-
τῆς, καὶ πλετήσαντα
ἡνέσαν αὐτήν, ἐν ὁ α-
νὴρ αὐτῆς ἐπῆνεσεν αὐ-
τῇ. Πολλὰ θυγα-
ρες ⁴ ἐκτέθησαν πλῆ-
τον, πολλὰ ἐποίησαν
δυάμις. Ὁ ὃ ὅτι

Prov.
xii. 4.
xiv. 1.

¹ τῆς γῆς. V. ² de sunt. V. ³ αὐτῆς. V. ⁴ de est. V.

the Holy Apostles.

κειται & ὑπερβασι πα-
σαι. Ὑποδρασε ἀρεσκείας
& μάταιον κάλλος
γυναικός μὴ ἐς τὸ ἑαυ-
τῇ γὰρ δὲ οὐκ ἐστὶν ὁμο-
γενεῖα, φύλον δὲ κρεί-
σσον αὐτῇ ἀνείκω. Δο-
κῶν αὐτῇ ἀπὸ καρπῶν χει-
λέων αὐτῆς, & αἰνεῖσθαι
ὅτι πύλαις ὁ αἰὼν αὐ-
τῆς. Καὶ πάλιν. Γυνὴ
ὁμοφροῦν ἐστὶν ὁμο-
φροῦν αὐτῆς. Καὶ πάλ-
ιν. Πολλὰ γυναι-
κὲς ὡς ὁδοιποροῦν οἰκόν.
Μεμαδῆκασι, ὅποια ἐ-
κὼμια γυνὴ σάφρων ἐ-
φίλατο. Ἀφῆκεν
ἀπὸ κρείσσονος. Εἰ-
ποσὴ & ἀρετὴ κρείσσον
βελτίονα, ὡς γυνὴ, μὴ
καλλωπίζου ὅτι τὰ ἀρε-
σκεία & ἀλλοτριῶν ἀν-
δράσι. μὴ δὲ τὰ ἑ-
αυτῇ ἐπαρξομένης ἐκπλε-
μαται, ἢ ἐνδομύα, ἢ
ὑποδρασε μιμῶ φορεῖν,
ὅτι δὲ ὑπάγεω & τὴν
εἰς τὰ πιαῦτα παρ-
δομύα. Καὶ γὰρ εἰ
ἐν ὅσῳ ἐστὶν δὲ ἀμαρ-
ται.

ful, and to please the Lord,
O Wife, do not superadd Or-
naments to thy Beauty, in
order to please other Men:
Neither affect to wear fine
Broidering, Garments, or
Shoes, to entice those who
are allur'd by such things.
For although thou dost not
these wicked things with de-
sign of sinning thy self, but
only for the sake of Orna-
ment and Beauty, yet wilt
thou not so escape future
Punishment; as having com-
pell'd another to look so hard
at thee as to lust after thee,
and as not having taken care
both to avoid Sin thy self,
and the affording Scandal to
others. But if thou yield thy
self up, and commit the
Crime, thou art both guilty
of thy own Sin, and the cause
of the Ruin of the others
Soul also. Besides, when
thou hast committed Lewd-
ness with one Man, and be-
ginnest to despair, thou wilt
again turn away from thy
Duty, and follow others, and

CONSTITUTIONS of

Prov.
xviii. 3.

grow past feeling; as says the sacred Word, *When a wicked Man comes into the depth of Evil, he becomes a Scornor, and then Disgrace and Reproach come upon him. For such a Woman afterward being wounded; ensnares without Restraint the Souls of the Foolish. Let us learn therefore how the Sacred Word plainly describes and condemns such Women, saying, I hated a Woman who is a Snare and Net to the Heart of Men, worse than Death; her Hands are Fetters. And*

Eccl. vii.
27.

Prov. xi.
22.

in another Passage, As a Jewel of Gold in a Swine's Snout, so is Beauty in a wicked Woman.

xii. 4. in
LXX.

And again, As a Worm in Wood, so does a wicked Woman destroy her Husband. And

xxi. 9, 19.

again, It is better to dwell in the Corner of the House-top than with a contentious and an angry Woman. You therefore who are Christian Women, do not imitate such as these. But thou who designest to be faithful to thine own Husband, take care to please him alone. And when thou

νεῖν ταῦτα ποιεῖς τὰ
μύση, ὅτι ὁ ὁ μόνον
καλλωπίζεαι, ἐδ' ὁ
ταῖς ἐκφύξῃ τ' δίκην
εἰς τὰ μὲν ταῦτα, ἀ-
ναγκάσασα ἐπερεσθῇ-
ναί σοι τινὰ, εἰς ὅτι
θυμῆσά σου, καὶ μὴ ἐαυ-
τῇ φυλάξασα ὅτι πὶ
μήτι σε ὑποπείσῃ ἀ-
μαρτία, μήτι μὲν ἐ-
τέρως σκευδαλώ. Εἰ
ὁ ἀμαρτήσῃς ἐνδύσῃ
ἐαυτὴν, καὶ σὺ ἐπλημμέ-
λησαι, καὶ κείνη ἐνοχῇ
τῇ ψυχῇ· ἐξού· εἶτα ἀ-
μαρτήσασα ἐφ' ἐνὶ, ὡ-
σπερ δ' ὀργνύσῃ εἰσάπαξ,
ἐφ' ἑτέροις ἐκτραπήσῃ
πάλιν ἀπηλγνηκῆα·
καθάψῃσιν ὁ θεὸς λό-
γος. Ὅσοι ἐλθὼν ἀσεβῆς
εἰς βάθος κακῶν, κατὰ
φρονεῖ ἐπέρχεται ὁ
αὐτῷ ἀκμία ὁ ἐνείδος.
Ἡ γὰρ πιαύτη λογιστὴν ἀ-
φιδῶς παρωμῆν παρὰ
δούλῃ ψυχῇ ἀφρότων,
μάθωμεν ἐν καὶ πᾶσι πρὶν
αὐτῇ πῶς θειαμβόλῃ ὁ
θεὸς λόγος, φάσκων·
ἐμίσῃσῃ ὑπὸ τ' ὁ δα-
νατορ σὺν τῇ γυναῖκα,
ἥκε

ἥκε ἐς τὴν δὴρδύμα. Ὁ σα-
γλίμ * * καρδίας, δις-
μοῖ δὲ χεῖρες αὐτῆς. Καὶ
ὅτι ἀλλοις. Ὡς περ ὁ νό-
πον χρυσὸν ὅτι ῥινι
υῖος, ὅτι γυναικὶ κα-
χέρονι καλλῶ. Καὶ
παλιν. Ὡς περ ὁ νό-
λῳ σκόληξ, ὅτι ἀπόλ-
λυσιν δὲ δὲ γυνὴ κα-
χοποιός. Καὶ παλιν.
Κρεῖσσιν οἰκεῖν. ὅτι
γωνίας. Ὡς αἰδρε, ἢ μὲν
γυναικὸς γλῶσσός τις καὶ
μαχίμης. Μὴ ἔν μι-
μεῖσθε τοὺς ποικίλους γυ-
ναῖκας, ὅτι αἱ Χρῆσι-
μαὶ ὡς ἀρχοῦσι. Πᾶσι
δὲ δέλουσι εἶναι πρὸς τὸν δὲ δὲ, πρὸς τὸν δὲ δὲ
σκεῖν αὐτῶν μόνον. ὅτι δὲ πλάττειται σκεῖται ὅτι καφα-
λὴν σου. Ὡς γὰρ δὲ ὅτι καλὴν ἀποκλείσθης ὅτι δὲ δὲ τοῖς
ἐξομωμένοις. μὴ καπαζωγράφῃ σου δὲ ὡς Θεοῦ ποιοῦ-
μῖνον πρὸς τὸν δὲ δὲ. ὅτι δὲ δὲ, ὅτι κοσμήσῃς δὲ δὲ
ἐπεὶ περ πάντα ὅσα ἐποίησεν ὁ Θεός, καλὰ λίαν. ἀσέλγης
δὲ ὅτι καλῶ ὅτι καλῶ, πηλὴν καλῶ ὅτι καλῶ, κα-
τω βλέπῃς ὅτι ὁδοιπορίῃ σου πρὸς τὸν δὲ δὲ, ὅτι καλῶ
πρὸς τὸν δὲ δὲ, καλῶς πρὸς τὸν δὲ δὲ γυναικῶν.

art in the Streets, cover thy
Head; for by such a Co-
vering thou wilt avoid being
view'd of idle Persons. Do
not paint thy Face, which is
God's Workmanship; for
there is no part of thee which
wants Ornament, inasmuch
as all things which God has
made are very good. But
the lascivious additional a-
dorning of what is alrea-
dy good is an Affront to
the Bounry of the Work-
man. Look downward when
thou walkest abroad, veiling
thy self as becomes Women.

Περὶ τῆς καὶ ὅτι ὅτι
βαλάνειω μὲν ἀνδρῶν

Avoid also that disorder-
ly Practice of bathing in

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the same Place with Men. For many are the Nets of the Evil One. And let not a Christian Woman bath with an Hermaphrodite: For if she is to veil her Face and conceal it with Modesty from strange Men, how can she bear to enter naked into the Bath together with Men? But if the Bath be appropriated to Women, let her bath orderly, modestly, and moderately. But let her not bath without Occasion, nor much, nor often, nor in the middle of the Day, nor, if possible, every Day; and let the tenth Hour of the Day be the set time for such seasonable Bathing. For 'tis convenient that thou who art a Christian Woman shouldst ever constantly avoid useless Recreation, especially when it is in the Eye of the World.

But as to a Spirit of Contention, be sure to curb it as to all Men, but principally as to thine Husband; lest,

ἀποκατον γιομηνίω λυ-
σιν· πολλὰ γὰρ τὰ δυνάμει
ἐποίησεν. Ἀνδρῶν γυ-
νον γυνὴ παρὶ μὲν λυέ-
σθω. Εἰ γὰρ ὡλεῖται λυ-
τῆται ἐ πῶς ἔσθωπον, ἢ
ἐπ' ἀλλοτριῶν ἀνδρῶν
ὅταν μὲν αἰδέσθῃς κρύπτῃς σα,
πῶς γυμνὴ μὲν ἀνδρῶν
ἢ τοιαύτη εἰς λυθὼν εἰ-
σελεύσεται; Γυναικεῖς
ἢ ὄντι βαλάνειν, δι-
τάκτως μὲν αἰδέσθῃς μαμα-
κτημῆνως λυέσθω. Μὴ
ὡλεῖσιν πῶς ἢ λυσι
* * * ποιέσθω, μὴδὲ ὄν
μέσῃ τῇ ἡμέρᾳ, ἀλλ' εἰ
δυαπὼν, μὴδὲ πρὶν ἡ-
μέραν. Ὁρεῖ δὲ ζοι-
έσθω ζυκτὴ ἢ ἑχέυρολυ-
σίας διέλθῃ· δὲ γάρ σε
πρὶν ἔσθω, ὅτι πρὸς τοῦ
πρὶν τοῦ ἢ παλιν ὁφθαλ-
μοῦ ὡλεῖται γὰρ φάγειν.

Τὸ δὲ μέγιστον σου πρὸς
πάντας, μέγιστον δὲ
πρὸς τὴν ἀδελφὴν σου
Χρυσῶν, πατὴρ ἀρχιεπίσκοπος.

μηδὲ πολλήν, μηδὲ πολλὰς. v.

the Holy Apostles.

ἴνα σὺ ὁ ἀνὴρ ἐδὼν ἢ
ἀπίστος, ἢ ἑθνητός, μὴ
ᾗς ἔσῃ σκανδαλισθεὶς
βλασφημῶσα Θεόν, καὶ
σύ ᾗς καὶ κληρονομήσῃς
ὀνείδος τοῦ Θεοῦ. Οὐαὶ
γάρ φησι, δι' ὃ ὄνομα
μου βλασφημεῖται ἐν
τοῖς ἔθνεσιν. εἰ δὲ τις
ὑπαρχῇ σὺ ὁ ἀνὴρ, ἀ-
ναγκασθήσεται. ὡς εἰδὼς
ταῖς γραφαῖς. εἰπεῖν δὲ
ῥῆμα δὲ γνώσεσθαι ἐν
τῇ σοφίᾳ. Κρεῖσσον
οἰκεῖν ἐν ἐρήμῳ, ἢ μὴ
γυναικὸς γλωσσώδους ἐ-
μαχίμης. Αἱ ἔν γυναι-
κίαι, ἔσῃ αἰδέσθαι ἐ-
πραΐτητα. Ἡ δευτέρα δὲ
ὀφθαλμοῦ, εἰς ὅπως ἐ-
φύω ἐκ ποροποτῆν πί-
στεως, καὶ τοῖς ὀκτοῖς πᾶ-
σι, εἰς γυναικῶν, εἰς
ὁρδράσι. Καὶ εἰ δὲ
ὀλίγων νυνδετήσμετες ἐ-
παιδύσαμεν ὑμᾶς, ἀ-
δελφαὶ ἐκ θυγατέρες καὶ
μέλη ἡμῶν ὡς σοφαὶ καὶ
αὐταὶ ἀλγιδόρητοι δὲ βίβ
Ἀμείνατι ἐκζητεῖτε
μαθήματα γινώσκουσιν,

if he be an Unbeliever, or an
Heathen, he may have an oc-
casion of Scandal, or of blas-
pheming God, and thou be
Partaker of a Wo from God.
For, says he, *Wo to him by Isa. LII. 5.*
whom my Name is blasphemed
among the Gentiles; and lest if
thy Husband be a Christian,
he be forced from his Know-
ledge of the Scriptures to
say that which is written in
the Book of Wisdom, It is Prov. xxi.
better to dwell in the Wilder-
ness, than with a contentious
and an angry Woman. You
Wives therefore demonstrate
your Piety by your Mode-
sty and Meekness, in order
to their Conversion and Im-
provement in the Faith to all
without the Church, whe-
ther they be Women or Men.
And since we have warn'd
you, and instructed you brief-
ly, whom we do esteem our
Sisters, Daughters, and Mem-
bers, as being wise your
selves, persevere all your lives
in an unblameable Course of
Life. Seek to know such

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kinds of Learning whereby
you may arrive at the King-
dom of our Lord, and
please him, and so Rest for
ever and ever. Amen.

δι' ὧν διωήσασθε πρὶ τῷ
κυρίῳ ἡμῶν ἐλπίσας βα-
σιλείαν διαλείψας, καὶ δια-
παύσεσθαι εἰς τὰς αἰῶνας
τῶν αἰώνων. Ἀμήν.

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Περὶ ἐπισκόπων, πρεσβυτέρων, ἔξαιρέτων.

BOOK II.

SECT. V.

Of Bishops, Presbyters, and Deacons.

ΠΕΡΙ τῶν ἐπισκόπων, ἡ-
κέσας μὲν πα-
ρὰ τὸ κρείν
ημῶν, ἡ ποιμνία ἡ
καθίστα μὲν ὁ ἐπισκοπὸν
εἰς τὰς ἐκκλησίας ὅν
πάση ἀρεσὶ, ² δὲ
ὑπάρχειν ἀνέκκλητον,
ἀνεπίληπτον, ἀνέπαφον
πάσης ἀδικίας ἀνθρώπων,
ὅς ἐστιν ἐπὶ τῶν πενή-
κοντα· ³ ὅτι τρέφων ἐν
πᾶσι νουθετικῶς ἀγαθίας
ἔχει ἐξωθεν ἁγιογραφίας
ἐκπεφωγίας ὑπάρχει,

BUT concerning Bi-
shops, we have
heard from our
Lord that a Pa-
stor, who is to be ordain'd a
Bishop for the Churches in
every Parish, must be un-
blameable, unreprouable, free
from all kinds of Wickedness
common among Men, not
under Fifty Years of Age;
for such an one is in good
part past Youthful Disorders,
and the Slanders of the Hea-
then, as well as the Re-
proaches which are some-

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times cast upon many Persons by some False Brethren, who do not consider the Word of God in the Gospel,

Math. xii. 36. *Whoſoever ſpeaketh an idle word*

v. 37.

ſhall give an Account thereof to the Lord in the Day of Judgment. And again, By thy Words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned. Let him therefore be well inſtructed and ſkilful in the Word; and of competent Age. But if in a ſmall Pariſh one advanc'd in Years is not to be found, let ſome younger Perſon, who has a good Report among his Neighbours, and is eſteem'd by them worthy of the Office of a Biſhop; who has carry'd himſelf from his Youth with Meekneſs and Regularity, like a much elder Perſon: after Examination, and a general good Report, be Ordain'd in Peace.

** * Pag.*

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3 King.

11. LXX.

4 King.

xxii. 1.

For Solomon at twelve Years of Age was King of Iſrael, and Joſiah at Eight Years of Age

*ὡς πρὸς τοὺς ἐκείνους ψευδῶς
ἀδελφῶν εἰς πολλὰς ὁπ-
φρενῶν βλασφημίας,
ὃς γινωσκόντων ῥῆμα
Θεοῦ ὅτι παρὰ διαλγε-
λίαν. ¹ ὅτι ἀν ² λα-
λήσῃ ῥῆμα ἀρῶν, ἀπο-
δώσῃ πρὸς αὐτὸς λόγον
τῆς κρείττονης ἡμέρας κεί-
νης. Καὶ πάλιν Ἐκ
τῶν λόγων σου δικαιο-
θήσῃ, ἢ ἐκ τῶν λόγων σου
καταδικαθήσῃ. Ἐσὺ
ὢν ³ πεπαιδευμένος
⁴ καὶ ἐμπειρὸς τῷ λόγῳ,
καθήκων τῇ ἡλικίᾳ.
Εἰ δὲ ἐν ἡρώσει
μικρῶ ὑπάρχῃ πρὸς
προβέβηκας τῶν ἡρώων
μηδισκοῦται μαμαρτυ-
ρημένος ⁵ ὑπὸ τῶν
ἡρώων αὐτοῦ, ὡς ἀξι-
όσκοπός, ἀφ' ἧς νεο-
πότης, ἐν πρῶτῳ ἐ
ἀνταξία γέρας ὁποδ-
κονύμιος δομῶν, εἰ
ὑπὸ πῶν ⁶ τοῖς τῶν
μαρτυρεῖται, * * καθι-
στάτω ἐν ἐκλήρῳ. Καὶ
ἡ Σολομὼν δωδεκαε-*

¹ εἰρημένον. V. ² ἡ πη. V. ³ ἡ δυνατὸν. v. ⁴ αἱ δὲ ἀγαθὰ μαρτυ-
ρήσῃ. ⁵ καὶ σοφὸς εἰς ἐπισκοπὴν κατὰ τὴν ἡλικίαν, ὡς δὲ ἐν τῇ. ⁶ πᾶν
τῶν ἡρώων. V.

the Holy Apostles.

τῆς ὧς Ἰσραὴλ ἑβασί-
 λουσε, ἔ' Ιωσίας ἐν δι-
 καιοσύνῃ οὐκ ἔπ' ὧς ἑ-
 βασίλ' αὐτὸν ὁμοίως ὧς
 ἔ' Ιωάνης ἐπ' αὐτὸν ἤρξε
 τὸ λαῶν. "Ὡς εἰ καὶ
 ἡμεῖς, ἀλλὰ πρῶτον ὅ-
 τ' ἔρχεται, δὲ ἄλλος π' καὶ
 ἡσύχῳ ὅκ' ἐστὶν ἔχ-
 τὸ Ἡσαΐου κύριον ὁ
 Θεός· "Ἐπὶ τίνα ὅτι
 ἐλθέτω, ἀλλ' ἡ ὁμοί-
 ας ταπεινὸν" καὶ ἡσύχον
 καὶ ἡμεῖς τὰ μετὰ τὸς λό-
 γους ἀγαποῦμεν; ὁμοίως
 ἔ' ἐν τῷ διαβόλῳ ἔ-
 τω Μακάριοι οἱ πρα-
 εῖς ὅτι αὐτοὶ κληρονο-
 μήσουσι τὴν γῆν. "Ἔστω ὧς"
 ἔ' ἐλεήμων ὅκ' πάλιν
 εἰρηται· Μακάριοι οἱ ἐ-
 λεήμονες, ὅτι αὐτοὶ ἐλεη-
 θήσονται· ὧς ἔ' ἐν
 δούλω ἰδὲ τὸ, πάσης κα-
 κίας ἔ' πονηρίας καὶ ἀδικίας κακαροῦσιν· ὅτι πάλιν
 εἰρηται· Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ
 Θεὸν εἰσονται.

"Ἔστω ἐν ἡμεῖς ἡμεῖς,
 σφόδρον, ἡσύχιον, ἀ-
 σταθὺς, ἀπαρκαλόν, μὴ
 πάροινον, μὴ πλῆκ-

reign'd righteously, and in like manner Joash govern'd the People at Seven Years of Age: Wherefore although the Person be young, let him be meek, gentle, and quiet. For the Lord God says by Esaias, Isa. lxi. Upon whom will I look but upon him who is humble and quiet, and always trembles at my words? In like manner it is in the Gospel also, Blessed are the Meek, for they shall inherit the Earth. Let him also be merciful; for it is said, Blessed are the Merciful, for they shall obtain Mercy. Let him also be one of a good Conscience, purify'd from all Evil, and Wickedness, and Unrighteousness. For 'tis said again, Blessed are the Pure in Heart, for they shall see God.

Let him therefore be sober, prudent, decent, firm, stable, not given to Wine, no Striker, but Gentle; not

1 πρῶτον. V. 2 ἔστω. V. 3 ἔστω ὧς καὶ ἡμεῖς ἡμεῖς ὅτι πάλιν λέγει, μα-
 κάριοι οἱ εἰρηνοποιοὶ, ὅτι αὐτοὶ, ἡμεῖς θεοὶ κληθήσονται. γ.

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a Brawler, not Covetous; not
a Novice, lest being puffed up
with Pride, he fall into Con-
demnation, and the Snare of
the Devil. For every one
that exalteth himself shall be
abased. Such an one a Bi-
shop ought to be, who has
been the Husband of one
Wife, who also has herself had
no other Husband; ruling
well his own House. In this
manner let Examination be
made when he is to receive
Ordination, and to be plac'd
in his Bishoprick, whether he
be grave, faithful, decent;
whether he hath a grave and
faithful Wife, or has former-
ly had such a one; whether
he hath educated his Coun-
dren piously, and has brought
them up in the Nurture and Ad-
monition of the Lord; whether
his Domesticks do fear and
reverence him, and are all
obedient to him; for if those
who are immediately about
him for worldly Concerns
are seditious and disobedient,
how will others, not of his

της, ἀλλ' ὁπαικῆς, ἁ-
μαρτωλῆς, ἀφιλάργυρος
μὴ νεόφυτος, ἵνα μὴ
τυφωθείς, εἰς κέλεμα ἐμ-
πίση, καὶ παγίδα τῆς
διαβολῆς ὅτε πᾶς ὁ ὑ-
ψῶν ἑαυτὸν ταπεινώθη-
σεται. Τοιοῦτον δ' εἶναι
τὸ ἐπισκοπικόν, μιᾶς ἀνδρα-
γάστρου γυναικὸς ἡ-
γοράμενος, καλῶς τὸ ἴδιον
οἶκον διακονῶν. Οὕ-
τως γὰρ δοκιμαζέσθω, ὅ-
τε ὅτε τὴν χειροτονίαν
λαμβάνων καθίσταται
ὁ ἐπὶ τῷ τόπῳ τὸ ἐπισκο-
πικόν, εἰ ἐστὶ σεμνὸς, πι-
στός, καὶ ἡσύχῳ. εἰ γυ-
ναῖκα σεμνὴν καὶ ὡ-
στὴν ἔχει. ἢ ἔχουσαν εἰ-
πικὰ διδασκάλως ἀνα-
τρέφει καὶ ὁ ἐν νοθείᾳ
ἡμεῖς παιδοῦσιν ἀρε-
τὰν εἰ οἱ καὶ οἶκον
αὐτοῦ διαβέβηκοι καὶ
ὁνομασμένοι αὐτὸν ὑ-
πὸ πικροῖς ὁδοῦσιν αὐ-
τῷ εἰ γὰρ οἱ καὶ σάρκα
ἰδιοὶ αὐτοῦ, πρὸς αὐ-
τὸν σαταζοῦσι καὶ ἀπει-
θεῖσι, ὥς οἱ ἔσω τὸ

the Holy Apostles.

οἱ κίς αὐτῶ ἰδιοὶ γυό-
μυοὶ αὐτῶ ὑποταγή-
σονται ;

Δοκιμαζέτω ἕν, εἰ
ἀμωμος ᾖ· πρὸς βιω-
πικὰς ῥείας. Γεραπ-
ται γάρ Μωμοσκοπεῖ-
σθαι τὸ μέλλοντα εἰς ἱερο-
συνάων πορχειλῶς.
* * Ὑπαρχτω ἕν ἔ-
αόργητο· οὐκ λέγει ἡ
ῥφία· Ὁργὴ ἡ φρονι-
μὸς ἀπολλυσιν. Ἐξω
τὸ δὲ σπαλῆναι, ἀβάναι-
σθαι, ἀγαπῆκός· οὐκ
λέγει κύριος· Ἐν τέ-
τω γνώσονται πάντες,
οὐκ ἐμοὶ μαθηταὶ ἔσε-
σαν ἀγαπᾶν ἀλλήλους.
Ἐξω ἔ· δὲ μετὰ δότῳ,
φιλόχρητο, φιλόξενος,
ὑπηρετικὸς, δὲ ἀφικονος,
δὲ σκυλῖτο, δὲ παύχων-
το, εἰδὼς τὸ μέλλον
ὅτι αἷον ὑπολήψεως.

Εἰ γὰρ χῆρα περὶ παρ-
χουσα ἡ διωαμύνη ἐ-
παρκεῖν ἐν τῷ βίῳ τῇ
χρησθεῖα, ἔπειτα ἡ ἕ

Family, when they are under
his Management, become o-
bedient to him?

Let Examination also be
made whether he be unblame-
able as to the Concerns of
this Life. For it is written,
*Search diligently for all the
Faults of him who is to be or-
dain'd for the Priesthood.* On
which account let him also
be void of Anger; for Wis-
dom says, *Anger destroys even
the Prudent.* Let him also,
be merciful, of a generous
and loving Temper. For our
Lord says, *By this shall all
Men know that ye are my Disci-
ples if ye love one another.*
Let him be also ready to give,
a Lover of the Widow and
the Stranger, ready to serve,
and minister, and attend.
Resolute in his Duty; and
let him know who is the
most worthy of his Assist-
ance.

For if there be a Widow,
who is able to support her-
self, and another Woman who
is not a Widow, but is needy

III.

Levit. xxi.
17, &c.
* * Pag.
215.

Prov. xv.
1. lxx.

Joh. xiii.
35.

IV.

CONSTITUTIONS of

by reason of Sickness, or the bringing up many Children, or Infirmary of her Hands, let him stretch out his Hand in Charity, rather to this latter. But if any one be in Want by Gluttony, Drunkenness, or Idleness, he does not deserve any Assistance, or to be esteem'd a Member of the Church of God: For the Scripture, speaking of such Persons,

Prov. xix.
24.

Ecclef.
31. 3.

Prov.
xxiii. 21.

v. 21.
LXX.

says, The Slothful hideth his Hand in his Bosom, and is not able to bring it to his Mouth again. And again, The Sluggard folds up his Hands, and eats his own Flesh. For every Drunkard and Whoremonger shall come to Poverty, and every drowsie Person shall be cloathed with Tatters and Rags. And in another Passage, If thou give thine Eyes to Drinking and Cups, thou shalt afterwards walk more naked than the House-top: For certainly Idleness is the Mother of Famine.

χῆρα, ἀλλ' ἐνδεὴς ὁ
πάρχθ' ἀπὸ νόσον, ἢ
πικνοτροφίαν, ἢ δι' ἀσ-
θένειαν χειρῶν, ὅππῃ ταύ-
την μᾶλλον ἐκπαινάτω ἢ
χῆρα. Εἰ δὲ ἡ κεῖ ὡς
καταφαγὰς, ἢ μέθυσι,
ἢ ἀργῶς ἐν τοῖς βιωπι-
χοῖς θλίβεται, σὺν ἔστι
ἀξιοῦ. ὅππῃ κυρία, ἔπ
μὲν ἐκκλησίαι Θεοῦ.
Λέγει γὰρ ἡ γραφή περὶ
τέτοιων φάσκει, ὅτι
κρύψας οὐκ ηὐρεῖς τὴν
αὐτῆς ὑπὸ τῇ χύλπον, ὃ
διωθήσεται ἀπενέλκειν
αὐτὴν εἰς τὸ σῶμα αὐτῆς.
Καὶ πάλιν Ὁ ἀργῶς
πείσει λαβὴν τὰς χεῖρας
αὐτῆς, καὶ ἐφαγε τὰς σάρ-
κας αὐτῆς. Πᾶς γὰρ
μεθυσοῦν, καὶ πορνολύ-
πτος, πτωχολύπτος, καὶ ἐν-
δύσεται διερρηγῶτα
καὶ ῥακιδῶτα πᾶς ὑπὸ
δὲ. Καὶ ἐν ἄλλοις
Ἐάν τις εἰς τὰς φιλίας
καὶ τὰ ποτήρια δῶς τὰς
οφθαλμῶν σου, ὑπερ-
ῶν πατρός σου γυμνότε-
ρος ἔσῃ. Ὡς ἀληθῶς γὰρ μήτηρ ἔστιν ἡ ἀργία τὴν λιμῶν.

the Holy Apostles.

Ἐγὼ δὲ ὁ ἐπίσκοπος
 ἀπορροφῶν ἑλπίδι, μὴ
 πλῆσιον ἐν τρεπομῶ. ἢ
 κληροδοτῶν ὡς δὲ προ-
 σήκον, μὴ πένητα πα-
 ρεῶν, ἢ καταδυνα-
 ζῶν. Οὐ λήψῃ γὰρ,
 ἡ φησὶν ὁ Θεὸς τῷ Μω-
 σῇ, ὡροσωπὸν πλεσίμ,
 ἐ πένητα σὺ ἐλεήσεις
 ἐν κρίσει. Ὁκ δὲ κυ-
 ρίε ἡ κρίσις. Καὶ πα-
 λιν Δικαίως διώξεις δὲ
 δίκαιον. ² Τροφή καὶ
 ποτὶ λυσταλῆς καὶ αὐ-
 τάρκης ὑπαρχέτω ³ ὁ
 ἐπίσκοπος, ἵνα ⁴ δυνά-
 τη νήκειν ὡροσ δὲ νε-
 δετεῖν τὰς ἀπαυδύτους.
 Ἐγὼ δὲ μὴ δάπορῶ, μὴ
 ορυφῆται, μὴ ἡδύβῃ,
 μὴ χρησοράγῃ. Ἐγὼ
 δὲ ἀνέξιχακῶ, μα-
 κρόδουμῶ ἐν ⁵ νουθε-
 σίας, ⁶ πολυδιδάκτος,
 μελετῶν ἐ * * * ἀνδρα-
 ζῶν ἐν ⁷ κυριακαῖς βί-
 βλοισ, πολὺς ἐν ἀνάλω-
 θμασιν, ἵνα πᾶς γρα-
 φὰς ὀπμελῶς ἐρμηνεύῃ,
 ὁμοστίχως τοῖς ὡροφῇ-

A Bishop must be no Ac-
 cepter of Persons; he must
 not fear any, nor basely flat-
 ter a rich Man, neither over-
 look nor domineer over a
 poor Man. For, says God
 to Moses, *Thou shalt not accept* Levit. xix.
the Person of the Rich, nor shalt 15.
thou pity a poor Man in his Ex. xxiii. 9.
Cause: For the Judgment is
the Lord's. And again, *Thou* Deut. i. 17.
shalt with exact Justice follow xvi. 20.
that which is right. Let a
 Bishop be frugal, and con-
 tented with a little in his
 Meat and Drink, that he may
 be ever in a sober Frame,
 and dispos'd to instruct and
 admonish the Ignorant; and
 let him not be costly in his
 Diet, a Pamperer of himself,
 given to Pleasure, or fond of
 Delicacies. Let him be pa-
 tient and gentle in his Ad-
 monitions, well instructed
 himself, meditating in, and
 diligently studying the Lord's
 Books, and reading them
 frequently, that so he may
 be able carefully to interpret
 the Scriptures, expounding

* * * Page
 216.

¹ deest. V. ² al. τροφή καὶ ποτὶς. ³ al. τοῖς δὲ ἐπίσκοποις. ⁴ al.
 δυνατός. ⁵ deest. V. ⁶ πολυδιδάκτικος. V.

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the Gospel in correspondence with the Prophets, and with the Law ; and let the Expositions from the Law and the Prophets correspond to the Gospel. For the Lord

Joh. v. 39.

Jesus says, *Search the Scriptures, for they are those which testify of me.* And again, *For*

v. 45.

Moses wrote of me. But above all, let him carefully distinguish between the original Law, and the Additional Precepts, and shew which are the Laws for Believers, and which the Bonds for the Unbelievers, lest any should fall under those Bonds. Be careful therefore, O Bishop, to study the Word, that thou mayst be able to explain every thing exactly, and that thou mayst copiously nourish thy People with much Doctrine, and enlighten them with the Light of the Law.

Hof. x. 1.

For God says, *Enlighten your selves with the Light of Knowledge, while we have yet Opportunity.*

ταῖς ἐν τῷ νόμῳ δὲ δια-
γάλιον ἑρμηνεύων· ὁ-
μοίως τῷ διαγάλιῳ σοι-
χείτωσθαι αἱ οὐκ νόμος ἐ-
περοφητῶν ἑρμηνεύει. Λέ-
γει γὰρ ὁ κύριος Ἰησοῦς·
Ἐρῶν ἄγε ταῖς γραφαῖς·
ἐκ αὐτῶν εἰσιν αἱ μυσ-
τηρῶνται ὑμῖν. Καὶ
παλιν· Περὶ γὰρ ἑμῶν
Μωσὴς ἔγραψε. Περὶ
πάντων δὲ διατάξεως ἀ-
γαθῆς γινέσθω, νόμον καὶ
δουλείας διακρίναν, καὶ
δεικνύων ἐν ὅτι νόμος
πιστῶν, καὶ τί δεσμὸς ἀ-
πίστων, ἵνα μὴ τις ὑπο-
πέσῃ τοῖς δεσμοῖς. Ἐπι-
μελῶμεν δὲ λόγῳ ἐπίσκο-
ποι, ἵνα ἡ διωκτὶς τοῖς
πάντα καὶ λέξιν ἑρμη-
νεύειν, καὶ ὅν πολλὰ
διδάχῃ πλουσίως τρέφῃ
καὶ φωτισθῇ τὸ λαόν σου τῷ
φωτισμῷ τοῦ νόμου. Φω-
τίσθαι γὰρ, φησὶν ὁ Θεός,
ἑαυτοῖς ὥς γνωστέως,
ὡς ἐκ χειρὸς.

the Holy Apostles.

94

Ἐξω δὲ ὁ ἐπίσκοπος
μὴ ἀίχρην καρδίας, καὶ μά-
λισα ἐπὶ τῷ ἔθνει,
βλαπτόμενος μάλλον,
ἢ βλάπτων· μὴ πλεο-
νέκτης, μὴ ἄρπαξ, μὴ
ἀποσερητής, μὴ φιλοπλά-
σιος, μὴ μισοψέυχος,
μὴ κατὰ γλῶσσαν, μὴ ψευ-
δομάρτυς, μὴ θυμώδης,
μὴ φιλόμαχος, μὴ ταῖς
ἐβίαις περὶ ματαίας
συμπεπλεγμένος, μὴ ἐλ-
γυμνός τις, ἢ συνη-
γορῶν δικαίαις χρημα-
τικαῖς, μὴ φίλτροχος,
μὴ διγνώμος, μὴ δι-
γλωσσος, μὴ πρὸς
ἀναβολὴν ἢ καταλα-
λίαν φιλήκοος, μὴ
ὑποκριτής, μὴ ταῖς ἐορ-
ταῖς τῶν ἔθνων ἐπορευό-
μενος, ἀπάταις ἑκταῖς
μὴ χερόμενος, μηδὲ
ἐπιθυμητικός, μηδὲ φι-
λάργυρος· ὅτι πρῶτα
ταῦτα ἔχει· καὶ οὕτως
θεὸς ὑπάρχει, καὶ δαι-
μόνων φίλος. Ταῦτα
δὲ πρῶτα ὁ ἐπίσκοπος
καὶ τοῖς λαϊκοῖς δεῖξαι·

Let not a Bishop be given
to filthy Lucre, especially
before the Gentiles, rather
suffering than offering Inju-
ries, not covetous, nor rapa-
cious; no Purloiner, no Ad-
mirer of the Rich, nor Hater
of the Poor; no Evil-speaker,
nor False-witness; not given
to Anger, no Brawler, nor
entangled with the Affairs of
this Life; not a Surety for
any one, nor an Accuser in
Suits about Money; not am-
bitious, not double-minded,
nor double-tongued; not
ready to hearken to Calum-
ny or Evil speaking; not a
Dissembler, not addicted to
the Heathen Festivals, not
given to vain Deceits, nor
eager after worldly Things,
nor a Lover of Money: For
all these things are opposite to
God, and pleasing to Dæ-
mons. Let the Bishop ear-
nestly give all these Precepts
in charge to the Laity also,
persuading them to imitate
his Conversation. For, says *Levit. xxi.*
He, Do ye make the Children

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of Israel pious. Let him be prudent, humble, apt to admonish with the Instructions of the Lord, well-dispos'd, one who has renounc'd all the wicked Projects of this World, and all Heathenish Lusts. Let him be orderly, sharp in observing the Wicked, and taking heed of them, but yet a Friend to all; just, discerning, and whatsoever Qualities are commendable among Men, let the Bishop possess them in himself. For if the Pastor be unblameable as to any Wickedness, he will compel his Disciples, and by his very Conversation press them to become worthy Imitators of his own Actions. As the Prophet somewhere

Hof. iv. 9.

says, *And it will be, As is the Priest so is the People; For our Lord and Master Jesus Christ, the Son of God, began first to Do, and then to Teach, as Luke somewhere*

Act. i. 1.
Matt. v.
20.

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ἑαυτοῦ. καὶ ἡ γὰρ
λέγω, ἐνάγων αὐτὸς
μνηστὴς γινέσθαι ὅτι
αὐτὸς τρέφει. Εὐλα-
βεῖς γὰρ φησι, ποιήσας
τὸς υἱὸς Ἰσραὴλ. Ἔστω
ὅτι σοφὸς, ταπεινόφρων,
νενηκὲς ἐν ταῖς κυ-
ριακαῖς παιδείαις. κα-
λογνώμων, ἀποπειταγ-
μῶν. πᾶσι τοῖς ἐν τῷ
βίῳ ποιητοῖς ὁμιτοῦν-
μοι, ὅτι πάσαις ἐθνεσίν
ὁμιτοῦμαι. Ἔστω δὲ
καρτερικὸς, ὁξὺς καὶ
ὁ γινώσκων τοὺς φαύλους,
καὶ φυλάσσων ἀπ' αὐ-
τῶν, φιλοῦν. ὅτι ὡς πα-
τερ, διδάσκων, κρι-
νὸς, ὅτι ὅσα καὶ ἐν
ἀνθρώποις ἔστιν, ἢ ὑ-
πάρχει, ταῦτα ὁ ὁμι-
τοῦν. ἐν ἑαυτῷ κα-
τέχω ὅτι ἀνεπίληπ-
τος. ἀδικίας ὡς ποι-
μῶν, τοὺς ἰδίους αὐτὸς μα-
κάρις ἀναγινώσκων, ὅτι
ὁ ἀναγινώσκων αὐτὸς
καρτερικῶς καὶ τῷ ἰδίῳ
αὐτὸς ποιημάτων μνη-
στὴς αἰξίους * * γρηγο-
ράτω.

ἢ ὑποτάσσων. v. al. ὑποτάσσων. διδασκαλικὸς. v. alterutrum vacat.

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the Holy Apostles!

ναί· ὡς λέγει πρὸς ὁ
 προφήτης· Καὶ ἔσται
 καθὼς ὁ ἱερεὺς, ὅπως καὶ
 ὁ λαός· Καὶ γὰρ ὁ
 κύριος ἡμῶν καὶ διδά-
 σκαλὸς Ἰησοῦς Χριστός·
 ὁ υἱὸς τοῦ Θεοῦ ἡρξάτο
 πρῶτον ποιεῖν, καὶ τότε
 διδάσκειν· ὡς πρὸς λέ-
 γει ὁ Λευϊτικὸς· Ὡς ἡρξά-
 το ὁ Ἰησοῦς ποιεῖν καὶ δι-
 δάσκειν· Διό φησιν·
 Ὅς δὲ ἂν ποιήσῃ καὶ δι-
 δάξῃ, ἔσται μέγας κλη-
 ρόνισταις ἐν τῇ βασιλείᾳ
 τοῦ Θεοῦ. Σκοπὸς γὰρ ἔ-
 ναι δὲ ὑμῶν πρὸς λαὸν
 τὸν ὁποῦντες, ὅτι καὶ
 ὑμεῖς σκοπὸν ἔχετε τὸ
 Χριστόν. Καὶ ὑμεῖς ἐν
 γίνεσθε σκοποὶ ἀγαθοὶ
 πρὸς λαὸν τοῦ Θεοῦ· ὅτι λέ-
 γει κύριος· Διὰ τοῦ Ἰε-
 ζεκίου πρὸς ἐχάσαν ὑ-
 μῶν φάσκων· Τίς ἀν-
 δρώπῃ, σκοπὸν δίδωσά
 σε πρὸς οἶκον Ἰσραὴλ, καὶ
 ἀκέραιον ὅτι σώματις μου
 ᾤον, καὶ διαφυλάξῃς,
 καὶ διαγέλῃς αὐτὸν παρ'
 ἐμοῦ· ὅτι πρὸς λέγειν με

teach, he shall be called great
 in the Kingdom of God. For
 you Bishops are to be Guides
 and Watchmen to the Peo-
 ple, as you your selves have
 Christ for your Guide and
 Watchman. Do you there-
 fore become good Guides
 and Watchmen to the People
 of God. For the Lord says
 by Ezekiel, speaking to eve-
 ry one of you, Son of Man, Ezek.
 I have given thee for a Watch-
 man to the House of Israel, and
 thou shalt hear the Word from
 my Mouth, and shalt observe,
 and shalt declare it from me.
 When I say unto the Wicked
 thou shalt surely die, if thou
 dost not speak to warn the wick-
 ed from his wickedness, that
 wicked Man shall die in his
 Iniquity, and his Blood will I
 require at thine Hand. But if
 thou warn the wicked from his
 way, that he may turn from it,
 and he does not turn from it,
 he shall die in his Iniquity.
 and thou hast delivered thy Soul.
 In the same manner, if the
 Sword of War be approaching,

ὁ ἱερεὺς. v. καθὼς καὶ V. ὁ ἱερεὺς ὁ υἱὸς. v. ὁ δὲ ἱερεὺς. V.

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and the People set a Watchman to watch, and he see the same approach, and does not forewarn them, and the Sword come and take one of them, he is taken away in his Iniquity; but his Blood shall be required at the Watchman's Hand, because he did not blow the Trumpet. But if he blew the Trumpet, and he who heard it would not take Warning, and the Sword come and take him away, his Blood shall be upon him, because he heard the Trumpet, and took not warning. But he who took warning has delivered his Soul, and the Watchman, because he gave warning, shall surely live. The Sword here is the Judgment; the Trumpet is the Holy Gospel; the Watchman is the Bishop, who is set in the Church, who is obliged by his Preaching to testify and vehemently to forewarn concerning that Judgment. If ye do not declare and testify this to the People, the Sins of those who are ignorant of it will

τῶ δρόμῳ, θανάτῳ ἀποθανῆναι, καὶ οὐκ ἐγγλῆσαι τῷ θανάτῳ λαοῦ ἐκ τῆς ἀνομίας αὐτῶν, ὁ αἰὼν ὁ αἰὼν. ἐν τῇ ἀνομίᾳ αὐτῶν ἀποθανεῖται, καὶ ὁ αἷμα αὐτῶν ἐκ τῆς χεὶρ τοῦ ἐκζητοῦσιν σὺ ὁ ἰδὼν θάνατον τῶ δρόμῳ ἀπὸ τῆς ὁδοῦ αὐτῶν ἀποτρέψαι αὐτῆς, ἐμὴ ἀποτρέψῃ, αὐτοὶ ἐν τῇ ἀνομίᾳ αὐτῶν ἀποθανεῖται, καὶ σὺ ὁ ψυχῶν σε ἐρρύσω. Ὡσαύτως ὁ μαχαίρα πολέμου ἐδὼν ἢ ἐρχομένη, καὶ εἴσῃ ὁ λαὸς σκοπὸν εἰς πορφυράκην, καὶ ἰδὼν αὐτὴν ἐρχομένην, μὴ πορφυρέσῃ, ἐλθέτω ψυχὴν, ἢ μὴ ψυχὴ τῇ ἀμνηστία αὐτῆς ἐληφθῇ. ὁ ὁ αἷμα ἐκ χεὶρ τοῦ σκοποῦ ἐκζητηθῆσεται, οὐκ ὅτι ἐσθλαντῇ τῇ ἑλπίδι ἐδὼν ὁ σωματικὴ τῇ κρεατίνῃ, ἐμὴ φυλάξῃται ὁ ἀκέραιος, ἐλθέτω ἢ μαχαίρα, ἐλθέτω

αὐτῶν, ὃ αὐτὰ αὐτῶ
 ἐπ' αὐτὸν ἔσται, ὅκ ἔσται
 ἐφυλαξάτω ἀκρόασις τῇ
 κρατίνης, ὃ ὅ φυλα-
 ξάμεθα, τῇ ψυχῇ αὐ-
 τῶ ἐρρύσατο, ἔ ὃ σκο-
 πὸς ὅκ ἐσήμερε, ζῶν
 ζήσεται. Μαχαίρα μὲν
 ἔστιν ἡ κρίσις· σάλ-
 πιγξ' ἡ ὥ, ὃ ἱερὸν
 διαγγέλιον· σκοπὸς ὃ
 ὃ κατασταθεὶς τῇ ἐκ-
 κλησίᾳ ἐρίσκειται, ὃν
 δεῖ κηρύσσοντα διαμαρ-
 τύρανται ἔ ἀφ' ἐβαι-
 ῶν· ὡς τῇ κρίσει.
 Ἐδὼ μὴ ἀφ' ἐβίλητε, καὶ
 διαμαρτύρησθε τῇ λαῷ,
 εἰς ὑμᾶς ἡ ἀμαρτία τῶν
 ἀγνοούντων ὀρεθίζονται·
 Διὸ τὲς ἀναστρεφόμενους
 ἐν ἀπειθείᾳ, ὃ νουθε-
 τεῖτε, καὶ ἐλέγχετε μὲν
 παρρησίας, τὲς ἀγνοούν-
 τας διδάσκετε, τὲς ἐπι-
 σαμῶνους σημειώετε, τὲς
 πεπληρωμένους ἐπιτίθε-
 στε. Ἐπ' αὐτὰ ὡς
 τῶν αὐτῶν λέγοντες, ἀ-
 δελφοί, ἔχ' ἀμαρτιού-
 μεθα. Ἐκ γὰρ τῶ πολ-

be found upon you. Where-
 fore do you warn and re-
 prove the Uninstructed with
 Boldness, teach the Ignorant,
 confirm those that under-
 stand, bring back those that
 go astray. If we repeat the
 very same things on the same
 Occasions. Brethren, we shall
 not do amiss. For by fre-
 quent Hearing 'tis to be
 hoped that some will be
 made ashamed, and at least
 do some good Action, and
 avoid some wicked one. For,
 says God by the Prophet,
Testifie those things to them; Jer. xxvi.
perhaps they will hear thy Voice.
 And again, *If perhaps they* Ezek. xv.
will hear, if perhaps they will 7. & 11.
submit. Moses also says to
 the People, *If hearing thou* Exod. xv.
wilt hear the Lord God, and 26.
do that which is good and
right in his Eyes. And a-
 gain, *Hear, O Israel, the* Dent. vi.
Lord our God is one Lord. Mt. xii.
 And our Lord is often re-
 corded in the Gospel to have
 said, *He that hath Ears to* Matt. xi.
hear let him hear. And wise & xiii.

ἡ δεεστ. V. ὃ δεεστ V, ὃ αὐτῶν. V. ὃ δεεστ. V.

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Prov. 1.⁸. *Solomon says, My Son, hear the Instruction of thy Father, and reject not the Laws of thy Mother. And indeed to this Day Men have not heard; for while they seem to have heard, they have not heard aright, as appears by their having left the One and Only True God, and their being drawn into destructive and dangerous Heresies, concerning which we shall speak again afterwards.*

ῥάκις ἀκέειν εἰς ἑνὸς πινὰς
δυσωπιδέντας καὶ ἄ-
παξ τι τῷ χαλῶν ποιῇ-
σαι, καὶ τῷ πονηρῶν πα-
ραιτήσασθαι. Λέγει γὰρ
ὁ Θεὸς· ὁ Θεός·
Διαμαρτύρη αὐτοῖς ἑαύ-
τα, ἵπως ἀκέσονται σε
τὸ φωνῆς. Καὶ πάλιν·
Ἐὰν ἄρα ἀκέσωσιν, ἐδὴ
ἄρα ἐνδύσιν. Καὶ ὁ Μωσῆς
φησι τῷ λαῷ· Ἐλὼ ἀκοῇ
ἀκέσης κυρίου τοῦ Θεοῦ,
καὶ ποιήσης τὰ ἀγαθὰ καὶ
τὰ δίκαια ἐν ὀφθαλμοῖς

αὐτοῦ. Καὶ πάλιν· "Ακουε Ἰσραὴλ, κύριος ὁ Θεός σου, κύριος
εἷς ἐστίν. Καὶ ὁ κύριος ἐν τῷ διαβόλῳ πολλάκις μνημονόε-
ται λέγων· Ὁ ἔχων ὦτα ἀκέειν, ἀκέτω. Καὶ ὁ σοφὸς
Σολομών φησιν· "Ακουε ὑπὲρ παιδείᾳ πατρός σου, καὶ μὴ ἀ-
πόστηθις ἀπὸ μητρὸς σου. Καὶ μέλει σήμερον σοὶ ἡ κα-
κία καὶ ὁ δοκῶντες, ὅτι ἀκηκόεσαι, καὶ ἡ κακία καὶ ὁ
ψόγος τὸ εἶναι καὶ μόνον ἀληθινὸν θεόν, καὶ εἰς τοὺς ὀλεθρίους
καὶ δεινὰς αἰρέσεις κατὰ συρέντες, ὡς ἂν αὐτοῖς ἐπιμήνῃ.

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SECT. VI.

VII. **B**Eloved, be it known to you, that those who are baptized into the Death of our Lord Christ, are obliged to go on no longer in Sin. For as those who are dead cannot work Wickedness a-

Γνωστὸν ὅτι ἔστω ὑμῖν
ἀγαπητοί, ὅτι οἱ
βαπτισθέντες εἰς τὸ θά-
νατον τοῦ κυρίου Ἰησοῦ,
ἐκείνοι οὐ φείδονται ἑαυ-
τῶν οἱ ποιῶντες. Ὡς
γὰρ οἱ ἀποθανόντες οὐ δύ-
ναται

desunt. v. 2. of. v. 3. 5. v.

ἐργαζομένη

the Holy Apostles.

νίρητοι πρὸς ἀμαρ-
τίαν ὑπάρχουσιν, ἔτι
καὶ οἱ σωμαποδιανόντες
τῇ Χρυστῷ ἀπορακτοί
πρὸς ἀμαρτίαν. Οὐ
πιστοὶ μὲν ἐν, ἀδελφοί,
λυτρωθῆναι ἐνα ὅτι
ζῶντες λυτρεῖν, ἐκ πρῶ-
των τῶν τῷ ἀνόμῳ ἀ-
σιγήματα. Ὁ δὲ ἀ-
μαρτήσας μετὰ ὁ βαπτί-
σμα, ἔτι ἐν μὴ με-
τανοῶν, ἐκ παύσεται τῇ
πλημμελεῖν, εἰς γέν-
νην κατακρινθήσεται.

Εἰ δὲ τις ὑπὸ ἀπίστων
συκοφαντηθῇ ἂν ὁ μὴ
κίε αὐτοῖς σωμασλ-
γαίνειν, γνωσκέτω ὅτι
μακάριοι ὁ ποιῶν
ὑπάρχει ὅτι, ἡθελῶς
καὶ ὁ κύριος ἐν τῇ διὰ
γίλιω λέγει· Μακάριοι
ἐστέ ὅταν ὀνειδίσωσιν ὑ-
μῶς, ἢ διώξωσιν, ἢ ἐ-
πωσι ἡθελῶς ὑμῶν πάν-
την ῥῆμα, ψαυδο-
μυοί, ἐνεκεν ἐμοῦ χα-
ρεῖτε, ἐκ ἀγαλλιάσθαι, ὅτι
ὁ μισθὸς ὑμῶν πολὺς ἐν
τοῖς ἑσπερίοις. Εἰ ἔν

ny longer ; so those who
are dead with Christ cannot
practice Wickedness. We can-
not therefore believe, Bre-
thren, that any one who has
received the Washing of
Life will venture to act the
open Wickednesses of Trans-
gressors. Now he who sins
after his Baptism, unless he
repent and forsake his Sins,
shall be condemn'd to Hell-
Fire.

But if any one be malici-
ously prosecuted by the Hea-
then, because he will not
still go along with them to
the same Excess of Riot, let
him know that such an one
is blessed of God, according
as our Lord says in the
Gospel, *Blessed are ye when*
Men shall reproach you, or per-
secute you, or say all manner
of Evil against you falsely for
my sake. Rejoice and be ex-
ceeding glad, for your Re-
ward is great in Heaven. If
therefore any one be slan-

VIII.

Mat. v. 11.

ἰ. 1. v. 2. τῷ ἑσπερίοις. V.

dered

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deest.

dered and falsely accus'd, such an one is blessed ; for the Scripture says, *A Man that is a Reprobate is not try-ed by God.* But if any one be convicted, as having done a wicked Action, such an one not only hurts himself, but occasions the whole Body of the Church and its Doctrine to be blasphemed ; as if we Christians did not practice those things that we declare to be good and honest, and we our selves shall be reproached by the Lord, That, *They say and do* not. Wherefore the Bishop must boldly reject such as these upon full Conviction ; unless they change their Course of Life.

Matt.

xxiii. 3.

IX.

For the Bishop must not only himself give no Offence, but must be no Respector of Persons ; in Meekness instructing those that offend. But if he himself has not a good Conscience, and is a Respector of Persons ; for the sake of filthy Lucre, and receiving of Bribes,

κε βλασφημηθεῖν ἐν ἑ-
ξουσιαῇ, μακάριος
ὁ ποιῶν. Λέγει γὰρ ἡ
γραφή Ἄνθρωπος ἁδουμένος,
ἀπειραστὸς ὡς Θεῶν.
Εἰ δὲ τις ἐλέλχῃ ὡς-
ξας τι ἄνομον, ὁ ποι-
ῶν ἐ μόνον ἑαυτὸν ἐ-
βλάψεν, ἀλλὰ καὶ βλα-
σφημίδιον περὶ τοῦ ὁ-
κοινοῦ τῆ ἐκκλησίας ὡ-
ματι, καὶ τῇ διδασκα-
λίᾳ, ὡς μὴ ποιεῖν τὸν
ὀφείντα, ἀλλὰ ὡς ἡμεῖς
ἐῖναι καλὰ, καὶ ὁρῶμεν ὅτι
καὶ ἡμεῖς ὡς τὸ κυ-
ρεῖν, ὅτι λέγουσι, καὶ ὁ
ποιῶν. Ὅθεν τὸς ποι-
ῶν ἐλέλχας ἀλη-
θῶς, ὡς αἰτιήσεται μὴ
παρρησίας ὁ ὁπίσκοπος,
εἰ μὴ μεταβάλλων τὸ
τροπὸν

Οὐ γὰρ μόνον ὁ ὁ-
πίσκοπος εἶναι χρὴ τὸ
ἐπίσκοπον, ἀλλὰ καὶ ὁ
ὡς ὁπολῆτον, ἐν χρη-
στότητι ὡς φρονιζόντα τὸς
ἀμαρτανότας. Εἰ δὲ
καὶ αὐτὸς ὅτι δὲ αἰσιν-
θεῖται, ὡς ὁπολῆτον
πολῆτον γενόμενος,
καὶ τινὰ αἰχμαλωτῆ
δουλοῦν

the Holy Apostles.

δωροληψίαν, φείσεται
τὸ δρόμους ἀμαρτωλῶν,
εἰσὶς ἐν τῇ ἐκκλησίᾳ
μῦθεν αὐτὸν, ὡς ἀκ-
σας τῆ δεικνύου καὶ κυρια-
κῆς φωνῆς ἡ δὲ λέγεισιν·
Δικαίως διώξεις τὸ δίκ-
αιον. Οὐ λήψῃ πλο-
σωπον ἐν κρίσει. Οὐ
δικαιώσῃ τὸ ἀσεβῆ².
Οὐ λήψῃ δῶρα ἐπὶ
ψυχῇ· πᾶς γὰρ δῶρα ἐκ-
τυφλοῖ ὁφθαλμούς ὁ-
σῶν, καὶ λυμάνεται ῥή-
ματα δικαίων. Καὶ
ἐν ἄλλοις φησὶν Ἐξα-
εῖπεν τὸ πονηρὸν ἐξ ὕμῶν
αὐτῶν. Καὶ ὁ Σολο-
μὼν λέγει ἐν παροιμίαις
Ἐκβαλε λοιμὸν³ σω-
δρίαν, καὶ σωεξελεύσεται
αὐτὰς ἡ ἐκκλ⁴.

Ὁ δὲ μὴ προσέχων
τοῖς, ἀκρίτως φείσεται
ἐπὶ τῷ ἐφείλοντι τιμω-
ρίαν, ὡς ὁ Σαὺλ ἐπὶ
τῷ Ἀγαγ, καὶ ὁ Ἡλὶ
ἐπὶ τοῖς υἱοῖς⁴ ἐκ εἰδοσὶ
τὴν κώρον. Ὁ τὶ δὲ
τῷ⁵ ἐβέβηλωσε καὶ τὴν
οἰκείαν ἀξίαν, καὶ τὴν τῷ

and spares the open Offender,
and permits him to continue
in the Church, he disregards
the Voice of God and of
our Lord, which says, *Thou*
shalt exactly execute right Judg-
ment: Thou shalt not accept Per-
sons in Judgment: Thou shalt not
justify the Wicked. Thou shalt
not receive Gifts against any
one's Life; for Gifts do blind
the Eyes of the Wise, and per-
vert the Words of the Righte-
ous. And elsewhere he says,
Take away from among your
selves that wicked Person.
And Solomon says in his
Proverbs, *Cast out a pestilent*
Fellow from the Congregation,
and Strife will go out along
with him.

But he who does not con-
sider these things, will, con-
trary to Justice, spare him
who deserves Punishment. As
Saul spar'd Agag, and Eli his
Sons, who knew not the Lord.
Such an one profanes his
own Dignity, and that Church
of God which is in his Pa-

Dent. xvi.
20. 1. 17.

Ex xxiii.
7. LXX.

v. 8.

Dent.
xxviii. 25.
xvi. 19.

xviii. 7.

Prov. xxii.
10.

X

1 King. xv.
cap. 11.

1 deest. V. 2 ἔγχευ δόξου. V. 3 ἀκ. V. 4 τοῖς. V. 5 ὁ τ εἰς τοῖς. V.

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rish. Such an one is esteem'd unjust before God and good Men, as affording Occasion of Scandal to many of the newly Baptiz'd, and to the *Catechumens*; as also to the Youth of both Sexes, to whom a *Wo* belongs, and a *Milstone* about his Neck, and *Drowning*, on account of his Guilt. For observing what a Person their Governour is, through his Wickedness and Neglect of Justice they will grow Sceptical, and, indulging the same Disease, will be compell'd to perish with him. As was the Case of the People joining with *Jeroboam*; and those which were in the Conspiracy with *Corah*. But if the Offender sees that the Bishop and Deacons are innocent and unblameable, and the Flock pure, he will either not venture to despise their Authority, and to enter into the Church of God at all, as one smitten by his own Conscience; or if he values nothing, and ventures

Θεῷ ὀκνησίδου ἢ καὶ
ἢ παροικίδου αὐτῶ. α-
δικ. ἐν ἑτ. ἐ. Θεῶ,
ἐ. ὁσίοις ἀνθρώποις, ὡς
αὐτί. σκανδαλ. πολ-
λοῖς ἰ. νεοφωτί. ἐ.
κατηχευμένοις ἡγομένοις,
ἔτι ἢ νόοις καὶ νέαις τῇ
ἡλικίᾳ, ὃν δὲ καὶ πα-
μύθ, καὶ ὀνίχ. μύλ. ἐ.
ἐν τῷ τραχήλῳ. ἐ. ὁ
βυθός, ἐν ᾧ ὑποδίκ. ἐ.
ὑπάρχ. Διὰ γὰρ ἢ ἢ
ἀκρίσιας ἀνομιαν βλά-
ποντες ἢ τοῖς τοῖς αὐ-
τῶν ἄρχοντα, ἐν ταῖς
τοῖς ἀκακίαις, ἐ.
χρησάμενοι τῇ αὐτῇ νό-
σῳ, συναπολέσασθαι αὐ-
τῷ ἀναγκαζήσονται, ὡς
τῷ Ἰεροβοάμ ὁ λαός,
ἐ. τῷ Κορὲ οἱ συναρ-
μήνοι αὐτῷ. Εἰ ἢ βλέ-
ποι ὁ ἁμαρτὸν ἢ ὀπ-
σκοπον ἐ. τὴν ἀκακίαν
ἀθέτως ἐκλήμαί. ἐ.
δὲ ποιῆμιον καθελὼν
ὑπάρχον, παρὼν μ. ἢ
πολυμή. ἢ καταφρονή-
σαι, ἐ. ὀκνησίδου Θεῷ
εἰσελθεῖν, πληροῦς

Matt. xviii
6, 7.

3 King.
xii.
Numb.
xvi.

the Holy Apostles.

¹ τῇ σωειδίῃ αὐτῷ· εἰ
² ὅς " ὡς ἐδὲν ἡγομά-
 μιν· εἰσελθοι, ³ ἡ "
 ὡς ἀρχὴμα ἐλεγχθῇ-
 σε, ὡς Ὁζα ἐπὶ τῇ
 κίβωτῃ ἀψάμιν· ὡς
 ἐδράσας, ὡς Ἀχαρ,
 ἐπὶ τῇ κλοπῇ τῆς ἀνα-
 νιμαίῃ, καὶ ὡς Γιεζέ
 ἐπὶ τοῖς 8 Νεεμοφῶ ἀγῆ-
 μασιν, ὡς ⁴ Νεραυτίχα
 τιμωρηθῇσεται, ἡ νυθε-
 τήμιν· ὡς τῇ ποι-
 μνῇ, εἰς μετάνοιαν
 ὑπαχθῇσεται. ὡς ἐλε-
 ψάμιν· ὡς τὴν κενότα,
 ὡς ἐν ἐδὲν μῶρον δὲ εἰς-
 κων, ὡς ὡς ἐπὶ σκῆ-
 πω, ὡς μὲν ὡς τῇ ὑπὲρ
 αὐτῶν πεταγμῶν λαῶν,
 αἰχμαντίς, μὲν αἰδῶς ὡς
 πολλῶν δακρύων ἐξελεύ-
 σεται ἐν ῥυτίκι· ὡς ὡς
 νυγμῇ, ὡς μὲν κα-
 χαθελισμῶν ὡς ποίμ-
 νιον. ὡς σκλαύσας πῖ-
 τῇ Θεῷ, ὡς μετανόσας
 ἐφ' οἷς ἡμαρτιν· ὡς ἐξ
 ἐλπίδα, ὡς ὡς πῖμνιον
 ὡς θεαγμῶν ὡς ἐκεί-
 νη πᾶ δακρυα, νυθε-
 σίαν ἐξ, ὡς ἀμαρτιῶν ὡς μετάνοιαν ὡς ἀπὸ λυτα.

to enter in, either he will
 be convicted immediately,
 as *Uzza* at the Ark, when ² King.
 he touch'd it to support it;
 and as *Achan* when he stole ³ Jos. vii.
 the accursed thing, and as
Gehazi when he covered the ⁴ King. v.
 Money of *Naaman*; and so
 will be immediately punish-
 ed; or else he will be ad-
 monish'd by the Pastor, and
 drawn to Repentance. For
 when he looks round the
 whole Church, one by one,
 and can spy no Blemish, nei-
 ther in the Bishop, nor in
 the People who are under
 his Care, he will be put to
 Confusion, and prick'd at
 the Heart, and in a peace-
 able manner will go his way,
 with Shame, and many Tears,
 and the Flock will remain
 pure. He will apply himself
 to God with Tears, and will
 repent of his Sins, and have
 Hope. Nay, the whole Flock
 at the Sight of his Tears,
 will be instructed, because a
 Sinner avoids Destruction by
 Repentance.

τὴν συνείδησιν. V. ² καὶ V. ³ δεξι. V. ⁴ ἡ. V.

Upon

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XI. Upon this account therefore, O Bishop, endeavour to be pure in thy Actions, and to adorn thy Place and Dignity, which is that of one sustaining the Character of God among Men, as being set over all Men, over Priests, Kings, Rulers, Fathers, Children, Masters; and in general over all those who are subject to thee: and so sit in the Church when thou speakest as having Authority to judge Offenders. For to you, O Bishops, is it said, *Whatsoever ye shall bind on Earth shall be bound in Heaven; and whatsoever ye shall loose on Earth shall be loosed in Heaven.*

7.° Pag.
220.

Matt.
xviii. 18.

XII. Do thou therefore, O Bishop, judge with Authority like God, yet receive the Penitent. For God is a God of Mercy. Rebuke those that sin; admonish those that are not converted; exhort those that stand to perfe-

Διὰ τὸ ἐν ἐκ-
σκοπε ἀπέδαξε καὶ τα-
ρὸς εἶναι τοῖς ἱερεῖς,
γνωρίζων ὅτι ἑσὶν οἱ
καὶ ὁ ἀξίω, ὡς Θεὸς
τύπον ἔχων ἐν ἀνθρώ-
ποις, τῷ πόντῳ * *
ἀρχὴν ἀνθρώπων, ἱε-
ρέων, βασιλέων, ἀρ-
χόντων, πατέρων, υἱῶν,
διδασκάλων, ὁ πόντος
ὁμοῦ τῷ ὑποκρίνῃ. Καὶ
ἔτις ἐν ἐκκλησίᾳ κα-
θεζέσθαι, ὅτι λόγον ποιῶ-
μεν, ὡς ἐξουσίαν ἔχων
κρίνειν τὰς ἡμαρτη-
σας. ὅτι ὑμῖν τοῖς ἐκ-
κλήτοις εἰρηται· Ὁ ἐδὲ
δείσῃς ἐπὶ τῇ γῆς, ἐ-
σται δεδεμμένος ἐν τῷ θ-
ρανῷ. καὶ ὁ ἐὰν λύσῃ
ἐπὶ τῇ γῆς, ἔσται δελο-
μμένος ἐν τῷ θρανῷ.

Κρίνε ἐν ᾧ ἐπίσκοπε
μὲν ἐξουσίας, ὡς ὁ
Θεός, ἀλλὰ τὰς μετα-
νοοῦντας ἡμετέρας.
Ὁ γὰρ Θεός, Θεός
ἐστὶν ἐλέους. Ἐπιπληροῦ
τοῖς ἁμαρτάνουσιν, νη-
δεῖς τὰς μὴ ἐπιστρέ-
φουσιν.

2. f. Νόστη. 3. πῶς ὑποκρίνῃ. V. 2. δεστ. V. 3. οὐκ ἔστιν. V. 4. δεστ. V.

the Holy Apostles.

φανταί, ἀλλὰ καὶ τὴν
 ἐξουσίαν ἐμμενῶν τοῖς κα-
 λῶν, τὰς μετανοήσεις
 ποροῦντες. ὅτι κύριος
 ὁ Θεὸς μὲν ὅρα ἐπι-
 ηείλατο ἄφεσιν ὁμοῦ
 τοῖς μετανοήσιν, ἐφ' οἷς
 ἡμεῖς ποιοῦμεν. Αὐτὸς γὰρ λέγει
 τῷ Ἰσραὴλ. Εἶπον
 πρὸς αὐτοὺς, ὡς ἐγὼ
 λέγω. Ἄδυνα κύριος,
 εἰ διελθῶ τὸ θάνατον
 τῷ ἀμαρτανῶν. ἀλλ' ἡ
 ἐν τῷ θανάτῳ τὸ ἀσ-
 ῖν ὅτι τὸ ὄνομα αὐτοῦ τὸ πο-
 νηεῖν, ἐστίν. Ἐπε-
 ράφηται ἡ ἐν τῷ θά-
 νάτῳ ὑμῶν τῷ πο-
 νηεῖν, καὶ ἵνα τί ἀπο-
 δηρῶσιν οἱ Ἰσραὴλ; ὅτι αὐ-
 τοὶ οὐκ ἔχουσιν λόγον. ἀλλὰ π-
 οῦν ἐποίησεν τὰς ἡμε-
 ράς, ὅτι αὐτὸς μετανοή-
 σαι, ἐλπίδα ζωῆς
 ἔξουσι μήποτε ὡς ἀπλη-
 γήτως αὐτοὺς ἐκδῶσι
 ὁμοῦ καὶ ἐχθροὺς
 ἐλπίδα ζωῆς ὁμοῦ
 πάντες ποροῦντες

vere in their Goodness; re-
 ceive the Penitent: For the
 Lord God has promis'd with
 an Oath to afford Remission
 to the Penitent for what
 things they have done amiss.
 For He says by *Ezekiel*,
Speak unto them, As I live,
saieth the Lord, I would not the
Death of a Sinner, but that the
Wicked turn from his evil way
and live. Turn ye therefore
from your evil ways, for why
will ye die, O House of Israel?
 Here the Word affords Hope
 to Sinners, that if they will
 repent they shall have Hope
 of Salvation, lest otherwise
 out of Despair they yield
 themselves up to their Trans-
 gressions; but that having
 Hope of Salvation they may
 be converted, and may ad-
 dress to God with Tears, on
 account of their Sins, and
 may repent from their Hearts,
 and so appease his Displea-
 sure towards them; so shall
 they receive a Pardon from

Ezek.
xxiv. 11.

* * * Page
 231.

κύριος ὁ Θεός. V. * δεσφ. V. * δεσφ. V. * ἀποδηρῶσιν. V.
 δεσφ. V. * αὐτοὺς. v.

E Him,

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Him, as from a merciful Father.

XIII.

Yet it is very necessary that those who are yet innocent should continue so, and not make an Experiment what Sin is, that they may not have Occasion for Trouble, Sorrow, and those Lamentations, which are in order to Forgiveness. For how dost thou know, O Man, when thou sinnest, whether thou shalt live any Number of Days in this present State, that thou mayst have time to repent? For the time of thy Departure out of this World is uncertain; and if thou dyest in Sin, there will remain no Repentance for thee; as God says by David, *In the Grave who will confess to thee?* It behoves us therefore to be ready in the doing of our Duty, that so we may await our Passage into another World without Sor-

Psal. vi. 6.

Θεὸς πατὴρ ἡμῶν
πάντων αὐτῶν, καὶ ὁ
ψαλμὸς παρ' αὐτῶν ὁ
ἀμνηστὴς, οἷς ὁ Θεὸς τα-
φάς ἀγαθὸς.

Τὸς μὲν τοὺς ἀμαρταν-
οῦντας, τοῖς τε μέντοι καὶ
καὶ μὴ ἔχουσιν ἔχοντες ὁ
καὶ ὁ ἀμαρτανόων, ὅπως
μὴ θύονται ὁδύνης, λύ-
πης, καὶ κλαυθμῶν ἀφί-
στων. Τί γὰρ εἶδαι ὁ
θεὸς ἀμαρτανόους, εἰ
ἡμέρας ζήσιν ἐν τῷ
τοῦ βίου, ἵνα ἐμπούνη-
σιν; ὅτι ἀδύνατον. ἢ ἔξο-
δος σου ἐκ τοῦ βίου ὑπάρ-
ξει, καὶ ἐν ἀμαρτίᾳ π-
λότησιν ἡμετέροις ἐκ
ἔσται, οἷς λέγει ὁ Θεὸς
Δαβὶδ. Ἐν τῷ τάφῳ
τίς ἐξομολογήσεται σοί;
Δεῖ ἔτι ἐπιμνησθῆναι ἐν
ἀγαθῶν; ἵνα ὁ Θεὸς λύ-
πης καὶ ὁδῶν ἐκένωται
λάλημα. Διὸ καὶ ὁ
νεὶ ὁ Θεὸς λέγει. Ὁ
Σολομὼν τῷ Κορ-
νέλιον Κοί. Ἐπιμνησθῆ-
ναι ἐν ἔξοδον τοῦ ἔργου
σου, καὶ ὁ Θεὸς οὐδὲν

ἢ τῷ V. ὁ μετανοήσων ἐν καρδίᾳ ἐξομολογήσεται αὐτῷ, καὶ V.
ἢ ἔξοδον. V. ὁ defunt. v. ὁ defunt. v.

[illegible]

row. Wherefore also the sacred Word speaks to thee by the Wise Solomon, *Prepare thy Works against thy Exit,* Prov. xxi. 27. *and provide all before-hand in the Field,* lest some of the Things necessary to thy Journey be wanting; as the Oil of Piety was deficient in the *Five foolish Virgins,* mention'd Mat. xxv. in the Gospel, when they, on account of their having extinguish'd their Lamps of Divine Knowledge, were shut out of the Briderchamber. Wherefore he who values the Security of his Soul will take care to be out of Danger, by keeping free from Sin, that so he may preserve the Advantage of his former good Works to himself. Do thou therefore so judge as executing Judgment for God. For, as the Scripture says, *The Judgment is the Lord's.* Deut. i. In the first place therefore condemn the guilty Person with Authority; afterwards try to bring him home with Mercy and Compassion, and Readiness

1 al. *domitas*. 2 defunct. v.

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to receive him, promising him Salvation if he will change his course of Life, and become a Penitent, and when he does repent, and has submitted to his Chastisement, receive him: remembering that our Lord has said, *There is Joy in Heaven over one Sinner that repenteth.*

But if thou refusest to receive him that repents, thou exposest him to those who lie in wait to destroy, forgetting what David says, Deliver not my Soul, which confesses to thee, unto destroying Beasts. Wherefore Jeremiah, when he is exhorting Men to Repentance, says thus, Shall

not he that falleth arise? Or he that turneth away, cannot he return? Wherefore have my People gone back by a shameless Backsliding? and they are hardened in their purpose. Turn, ye backsliding Children, and I will heal your Backslidings. Receive therefore him that repents without any doubting. Be not hindred by such unmerciful Men who say, that

πρότερον, ὅτι χάρις γὰρ
νέται ὁ ἐναντὶ ὁ
ἐν ἀμαρτανῶν μετα
νοήντα.

Ἐὰν δὲ ἢ μετανοήσῃ
μὴ προσδέξῃ, ἐπὶ
λοις αὐτὸν ἐκδοτὸν πα
ράξῃ. ἐπὶ λαοῦ μὲν
Δαβὶδ. λέγοντι. Μὴ
ἀφαιδῇς τοῖς θεοῖς ψυ
χῶν. * ἔξομα λυγρὸν ἔστι
σοι. Διὸ παρρησῶν
εἰς μετρηοῖς ὁ ἱερ
μίας λέγει. Μὴ ὁ πῖπ
των σοὶ ἀνίσταται; ἢ ὁ
ἀποστρέφων σοὶ ἐπιστρέ
φῃ; τί, ὅτι ἀπίστρε
ψεν ὁ λαός μου ἀποστρέ
φω ἀναστῆ, ἐκ παλαι
ἐκείνου ὅν τῃ προσ
αίτης αὐτῶν. Ἐπι
στρέφῃ ὑοὶ ἀπιστίας
παι, ἐγὼ ἰάσομαι τὰ
σωτήριμα αὐτῶν. Δέ
ξαι ὅν ἢ μετανοήσῃ
μὴ διακρίνων ὁ λῶς, μηδὲ

Pl. lxxiii.
19.
* * Pag.
222.

Jer. viii. 4.

Jer. ii. 22.

[illegible]

we must not be defiled with such as those, nor so much as speak to them: For such Advice is from Men that are unacquainted with God and his Providence, as from unreasonable Judges and unmerciful Brutes. These Men are ignorant that we ought to avoid Society with Offenders, not in Discourse, but in Actions: For, *The Righteousness of the Righteous shall be upon him*; and, *The Wickedness of the Wicked shall be upon him*. And again, *If a Land sinneth against me by trespassing grievously, and I stretch out my hand upon it, and break the Staff of Bread upon it, and send Famine upon it, and destroy Man and Beast therein: Though these three Men, Noah, Job, and Daniel, were in the midst of it, they shall only save their own Souls by their Righteousness, saith the Lord God*. The Scripture most clearly shews, that a righteous Man that converses with a wicked Man, does not perish with

Ezek.
vul 20.

XIV. 13.

¹ ποικιλῶν v. ² συναγαμίγνυσθαι. V. ³ ταῦται v. ⁴ ἀλλοις. V.
⁵ δεστ. v. ⁶ δεστ. V. ⁷ δεστ. V.

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**Matt. v.
45.**

Esak.

5 Tim.
11. 5.9

him. For in the present World the Righteous and the Wicked are mingled together in the common Affairs of Life, but not in holy Communion; and in this the Friends and Favourites of God are guilty of no Sin. For they do but imitate their Father which is in Heaven, who maketh his Sun to rise on the Righteous and Unrighteous; and sendeth his Rain on the Evil and on the Good; and the righteous Man undergoes no Peril on this Account. For those who conquer, and those who are conquered are in the same Place of running: But only those who have bravely undergone the Race are where the Garland is bestow'd, And, No one is crowned, unless he strive lawfully. For every one shall give account of himself, and God will not destroy the Righteous with the Wicked; for with him 'tis a constant Rule, That Innocence is never punished. For neither

πᾶσι ψυχαῖς αὐτῶν,
 λέγει Ἀδελφεοί καὶ Θεοί.
 Σαφὲς ἔστι διδόναι ἡ
 ὁρατὴν ἐκ Συνακ-
 τήσεως ἀδικῶν ἢ Συνα-
 πύλων μετ' αὐτοῦ, ὅτι
 γὰρ τῷ κατὰ τὴν τέχνην
 δικαιοὶ ἔσονται ἀδικοὶ ἐν
 ἀλλήλοις Συναγαγόμενοι
 κοινωνία βίου, ὃ μὲν ἔ-
 σται ὁσιότης, ὃ δὲ τῷ τοῦ ἡ-
 ἁμαρτανίου οἱ ἡθοφι-
 λῆς μνησται γὰρ ἐπὶ
 τῷ πατρὶ αὐτῶν ὅτι ἐν
 τοῖς ὁρατοῖς, τῷ δὲ ἄλλοις
 αὐτοῦ ἀνατίλλονται ἐπὶ
 δικαίᾳ ἢ ἀδικίᾳ, καὶ
 βρέχονται αὐτοῦ τὸ ἡ-
 πῶν ὅσα προηρῆς, ἢ ἀβ-
 εῖς. Καὶ ὅτι ἐν κινή-
 σεσιν ὁ δικαῖος ὡς σπ-
 τὴν ὁμοῦ τῷ κατὰ τὴν
 κινήσειν ἢ νικημένοι ἔ-
 σονται, ὅτι ὁ τῷ πρῶτον
 μόνος οἱ ἡνικαίως ἀνα-
 στήναι. ὅτι ὁ σφαιρῶ-
 νας, ἰδὼν μὴ νομίζων ἀν-
 ἄλογον ἵνα ἔσται, γὰρ οὗτος
 αὐτοῦ ἐξομολογήσεται,
 καὶ ὁ μὴ Συναπολήσει ὁ
 Θεὸς ὅτι δίκαιον μὲν

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count of his own Doing. For neither was Punishment inflicted on *Noah* for the World; nor was *Lot* destroy'd by Fire for the *Sodomites*; nor was *Rahab* slain for the Inhabitants of *Jericho*; nor *Israel* for the *Egyptians*. For not the dwelling together, but the Agreement in their Sentiments alone could condemn the Righteous with the Wicked. We ought not therefore to hearken to such Persons who call for Death, and hate Mankind, and love Accusations; and, under fair Pretences, bring Men to Death. For one Man shall not die for another, but *Every one is held with the Chains of his own Sins*. And, *Behold the Man, and his Work is before his Face*. Now we ought to assist those who are with us, and are in Danger, and fall, and, as far as lies in our Power, to reduce them to Sobriety by our Exhortations, and so save them from Death.

δυν, ἐπὶ δυνάτοις ὑψὲς
 ἀδίκων· ἀλλ' ἐκαστος
 ὑψὲς τῷ οἰκείῳ ἔργῳ τὸ
 λῶμα ἀπαμειβήσεται. ἔτε
 20 Νῦν ὑψὲς τῷ ἔργῳ
 * * δίκῃν εἰσάγαγε χθι,
 ἐπὶ αὐτῷ ὑψὲς Σοδὼμων
 ἐπυρραλίθη, ἐπὶ Ρααβ,
 ὑψὲς Ἰερικυνηπίων ἐ
 σφάγη, ἐπὶ ὁ Ἰσραὴλ
 ὑψὲς Αἰγυπτίων, ἐ 25
 ἡ συνείκησι κατακρίνη
 τῆς δικαίας· οὐ τοῖς ἀ
 δικοῖς, ἀλλ' ἡ τὸ ἔργον
 μὲς ὁμολογία· ἐ 30
 τοῖς ἐσθιμοθιμάτοις, ἐ
 μισοφθονοῖς, ἐ φιλεν
 κλήμοις, ἐ μὲς περφα
 στωῖς θύματα ποιοῖς περ
 σίχων·. Ἐπερ 35
 ὑψὲς ἔργον οὐκ ἀπιδαν
 ται· ἀλλὰ Σαβαίς τῷ
 ἑαυτοῦ ἀμαρτῶν ἐκ
 αὐτοῦ σφίγγει· Καὶ ἰδὲ
 ἀνθρωπῶ, ἐ 40
 ἔργον
 αὐτοῦ αὐτῷ περσπῶ
 αὐτοῦ· Δεῖ 45
 ἡμῶς βο
 θεῖν τοῖς· Οὐκ οὐκ ἐκ
 διωδύνει, ἐ σφαλο
 μήκει, ἐ ὅσον οἶον τῇ

••• Pag.
223.

Prov. v. 22.

Isa. lxii 11.

οἱ Ἰσραηλῖται. V. defunct. v. ὅτι ὁ υἱὸς Ἰχθὺς καὶ. v. deest. v.
 ἡμωνεῖται. v. μαρτυρεῖ καὶ ἄλλοι πενήτης λέγων. v. ἡσούα. V.

ἡν ἐκείνην τὴν ἡμέραν
 ἐκείνην αὐτοὺς, ὅτι ἐ-
 κείνην ἡμέραν. Οὐ γὰρ
 ἦν ἐκείνην οἱ ἐκείνην
 ἡμέραν, ἀλλ' οἱ κακῶς
 ἐκείνην. Ἐπειδὴ
 οὐκ ἔστιν ἐκείνην
 ἐκείνην τὴν πατρίδα, ἐκ
 ἐκείνην ἡμέραν. Οὐ γὰρ
 ἦν ἐκείνην ἡμέραν
 ἐκείνην αὐτοὺς βέβαιον
 ἐκείνην ἡμέραν, ἀλλ' οἱ
 ἐκείνην ἡμέραν. Οὐ γὰρ
 ἦν ἐκείνην ἡμέραν
 ἐκείνην αὐτοὺς. Ἀμήν.

For, The Whole have no Need Matt. ix. 12.
of the Physician, but the Sick.

Since, 'Tis not pleasing in the XVIII. 14.

Sight of your Father that one of these little ones should perish. For we ought not to establish the Will of hard-hearted Men, but the Will of the God and Father of the Universe, which is revealed to us by Jesus Christ our Lord, to whom be Glory for ever.

Amen.

SECT. VII.

ΟΤΔ γδ δ/καίρου
 κεφαλὴν ἀνταπ
 ᾧ ὁπίσκοτε, ἐρα πορθε
 χαν, ἵεσι λαϊκῶ σοσι
 ὧ ἀνθρώπων, ὡς ἐπε
 ἀπώλειαν, ἄλλα Οἱ
 μόνω. ἄρχεν γὰρ σ
 χρῆτις ὑπὸ πικρῶν, ἐ μὴ
 ὧ ὑπ' αὐτῶν ἄρχε
 ἐπὶ γδ ὑὸς ἄρχε πα
 ἵτις τ' ἡμῶν, ἄρχον,

FOR 'tis not equitable
that thou, O Bishop, who
art the Head, shouldst sub-
mit to the Tail, that is to
some seditious Person among
the Laity, to the Destruction
of another, but to God alone.
For 'tis thy Privilege to go-
vern those under thee, but
not to be govern'd by them.
For neither does a Son, who

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is Subject by the Course of Generation, govern his Father, nor a Servant, who is subject by Law, govern his Master; nor does a Scholar govern his Teacher, nor a Soldier his King, nor any of the Laity his Bishop. For, that there is no Reason to suppose such as converse with the Wicked, in order to their Instruction in the Word, to be defiled by, or Partaker of their Sins, *Ezekiel*, as it were on purpose preventing the Suspensions of ill-dispos'd Persons,

Exek. xviii
2, 3c.

says thus, *Why do you speak this Proverb concerning the Land of Israel? The Fathers have eaten sour Grapes, and the Children's Teeth are set on Edge? As I live, saith the Lord God, ye shall not henceforth have Occasion to use this Proverb in Israel. For all Souls are mine; in like manner as the Soul of the Father, so also the Soul of the Son is mine: The Soul that sinneth it shall die. But the Man who is righteous, and does Judgment and*

[illegible]

ἡ δικαιοσύνη αὐτοῦ ἐστὶν
ἐν τοῖς ἀρεταῖς, ἐν ποσὶ γὰρ
τῷ λόγῳ. Ὁ τοῦτο
δικαίῳ ἀπαρτῶ. Ζῶν
ῥησται, λέγει Ἀδωναι
κύριε, ὅτι ἐὰν ἡμεῖς
ἦμεν ἀνὴρ, ἐκχέοντα
αὐμὰ, ἐν τῇ ἀδῶ τῇ
ποσὶ αὐτοῦ ὅτι δικαίῳ
ἐστὶ ἐπὶ τοῦτο. Ὁ ἐπὶ
γαλῶν, καὶ ἐστὶν, ἐπὶ τῇ
ποσὶ τοῦτο. Ζῶν
ἡ ῥησται, καὶ αὐτοῦ
ἀνομία. Ζῶντας ἐπὶ ποσὶ,
ἀνατρεῖται, ἀποδοκίμαται,
ὁ αὐτὸς αὐτοῦ ἐπὶ αὐτοῦ
ἐστὶν. Ὁ ἐστὶν, ὁ ἐστὶν
ὅτι ἐκχέειν ὁ υἱὸς ὅτι
ἀδικίαν ὅτι πατὴρ, ὅτι
ὁ δικαιοσύνην αὐτοῦ,
δικαιοσύνην καὶ ἐκχέει
ποσὶ καὶ; Ὁ ἐστὶν αὐ-
τοῦ ὅτι ἡμεῖς ὅτι αὐμὰ
πάντα αὐτὸ ἀποδοκί-
μαται. Ὑὸς ὅτι ἀδικίαν ἀδι-
κίαν πατὴρ, καὶ πατὴρ
ὅτι ἀδικίαν ἀδικίαν Ὑὸς
δικαιοσύνην δικαίῳ ἐπὶ
αὐτοῦ ἐστὶν. Καὶ μετ'
λίγα φησὶ. Ἐν τῷ

Justice (and so the Prophet
reckons up the rest of the
Virtues, and then adds for
a Conclusion, Such an one is
just) he shall surely live, saith
the Lord God. And if he be-
get a Son who is a Robber, a
Shedder of Blood, and walks not
in the way of his righteous
Father; (and when the Pro-
phet had added what fol-
lows, he adds in the Con-
clusion,) He shall certainly
not live; he has done all this
Wickedness, he shall surely die,
his Blood shall be upon him. Tes
they will ask thee, Why? Does
not the Son bear the Iniquity
of the Father, or his Righte-
ousness, having exercised Righte-
ousness himself? And thou
shalt say unto them, The Soul
that sinneth it shall die. The
Son shall not bear the Iniquity
of the Father, and the Father
shall not bear the Iniquity of the
Son. The Righteousness of the
Righteous shall be upon him:
and the Wickedness of the wick-
ed shall be upon him. And a
little after he says, When the

v. 9.

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Righteous turneth away from his Righteousness, and committeth Iniquity, all his Righteousness, by reason of all his Wickedness which he has committed, shall not be mentioned to him: In his Iniquity which he hath committed, and in his Sin which he hath sinned, in them shall he die. And a little after he adds, When the Wicked turneth away from his Wickedness which he hath committed, and doth Judgment and Justice, he hath preserved his Soul; he hath turned away from all his Ungodliness which he hath done, he shall surely live, he shall not die; and afterwards, I will judge every one of you according to his ways, O House of Israel, saith the Lord God.

ပုံမှန် အရေအတွက် ပုံမှန်, စိတ်ဝင်
အရေအတွက်.

ἀπογράφαι δ' ἵκανον ὅτι
 τὸ δ' ἱκανοσύνης αὐτῆς, καὶ
 πλείονος ἀδυναμίας, καὶ
 ἀδυνατοσύνης αὐτῆς, καὶ
 πλείονος τοῦ ἀνομιᾶς αὐ-
 τῆς, αἷς ἐποίησεν, ὅτι μὴ
 μνηστῆσαν, ὅτι τῇ ἀδι-
 κία αὐτῆς, καὶ ἡδίκησεν,
 καὶ ὅτι τῇ ἀμερξία αὐ-
 τῆς, καὶ ἡμερξίας, ὅτι αὐ-
 τῇ ἀποδεδέχεται. Καὶ
 μὴ ἐπὶ λίσσας ἐπαίξας. Ἐν
 τῇ ἀπογραφῇ ἀνομιᾶς
 ἀπὸ τῆς ἀνομιᾶς αὐτῆς ἧς
 ἐποίησε, καὶ πλείονος καὶ
 μᾶλλον ἀδυνατοσύνης, καὶ
 ὅτι τὸ ψυχρὸν αὐτῆς
 ἐφύλαττε, καὶ ἀπὸ τῆς
 ἀπογραφῆς αὐτῆς ἀπὸ
 τῆς αὐτῆς ἀπὸ τῆς αὐτῆς
 ζῶντος ζῶντος, καὶ ὅτι
 ἀποδεδέχεται. Καὶ ὅτι

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* * Ορθῶς, πικρα-
μῶν· ἡ ἀπομιμνήσκουσα δὲ
σολοχρῶτος μὲν εἰς αἰ-
σθητικὰς ἀλλ' οὐ θετικὰς
μῶν, ἀγαθῶν καὶ κακῶν.

Observe, you who are our beloved Sons, how merciful, yet righteous, the Lord our God is ; how gracious and kind to Men ; and yet most

Βροτω, καὶ ἀδων σὺ
 αἰώνως ἢ ἐνοχον, ὃ
 ἢ ὁπισθόφροντα ὡς οὐ
 μὴ καὶ ζωοποιῶν,
 μὴ καταλιπὼν τὸν
 ὑπονοίας τοῖς ἀπηνῶς
 βυλομήτοις κρίνειν, καὶ
 πλεον δὲ ὁπισθόφροντος τῆς
 ἀμαρτανόνας, ὃ μὴ
 κρινῶν αὐτοῖς λόγων
 ὡς ἀκληπικῶν ὡς με-
 τήμοιαν ἐναγαλῆν δι-
 ναμίων οἷς ὁκ τῷ ἐ-
 δντῶν ὁ Θεὸς ἀφ' ἧ
 Γαίης λέγει ὡς τὰς ἐ-
 πισκόπους Παράκλη-
 σι, ὡς ἀκαλεῖται ἢ ἀδὸν
 μυ ἱερεῖς, ἀκαλεῖται εἰς
 ἢ καρδίᾳ Ἱερουσαλήμ.
 Χρὴ ἡν ὑμεῖς αὐτῷ ἀκα-
 λῶν, ὡς ἀκαλεῖται τὰς
 ἡμαρτανόνας, καὶ ὡς
 μετήμοιαν ὡς ὁρμαῖν, ὃ
 ἐν ἡλπίδας ποιεῖν, καὶ μὴ
 ὑπονοεῖν, ὡς ὡς κρινῶν
 ὡς ὁρμαῖν τῷ πλῆμμε-
 ληδέντων αὐτοῖς ἐνεκον
 ἢ εἰς αὐτὸς ἀγάπης ἀσ-
 μῶνως ὡς τὰς μετήμοιαν
 ὡς ὡς ὡς ὡς, ὡς
 ὡς ὡς ὡς, ὡς ὡς ὡς

certainly *He will not acquit* Nab. 1.3.
 the Guilty, one that admits
 of the returning Sinner, and
 revives him, leaving no room
 for Suspicion to such as would
 be savage in judging, and
 utterly reject Offenders, and
 not vouchsafe them so much
 as any Exhortations which
 might bring them to Repen-
 tance. An Contradiction to
 such, God, by *Isaiab*, says
 to the Bishops, *Comfort ye,*
comfort ye my People, ye Priests:
speak comfortably to Jerusalem.
 It therefore behoves you,
 upon hearing those Words
 of his, to encourage those
 who have offended, and lead
 them to Repentance, and af-
 ford them Hope, and not
 vainly to suppose that you
 shall be Partakers of their Of-
 fences on account of such
 your Love to them. Re-
 ceive the Penitent with Ala-
 crity, and rejoice over them,
 and with Mercy and Bowels
 of Compassion judge the Sin-
 ners. For if a Person was
 walking by the Side of a

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River, and ready to stumble, and thou shouldest push him and thrust him into the River, instead of offering him thy Hand for his Assistance, thou would'st be guilty of the Murder of thy Brother; whereas thou oughtest rather to lend thy helping Hand, as he was ready to fall, lest he perish without Remedy; that both the People may take Warning, and the Offender may not utterly perish. 'Tis thy Duty, O Bishop, neither to overlook the Sins of the People, nor to reject those who are penitent, that thou mayst not unskillfully destroy the Lord's Flock, or dishonour his new Name, which is impos'd on his People, and thou thy self beest reproach'd as those ancient Pastors were, of whom God

Jer. xlii.

Zach. i.

speaks thus to Jeremiah, *Many Shepherds have destroy'd my Vineyard; they have polluted my Heritage:* And in another Passage, *My Anger is waxed hot against the Shepherds, and*

ἐλπίσας οὐκ ἐκρήσαντες καὶ
βοῶντες τοῖς ἁμαρτωλοῖς
ὅτι ἰδοὺ γὰρ ἐγὼ πο-
ταμὸν βαδίζοντα ἐ-
μὲλλοντα ὀλιωθῆναι κα-
ταίεσθαι ὥστε εἰς τὸ ποτα-
μὸν ἐμβαλεῖς ἀντὶ τῆς
χρεῖας μᾶλλον ὀρίξαι,
ἐφ' ὅπου εἶπες. Οὐ γὰρ ὀλιω-
θῶν μᾶλλον τῷ
ὀλιωθῆναι ἐπιθυμῶν
δείξαι, ἵνα μὴ πλείους
ἀπολῶνται, ὅπως ἔοικε
λαοὶς νουθετῆται, ἔοικε
ἁμαρτωλοῖς μὴ καὶ πᾶν
ἀπολῶνται. Δὲ δὲ εἰς, ὅ
ἐπισημοῦσι, μήτε παρορᾶν
τὰ ἁμαρτήματα τῶ λαοῦ,
μήτε τὸς μετανοοῦντας
ἀποστρέφειν, ὅπως μὴ
ῥαφθῇσι, ὡς αὐτοί-
ροι, ὁ ποιμὴν κτείνῃ,
καὶ φαυλίσῃ αὐτοὺς ὁ
ὄνομα τῶ κυνὸς τῶ εἰς τὸ
λαὸν αὐτοῦ ἐπιπλῆν,
ἔοικε διωθήσῃ, καθάπερ
ἔοικε οἱ παλαιοὶ ποιμῆνες,
ὡς ἂν ἴδωμεν ὁ Θεὸς
τῷ Ἱερεμίᾳ. Ποιμῆνες
πολλοὶ διέφθειραν τὸ ἁμα-
ρτωλὸν μου, ἐμὸν λαόν

καὶ ἐν ἄλλοις ἔστι Indignation; and elsewhere,
 τὰς πημύρας ὁρῶντων Te are the Priests that dishonour Mal. 1. 6,
 ὁ ὄνομα μου, καὶ ὁ ἐν my Name.
 τὸς ἀμύρας ὁρῶντων οἱ ἱερεῖς οἱ φαυλίζοντες
 καὶ ὁ ἱερεὺς Τμῆς οἱ ἱερεῖς οἱ φαυλίζοντες
 ὄνομα μου.

Ἰδὼν δὲ ὁ Κύριος ἡμῶν
 πρὸς αὐτὸν, περὶ αὐτοῦ
 λέγει αὐτὸν ἔξω βλη-
 θῆναι, καὶ ἡ ἐξελθόντι
 αὐτῷ¹ περὶ αὐτοῦ
 αὐτῷ² αἱ ἀνάγκαι, καὶ
 ὁπλίζοντες κατὰ
 αὐτὸν ἔξω τῆ
 ἐκκλησίας, καὶ εἰσλθόν-
 τες ὑπὸ αὐτοῦ σε ἐρω-
 τήσωμεν, καὶ ὃ ὑπὸ
 τῷ ἡμῶν πρὸς αὐτὸν ὁ
 πατήρ ἡμῶν ἡξίον, ὡς
 ἡμεῖς αὐτὸν ὡς τὸ δὲ αὐ-
 γλίσκω. Πάτερ, ἄφες
 αὐτοῖς, καὶ ὃ οἶδασι³ ὅ
 ποιοῦσι. Τότε ὁ Κύριος κα-
 λήσει εἰσελθεῖν αὐτὸν,
 καὶ ἀνακρίνας εἰ μετὰ
 νοεῖ, καὶ ἁγίος ἔστιν ὡς
 ἐκκλησίᾳ ὅλως ὡς
 δεῖσθαι, εἰς αὐτὸν αὐ-
 τὸν ἡμέρας ἡμεῶν καὶ

When thou seest the Of-
 fender, with Severity com-
 mand him to be cast out;
 and as he is going out, let
 the Deacons also treat him
 with Severity, and then let
 them go and seek for him, and
 detain him out of the Church,
 and when they come in, let
 them intreat thee for him. For
 our Saviour himself intreated
 his Father for those who had
 sinned, as it is written in the
 Gospel, *Father, forgive them,* Luk. xxiii.
for they know not what they do. 34.
 Then order the Offender to
 come in; and if upon Exami-
 nation thou findest that he is
 penitent, and fit to be re-
 ceiv'd at all into the Church,
 when thou hast afflicted him
 his Days of Fasting, accord-
 ing to the Degree of his Of-

XVI

¹ α. ἐξελθόντος αὐτοῦ. ² κενόσθου. γ. ³ τί γ.

fence

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fence, as two, three, five or seven Weeks, so set him at liberty, and speak such things to him as are fit to be said in way of Reproof, Instruction and Exhortation to a Sinner for his Reformation; that so he may continue privately in his Humility, and pray to God to be merciful to him, saying, *If thou, O Lord, shouldest mark Iniquities, O Lord, who should stand? For with thee there is Propitiation.* Of this sort of Declaration is that which is said in the Book of Genesis to Cain, *Thou hast sinned, be quiet; that is, Do not go on in Sin.* For that a Sinner ought to be asham'd for his own Sin, that Oracle of God deliver'd to Moses concerning Miriam is a sufficient Proof, when he pray'd that she might be forgiven. For, says God to him, *If her Father had spit in her Face should she not be asham'd? Let her be shut out of the Camp seven Days, and afterwards let her come in*

ὁ ἀμαρτήματα, ἰδοὺμα-
σαι δύο, ἢ τρεῖς, ἢ
πέντε, ἢ ἑπτὰ, ἢ
πῶς αὐτὸν ἀπολύσει, εἰ-
πὼν αὐτῇ ὅσα ἀμαρτή-
σῃς εἰς νουθεσίαν
ὁππληροσύνῃ διδασκῇ
καὶ ὡραίνειν, ὅπως μείνη
παρ' ἑαυτῇ ταπεινο-
φρονῶν, καὶ διόμην. Ὁ
Θεὸς τυχεῖν αὐτῇ ὁμι-
λίαν, καὶ λέγειν Ἐάν
ἀνομία ὡραίνησθαι, κό-
ρει, κύριε τίς ὑποστή-
ται; ὅτι ὡρα ἱστοί ο
ἰλασμοῦ ἔστι. Τοῦτον
γάρ τι ὑπεμφαίνετο ὅτι
ἐν τῇ ἡμέρᾳ εἰρημύσει
τῷ Καὶν. Ἡμαρτίαν;
ἡσύχασον· τίς γάρ τι
ὡραίνετο. Ὅτι γὰρ ἡ
ἀμαρτία σου ἔστι ὡρα
ὅτι οἶκός σου πλημμελήμα-
τος. ὡραίνετο, ἰδοὺ ὅτι
λέγοντι τῷ Μωσὶ ὡρα
Μωραία εἰρημύσει, ὡρα
καὶ ἡ εἰς ἀφεθῆναι αὐτῇ.
φῶν γὰρ αὐτῇ ὁ Θεός
Εἰ ὁ πατήρ αὐτῆς πύον
ἐνέπυσεν εἰς ὅ ὡρα-
νον αὐτῆς, ὡρα ὡρα

Ps. cxxix.
225.

Ps. cxxix.
3.

Gen. iv. 7.
LXX.

ἰνυμῶς. V. ἡ. ἡ. ἡ. V.

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τέρας;

πράττειν; ἐὰν αὐτὴς ἡμέρας
ἀφορισθῇται ἕως τῆς πα-
ρεμβολῆς, καὶ μετὰ ταῦτα
εἰσελεύσεται. Οὕτως ἐν
καὶ ἡμεῖς δεόντες εἶναι ποιεῖν,
καὶ τὰς ἐφ' ἀμαρτίαις λέ-
γοντας μετάνοειν, ἀφο-
ρίζειν χρόνον ὁρισμῶν
καὶ πῶς ἀναλογίᾳ τῇ
ἀμαρτίαις, ἐπειτα
μετάνοειν καὶ περιστά-
σεις ἀνεύθαι, ὡς πατέρες
ὑμῶν.

again. We therefore ought
to do so with Offenders;
when they profess their Re-
pentance, namely to separate
them, some determinate time
according to the Proportion
of their Offence; and after-
wards, like Fathers to Chil-
dren, receive them again up-
on their Repentance.

SECT. VIII.

Εἰ δὲ ὁ ἐπίσκοπος αὐ-
τὸς ἐν περιστάσει
μαλὶ ὑπάρχει, πῶς ἐπὶ ἐ-
πεξελάτοι ἐκζητήται ἀ-
δίκημα ἐν αὐτῷ, ἢ ἐπι-
μύσει ἐν αὐτῷ, καὶ περιστά-
σις πολλή, ἢ δὲ δι-
στροφία, ἢ αὐτὸς, ἢ οἱ
ἐπίσκοποι, ἐχ' ὑπάρ-
χοντες δισυνείδητοι; ὁ-
τι καὶ ὁ ἀρχὴν αὐτῇ,
καὶ ὁ κριτὴς λαμβάνει,
καὶ ἐξετάσεται εἰς τι-
μὴν καὶ κρίσιν. Κοινωνοὶ δὲ
καὶ αὐτῶν ἐν κρίσει καὶ

BUT if the Bishop him-
self be an Offender, how
will he be able any longer to
prosecute the Offence of ano-
ther? Or how will he be able
to reprove another? Either
he, or his Deacons, if by
accepting of Persons, or re-
ceiving of Bribes, they have
not all a clear Conscience?
For when the Ruler asks, and
the Judge receives Judgment,
is not brought to Perfection;
but when both are Companions
of Thieves, and regardless of

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Isa. i. 23

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doing Justice to the Widows, those who are under the Bishop will not be able to support and vindicate him: For they will say to him what is written in the Gospel, *Why beholdest thou the Mote that is in thy Brother's Eye, but considerest not the Beam that is in thine own Eye?* Let the Bishop therefore, with his Deacons, dread to hear any such thing; that is, let him give no occasion for it. For an Offender, when he sees any other doing as bad as himself, will be encouraged to do the very same things; and then the wicked One, taking Occasion from a single Instance, works in others, which God forbid; and by that means the Flock will be destroy'd. For the greater number of Offenders there are, the greater is the Mischief that is done by them: For Sin which passes without Correction grows worse and worse, and spreads to others; since, *A little Leaven infects*

ἔσθ' ἡ προσηγορία, ἡ δυνήσονται οἱ ἀπὸ τῆ πίσκοπον συνεπιμαχεῖν τῷ ὁπισθεπαί. ἐρῶσι γὰρ αὐτῷ ὅτι ἐν τῷ διαλογίῳ γρηραμμύον. Τί βλέπεις ὁ κάρφου, τὸ ἐν τῷ ὀφθαλμῷ ὁ ἀδελφεῖ σου, ὅτι ὁ δὲ κὼν ὅτι ἐν τῷ ἰδίῳ ὀφθαλμῷ ἡ κατημοῖς; Εὐλαβεῖσθω ἐν ὁ ὁπίσκοπος. σὺ τοῖς ἁγίοις αὐτῶ, ἀκούσαι ῥήματι καὶ τοῖς τῆς, μὴ διδόντω ἀφορμῶν. ὁ γὰρ ἁμαρτάνων ἐπὶ ἰδὴ πᾶσι ὁμοῖα αὐτῶ δρῶνται, οἱ ἁποδομῶνται εἰς ὁ αὐτὰ ποιεῖν. εἶτα ὁ πονηρὸς δι' ἐνὸς ἀφορμῶν λαβὼν, εἰς ἐπὶ οὐκ ἐργεῖ. ὁ μὴ ἡμίονοι. ὁ ὅτι τῶς ἀφραφῶνται τὸ ποίμνιον. πλείονων γὰρ ὄντων τῶν ἁμαρτομένων, πλείων ἐστὶ καὶ ἡ δι' αὐτῶν ὁπίσχυρῶν κακία. ἁμαρτία γὰρ ἀνέλεγκτος, χεῖρον αὐτῶς γίνεται, ὁ

the Holy Apostles.

ἐς ἄλλους ἢ πᾶσι δὲ
 ἱερομὴν λαμβάνει· ἐπὶ
 ἃ ζῦμα μικρὰ ἢ πλῆ-
 ρους φεράμεναι· ὁ δὲ
 λαὸς, καὶ εἰς κλῆπῆς εἰς
 ὄλρον ἐθνήσκει τὸ μῦσος·
 ἐπὶ πᾶσι γὰρ, καὶ μετὰ θά-
 νου σου σαπρῆσι σκιδνα-
 σίδου ἡδυσμενῶν ἐλαφν,
 ἃ βασιλεύς ὑπακούει.
 Ἰδοὺ λόγον ἀδίκον, πάν-
 τες οἱ ὑπ' αὐτὸν ὑπερέ-
 πη ὡς ἀπομυ· ἔτι καὶ
 πρὸς αὐτὸν φασαλῶν
 μεταδίδωσιν ἐπὶ τοῖς
 τοῖς, μὴ χειρὶν ἐπὶ
 ὑγιεινῶν πρὸς αὐτὸν· ἃ
 ἀνδρῶν· λογισμῶν
 πολλοῖς φυλακταῖς,
 ἃ κύνων λύσση συχεθεῖς
 ὁπκινδύω παντὶ, ὃ
 εἰ ἂν ἔσπερσῃ· εἰ δὲ
 εἴη ἃ ἀνδρῶν πρὸς αὐ-
 τοῖς μὴ τὸ ἀκλῆστοις· ὅ-
 θι χειρὶσιν, ποιή-
 σαι καὶ οἶκον κυρίου
 ἀνίστατον λαῶν. δεῖ
 γὰρ ὅτι ἡ ἀνίστα-
 σὶν μὴ πρὸς αὐτοῖς,
 * * ἀλλ' ἐλπίσιν, νυ-

the whole Lump; and one
 Thief spreads the Wicked-
 ness over a whole Nation,
 and Dead Flies spoils the whole
 Pot of sweet Ointment; and,
 When a King hearkens to an
 righteous Counsel, all the Ser-
 vants under him are wicked.
 So one scabbed Sheep, if not
 separated from those that are
 whole, infects the rest with
 the same Distemper; and a
 Man infected with the Plague
 is to be avoided by all Men;
 and a mad Dog is dangerous
 to every one that he touches.
 If therefore we neglect to se-
 parate the Transgressor from
 the Church of God, we shall
 make the Lord's House a Den
 of Thieves. For 'tis the Bi-
 shop's Duty not to be silent in
 the Case of Offenders, but to
 rebuke them, to exhort them,
 to beat them down, to afflict
 them with Fastings, that so
 he may strike a pious Dread
 into the rest: For, as He
 says, Make ye the Children of
 Israel pious. For the Bishop

Eccl. i. 7.
 Prov. xixi.
 12.
 Matt.
 xxi. 13.
 Lev. xv. 31.
 Ps.
 216.

ἢ ἄλλους. V. ἢ ἱερομὴν ἔσται. V. ἢ πλῆρη φεράμεναι. V. ἢ πλ.
 ἄλλους. V. ἢ πρὸς αὐτοῖς. V. ἢ πρὸς αὐτοῖς. V. ἢ πρὸς αὐτοῖς. V.

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must be one who discourages Sin by his Exhortations, and sets a Pattern of Righteousness, and proclaims those good things which are prepar'd by God, and declares that Wrath which will come at the Day of Judgment, lest he contemn and neglect the Plantation of God; and, on account of his Carelessness, hear that which is said in

Hos. x. 13.
1XX.

Hosea, Why have ye held your Peace at Impiety, and have reaped the Fruit thereof?

φυτεργίας, ἀκίση ἄλφι ἀμέλειδου τὸ ἐν τῷ ὄρει εἰρημύμον.
ἵνα τί ἠρεσίουπήκατε ἀσεβείδου, καὶ τὴν καρπὸν αὐτῆς ἐσθυγήσατε;

SECT. IX.

XVIII. **L**ET the Bishop therefore extend his Concern to all sorts of People; to those who have not offended, that they may continue innocent; to those who have offended, that they may repent. For to you does the Lord speak thus, *Take heed that ye offend not one of these little ones.* Tis

Mat. xviii.
10.

θεοῦ, ἵνα σπένδῃ, ἐν ᾧ ἔσται ἡ σωτηρία, ἀπὸ τοῦ καὶ τοῖς ἐπὶ τοῖς ἀνθρώποις. Εὐλαβεῖς γὰρ φησὶν ποιήσατε τὰς ἐν Ἰσραὴλ. Χρὴ γὰρ τὸν ἐπίσκοπον, ὃς τῶν ἀμάρτηων καλυπτὼν ἔσται τῇ νεότητι, ἵνα γινώσκῃ, καὶ τῇ δικαιοσύνης σκαπὸν, καὶ τῇ ἡτοιμασμένων ἀπὸ Θεοῦ ἀγαθῶν κήρυγμα, καὶ τῇ μελλούσῃ ὀργῇ ἐν τῇ κείνῃ ἡμέρᾳ. ὅπως μὴ καταφρονήσῃς τὸ Θεοῦ φυτεργίας, ἀκίση ἄλφι ἀμέλειδου τὸ ἐν τῷ ὄρει εἰρημύμον. ἵνα τί ἠρεσίουπήκατε ἀσεβείδου, καὶ τὴν καρπὸν αὐτῆς ἐσθυγήσατε;

ΠΑύλων ἐν 2 φερνιζέτω ὁ ἐπίσκοπος, καὶ τὸ μὴ ἡμάρτησαν, ἵνα μείνωσιν ἀναμάρτητοι, καὶ τῶν ἀμάρτανόντων, ἵνα μετανοήσωσι. Ἄλλος γὰρ ὁ κύριος. ὁρᾷ μὴ καταφρονήσῃς ἐνός τῶν μικρῶν τούτων. Καὶ

deci. V. ὁ ἐπίσκοπος φερνιζέτω. V. ἡ πῆν. V. ἐν εὐαγγελίῳ αἰοίς. V. ἡ κλῆ. V.

27 the Holy Apostles.

πῶς μετανοῶσιν ἄφεσιν
 διδόναι χρηΐ· ἅμα γὰρ
 ἵψ' εἰπεῖν· ἐνα τῶν πλημ-
 μελησθῶντων Ἰησοῦ δια-
 νείας· Ἡμάρτηκα τῷ
 κυρίῳ· ἀποκρίνε' τὸ
 ἅγιον πνεῦμα· Καὶ κύ-
 ρει· ἀφῆκέ σοι πᾶν
 ἁμάρτιαν·, θάνατος, ἔ μὴ
 ἀποθάνῃς· Γνώριζε
 ὅτι, ὃ ὅτι σκεπτε, τὸ ἀξίω-
 μά σου, ὅτι ὡς ἔ δεσμῶν
 ἐκλήρωσται πᾶν ἐξουσίαν,
 ἔτι καὶ ἔ λύειν. ἐξου-
 σίαν ὅτι ἔχων ἔ λύειν,
 γνώριζε σεαυτὸν, καὶ
 ἀξίως ἔ πεπεσε ὅτι τῷ-
 θεῷ τῷ βίῳ ἀναστρέφῃς,
 εἰδὼς ὅτι πληρόντα· αὐ-
 τὸς· ἀπαιτιώσῃ τὸ λό-
 γον. ὃ γὰρ φησι, παρ-
 ὅθεν το πολὺ, ὡς ἐκαστὸν
 πρὸς ἀπαιτήσῃ παρ'
 αὐτῷ· Ἀναμάρτητος
 μὴ γὰρ ἀνθρώπων ἐδέε-
 σται· ἔ γινώσκοντες δι'
 ἡμῶν ἀνθρώπων· ἐπεὶ
 γινώσκοντες· Οὐδέ τις χα-
 ραὶς ἀπὸ ῥύπου, ἐδὲ
 ἀν· μία ἡμέρα· ἢ
 ζῶν αὐτῷ· Διὰ τοῦ-

your Duty also to give Re-
 mission to the Penitent. For
 as soon as ever one who has
 offended says, in the Sincer-
 ity of his Soul, *I have sinned* ^{2 King. xii.}
against the Lord, the Holy ^{13.}
 Spirit answers, *The Lord al-*
so hath forgiven thy Sin, be of
good cheer, thou shalt not die.
 Be sensible therefore, O Bi-
 shop, of the Dignity of thy
 Place, that as thou hast re-
 ceiv'd the Power of Binding,
 so hast thou also that of
 Loosing. Having therefore
 the Power of Loosing, exert
 thy self, and behave thy self
 in this World as becomes thy
 Place, as knowing that thou
 hast a great Account to give.
 For to whom, as the Scrip- ^{Luk. xi. 1.}
 ture says, *Men have intrusted* ^{48.}
much, of him they will re-
quire the more. For no one
 Man is free from Sin, ex-
 cepting him that was made
 Man for us; since it is writ-
 ten, *No Man is pure from* ^{Job. xiv. 4.}
Filthiness, no not though he be ^{LXX.}
but one Day old. Upon which
 account the Lives and Con-

1. γε. & deest reliq. V. 2. deest. V. 3. μᾶς ἡμέρας. V.

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versations of the ancient ho-
ly Men and Patriarchs are
describ'd; not that we may
reproach them from our read-
ing, but that we our selves
may repent, and have Hope
that we also shall obtain For-
giveness. For their Blemishes
are to us both Security and
Admonition, because we hence
learn, when we have offend-
ed, that if we repent, we
shall have Pardon. For it is
written, *Who can boast that he
has a clean Heart? and who
dare affirm that he is pure
from Sin?* No Man therefore
is without Sin. Do thou
therefore labour to the ut-
most of thy Power to be
unblameable; and be solici-
tous of all the Parts of thy
Flock, lest any one be scan-
daliz'd on thy account, and
thereby perish. For the Lay-
man is solicitous only for
himself, but thou for all, as
having a greater Burden, and
carrying a heavier Load. For
it is written, *And the Lord said
unto Moses, Thou and Aaron shall*

την ἐν τῇ ἐκκλησίᾳ
μὴ μόνον διὰ τὴν πλὴν
παρειαρχῶν οἱ βίοι ἐ
αὐτῶν ἀναγραφῆναι ἀνεγεί
ρησιν, ἵνα ὅσοις
ὀνειδίζωμεν ἀναγνώ-
σκοντες, ἀλλ' ἵνα ὑμεῖς
μετανοώμεν, ἐν δὲ διόλπι-
δι γινώμεθα, ὡς ἀφί-
σεως τῶν ἐξ ὧν καὶ τὰ
ὀκείνων ῥύμῃ ἡμετέρα
ἀσφαλεια ἐκ τῶν
αὐτῶν, ἐν ᾧ καὶ ὑμεῖς ἀμάρ-
τησάμεντες, ἐὰν μετανοή-
σῃτε, συγγνώμην ἔχο-
μεν. ἵνα γὰρ πάντα
τίς καυχίσεται ἀγνῶν
ἔχον τὴν καρδίαν; ἢ
τίς παρρησιασεται κα-
ταρῆς εἶναι ἀπὸ ἀμάρ-
τίας; Οὐδεὶς ἔστι ἀνα-
μαρτήτης. Ὁ δὲ ἐν τῇ
ἐκκλησίᾳ, ἀποδοξάζει ἀνε-
πίλητον εἶναι, ἐν τῇ
ἐκκλησίᾳ μετέμενα, μὴ
ἀλλ' ὅτι οἱ σκάνδαλι-
αὶς ἀπολήτῃ οἱ γὰρ
λατρεῖ τῷ ἐαυτοῦ μόνον
μετέμενα, Ὁ δὲ τῷ
πάντων, ὡς πλεον
ἔχον βαρύνει, καὶ

Prov.
xx. 9.

Numb.
xviii. 1.

2 deest. V. 2 ἔν. v. βαρύνει ἔχον V. 2 deest. V.

22011117

μετίζον

the Holy Apostles.

μετ' αὐτὸν βασιλεύων φορ-
 μόν. γὰρ ἐπὶ αὐτῷ γὰρ.
 Καὶ εἶπε κύριος πρὸς
 Μωϋσῆν· Ὡς ἐστὶν Ἀαρὼν
 λήψαντες ἀμύρτιας καὶ
 ἰερατείας. Ὡς καὶ
 πλείονων ἐν ἀπολογε-
 ρίῳ, καὶ πάντων
 φρονέζε. καὶ τὸν μὲν ὁ-
 γιᾷς, συντήρῃ· τὸν δὲ
 ἡμύρτιας, νεότητι,
 ἐστὼν ἐν τῇ νεότητι,
 ἐν τῇ ἀφύῳ ἐλάφου-
 ρον, ἐπὶ πρὸς ἀπολογε-
 ρίαν εἰσδύχῃ, πῶς καὶ
 ὁκλήσας ἑαυτὸν αὐτῇ
 δεομένης. ἐπὶ χειροτε-
 τήσας αὐτὸν, ἐπὶ λυ-
 πὸν εἶναι * * ἐν τῇ
 ποιμένι. τὸν δὲ ὑπνώ-
 δεις ἐπὶ ἡρεμίας ἐπὶ
 σφραγῇ, ὑπὸς ἐπὶ πα-
 ραφύλῃ, ἐπὶ ἐπὶ πρὸς, ἐ-
 πιστάμῳ ἐπὶ ἐπὶ μισ-
 θὸν ἐπὶ ἐπὶ ἐπὶ ἐπὶ ἐπὶ
 λῶν, ὡς ἐπὶ ἐπὶ ἐπὶ ἐπὶ
 δυνον ἐπὶ ἐπὶ ἐπὶ ἐπὶ
 τῶτων. ἐπὶ ἐπὶ ἐπὶ ἐπὶ
 τὸν ἀμελεῖς ἐπὶ ἐπὶ
 ἐπὶ ἐπὶ ἐπὶ ἐπὶ ἐπὶ ἐπὶ
 Οὐαὶ τοῖς ποιμένοι τῇ

bear the Sins of the Priesthood. Since therefore thou art to give an Account of all, take care of all. Preserve those that are sound, admonish those that sin; and when thou hast afflicted them with Fasting, give them Ease by Remission; and when with Tears the Offender begs Re-admission, Receive him, and let the whole Church pray for him; and when by Imposition of thy Hand thou hast admitted him, give him leave to abide afterwards in the Flock. But for the Drowsie, and the Careless, do thou endeavour to convert and confirm, and warn, and cure them, as sensible how great a Reward thou shalt have for doing so, and how great Danger thou wilt incur if thou beest negligent therein. For *Ezekiel* speaks thus to those Overseers, who take no care of the People, *Wo unto the Shepherds of Israel, for they have fed themselves; the Shepherds feed not the*

* * Pag.
227.

Ezek.
XXXIV.
2. 3c.

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Sheep, but themselves. Te eat the Milk, and are cloathed with the Wool, ye slay the Strong, ye do not feed the Sheep. The Weak have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with Force and Insult have ye ruled over them; and they were scattered, because there was no Shepherd; and they became Meat to all the Beasts of the Forest. And again, The Shepherds did not search for my Sheep; and the Shepherds fed themselves, but they fed not my Sheep. And a little after, Behold I am against the Shepherds, and I will require my Sheep at their hands, and cause them to cease from feeding my Sheep, neither shall the Shepherds feed themselves any more; and I will deliver my Sheep out of their Hands, and they shall not be Meat for them. And

Ἰσραὴλ, ὁ ἐκ' ἐποί-
μανον ἑαυτοὺς. ὃ καὶ
πρόβατα ποιμαίνουσιν
οἱ ποιμένες, ἀλλ' ἑαυ-
τοὺς ὁ γάλα καὶ πᾶσι
καὶ πᾶσι ἐρεα πρὸς ἄλλοι-
ας, ὃ ἰσχυρὸν σφάζει,
καὶ πρὸς ἄλλοι καὶ ποιμα-
νεῖ. ὃ ὀφθαλμοὺς
ὅτι ὀφθαλμοὺς, ὃ ὃ
ἀπώστησαν ὅτι ἰάσασθε, ὃ
ὃ σωτηριεμῶν καὶ κα-
πῆσαι, ὃ ἐξωσμένον
ὃ καὶ πρὸς ἄλλοι, ὃ
ὃ ἀπολωλὸς ὅτι ἐξ-
τήσασθε καὶ ὃ καὶ ἐ-
παιδοῦσθε αὐτὰ μὴ
ἐμπαιγμὸς ὃ διεσπάρ-
ησαν ὅτι ὃ μὴ εἶναι
ποιμῆς, ὃ ὃ ὃ εἰς
κατὰ ἑαυτὰ πᾶσι τοῖς
θελούσιν ὃ ὃ ὃ ὃ.
Καὶ πάλιν. Καὶ ὅτι
ἐξεζητήσασθε οἱ ποιμένες
τὰ πρόβατα μου καὶ
ἐποίμανον οἱ ποιμένες
ἑαυτοὺς, καὶ ὃ πρὸς ἄλλοι
μου ὅτι ἐποίμανον. Καὶ
μετ' ὀλίγον. Ἰδὲ ἐγὼ
πρὸς τοὺς ποιμῆς, ὃ
ὃ ἐκζητήσασθε ἐγὼ τὰ πρὸς

βασίμην ἐν χειρὶ αὐ-
τῶν, ἡ καταπαύσῃ αὐ-
τὸς, ἔ ποιμαίνειν τὰ
πρόβατά μου, ἡ ὑ ποι-
μῆυσιν ἡ οἱ ποιμένες ἡ-
αὐτὸς, ἡ ῥύσασθαι τὰ προ-
βάτα μου ἐν χειρὶ αὐ-
τῶν, ἡ ἔσθαι ἑσθονταῖς
εἰς καταβρωμα. Καὶ
ἐπιφέρει καὶ πρὸς τὸ λαὸν
λέγων. Ἰδοὺ ἐγὼ κρινῶ
ἀνα μέσον προβάτου εἰς
πρόβατον, ἡ κρινῶ
πρὸς κρινῶν. μὴ μικρὸν
ἢ ὑμῶν, ὅτι ἡ νο-
μὴν ἡ καλὴν ἐνέμεσθε,
ἡ τὰ καταλοιπα τὰ
νομῆς καταπατεῖτε τοῖς
ποσὶν ὑμῶν, ἡ τὰ πρόβατα. τὰ πατήματα τῶν ποδῶν
ὑμῶν ἡδίων; Καὶ ἐπιφέρει μετ' ὀλίγα. Καὶ γνώσατε, ὅτι
ἐγὼ κύριος, ἡ ὑμεῖς πρόβατα τὰ νομῆς μου, ἀνθρώποι μου
ἐστέ, ἡ ἐγὼ Θεὸς ὑμῶν, λέγει Ἀδωναὶ κύριος.

he also adds, speaking to
the People, Behold I will
judge between Sheep and Sheep,
and between Rams and Rams.
Seemed it a small thing unto
you to have eaten up the good
Pasture, and to have troden
down with your Feet the Re-
sidue of your Pasture, and
that the Sheep have eaten
what was troden down with
your Feet? And a little after
He adds, And ye shall know
that I am the Lord, and
you the Sheep of my Pasture
are my Men, saith the Lord
God.

SECT. X.

Ἀκούετε οἱ ἐπίσκο-
ποι, ἡ ἀκούσατε
οἱ λαϊκοί, ὡς φησὶν
ὁ Θεός. Κρινῶ κρινῶν
πρὸς κρινῶν, ἡ πρόβα-
τον πρὸς πρόβατον. ἡ
πρὸς τοὺς ποιμῆνας λέγει.

HEAR, O ye Bishops,
and hear, O ye of
the Laity, how God speaks,
I will judge between Ram
and Ram, and between Sheep,
and Sheep. And He says
to the Shepherds, Ye shall

XIX.

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be judged for your Un-
kindness, and for destroying
the Sheep. That is, I will
judge between one Bishop
and another and between
one Lay Person and ano-
ther, and between one Ruler
and another: (For these
Sheep and these Rams are
not irrational, but ratio-
nal Creatures;) lest at any
time a Lay Person should
say, I am a Sheep, and not
a Shepherd, and I am not
concern'd for my self; let
the Shepherd look to that;
for he alone will be requir'd
to give an account for me.
For as that Sheep that will
not follow its good Shep-
herd is expos'd to the Wolves
to its Destruction; so that
which follows a bad Shep-
herd is also expos'd to un-
avoidable Death, since his
Shepherd will devour him.
Wherefore Care must be had
to avoid destructive Shep-
herds.

XX.

As to a good Shepherd,
let the Lay Person honour

αρεθισαδεν ενεναν τ' α-
πειλας αυτων η' η
εις τα ερβαστα εα-
φθορας τυτσειν, επι-
σκοποι προς επισηκτον
κρινω, η λαϊκον προς
λαϊκον, ε αρχοντα προς
αρχοντα. λογικα γδ
τα ερβαστα, ε οι
κριτοι ετοι, ελλ' ουκ α-
λογα ινα μηποτι ειτη
ο λαϊκος, οτι ηγω περι-
εστων ειμι ε ε ποιμην,
ε εδυνα λογον εμαυτη
πεποινημαι, ελλ' α ποι-
μην εψεται, ε αυτες
μυνη. εσπεραχθησεται
η καρ εμευ δικην. ω-
σπερ γδ τω χαλω ποι-
μυι ε μη ακολουθεν
περβαστον, λυκοις εκ-
κειται εις εαφθοραν,
ετω τω πονηρω ποι-
μυι ε ακολουθεν, περ-
δηλον εχ' η δαίνατον,
οη κατατρώξεται αυ-
το. εδ φουκτιον απο
της φθορειν ποιμη-
νων.

Τον μύτοι ποιμύα
τ' αγαδον ο λαϊκος

εσιγ. V. εδεστ. V. ποιμυαι. V.

the Holy Apostles.

ἡμεῖς τοι, ἀγαπάμενος, φο-
βείσθαι, ὡς κύριον,
ὡς διδασκάλον, ὡς ἀρ-
χηγόν Θεοῦ, ὡς διδά-
σκον δισσεύσαι. ὁ γὰρ
ἀκούων, Χριστὸν
ἀκούει, καὶ ὁ ἀντι-
παρὼν, Χριστὸν ἀντιπαρ-
εῖ, καὶ ὁ τὸ Χριστὸν μὴ δε-
χόμενος, εὐδελόμαται τὸ
ἀντιπαρὼν Θεοῦ καὶ πατρός.
Ὁ ὑμῶν γὰρ, φησιν, ἀ-
κούων, ἐμεῖ ἀκούει, καὶ ὁ
ὑμῶν ἀντιπαρὼν, ἐμεῖ ἀντι-
παρῇ, καὶ ὁ ἐμεῖ ἀντιπαρὼν,
ἀντιπαρῇ τὸ διδασκάλον πα-
τερ. Ομοίως ὁ ἐκ-
κλησιαστικός, ὡς τέκνον τῆς
ἐκκλησίας ἀγαπάτω, ὡς ἀλ-
λων τῶν ἐκκλησιῶν τῇ πα-
τρί τὸ ἀγαπάτω, ὡς ὡς,
εἰς ἐκκλησιαστικὴν νοοσίαν,
ἢ ὡς νοοσία, ἀντιπαρ-
εῖ τοις ἐκκλησιαστικῶν
ὁρμήδων. παρὼν γὰρ ἐκκλη-
σιαστικὸν ἐκκλησιαστικόν *
ἐκκλησιαστικόν, ἀλλὰ μὴ
ἐκκλησιαστικόν, ἐκκλησιαστικόν
ἐκκλησιαστικόν, ἀλλὰ μὴ
ἐκκλησιαστικόν ἐκκλησιαστικόν

him, love him, reverence
him as his Lord, as his Ma-
ster, as the High-Priest of
God, as a Teacher of Piety.
For he that heareth him hear-
eth Christ, and he that re-
jecteth him rejecteth Christ :
And he who does not receive
Christ does not receive his
God and Father : For says
He, *He that heareth you hear-* Luk.x.16.
eth me, and he that rejecteth
you rejecteth me, and he that
rejecteth me rejecteth him that
sent me. In like manner let
the Bishop love the Laity as
his Children, fostering and
cherishing them with affection-
ate Diligence ; as Eggs in
order to the Hatching of
young Ones ; or as young
Ones, taking them in his
Arms, to the rearing them
into Birds ; admonishing all
Men, reproving all who stand
in need of Reproof ; repro-
ving that is, but not striking ;
beating them down to make
them ashamed, but not over-
throwing them ; warning
them in order to their Con-

* * Pag,
218.

ὡς πατέρα v. ὡς δεξιὴν v. ὡς διδασκάλον καὶ διδασκάλον. V. ὡς διδασκάλον v.
ὡς δεξιὴν v.

version,

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version, chiding them in order to their Reformation, and better Course of Life : *Watching the Strong*, that is, keeping him firm in the Faith who is already strong ; feeding the People peaceably. *Strengthening the Weak*, that is, confirming with Exhortation that which is tempted. *Healing that which is sick*, that is, curing by Instruction that which is weak in the Faith thro' Doubtfulness of Mind. *Binding up that which is broken*, that is, binding up by comfortable Admonitions that which is gone astray, or wounded, bruised, or broken by their Sins, and put out of the way ; easing it of its Offences, and giving Hope ; by this means restore and reduce it into the Flock. *Bring again that which is driven away*, that is, do not permit that which is in its Sins, and is cast out by way of Punishment, to continue excluded ; but receiving it, and bringing it back, restore it to the Flock, that is, to

των εἰς ὀπίσθον φέρω· ἐκ τῆς
λεμνῆς εἰς διόρδωπον, καὶ
ἀνίστηται πορείαι· ὁ ἰσ-
χυρὸν φυλάσσει, τυ-
πτεῖ, ὁ ἐδραῖον τῇ πρὸς
ἀσφαλὲς περὶ, ὁ ἄλ-
εῖρ λυγρὸς πειμαίνων· ὁ
ὄνοχλόμενον ὀνυχύων,
τυπτεῖ, ὁ πειραζόμενον
ἐν τῇ νεθεσίᾳ σπέρ-
ποιῶν, πο' ἀρρῶσαι ἰω-
μῆς· τυπτεῖ, ὁ νο-
στῶν ἐκ τῆς πίστεως ἐν
διχοίᾳ, ὅς τ' διδα-
σκαλίας ἀρεπτόων·
ὁ συνεπιμύμων κα-
παδισμῶν, τυπτεῖ, ὁ
πεπλόμενός, ἢ ὁ πθ-
ραυστός, ἢ ὁ κα-
παυμένον ἐν ἀμύρτιαις
εἰς ἡλώειαν ὁδόν, ὁ π-
δένων· ὁ ὡς κλη-
κῆς· νεθεσίας· Ἐλα-
φρῶν ἀπὸ ὡς πτω-
μάτων, καὶ ὡς ἐλπε πτω-
ῶν ῥωμαλέον ἐν τῇ
ἐκκλησίᾳ ἀποκαίει, α,
ἐπὶ μάρτυρι ἐν τῇ ποίμ-
νῃ. Τὸ ἐξωσμένον ἐπι-
σρεφε, τυπτεῖ, ὁ ἐκ ἀ-
μύρτιαις ἡνόμενον ἐ

the Holy Apostles.

Εἰς ἐπιτίμωσιν ἐκβε-
 λημένον μὴ εἶναι ἐξω
 λημένον, ἀλλὰ προσ-
 λαμβάνοντες. καὶ ἐπι-
 στήφον ἀποκαθίστα ἐν
 τῇ ποιμένῃ, πεπνυγμένον, ἐν
 τῇ λαῷ καὶ ἀμώμῳ ἐκ-
 κλησίας. ὅς ὁ ἀπολωλὸς
 ἐκζητῇ, τοπίσι, ὅς ὁ ἄνθρωπος
 ἀπληθύνῃ τῶν ἁμαρτιῶν
 αὐτοῦ ἀπελπίσῃ καὶ
 ζωπρίας, μὴ εἰσῆς
 πλείως ἀπολέσται. ὅς
 ἀπὸ πολλῆς φύξεως
 ψυχῆς καὶ νωχε-
 λίας καὶ θυπνοῦ γλυ-
 μῶνον, ἐλθέ βαρεῖα
 ὑπὸ καὶ αὐτοῦ ζῶντος
 ἐπιλαλῶντος, ἐμακ-
 ράν ἀποστατήσῃ καὶ ἰ-
 δίας ποιμένης, ὡς καὶ
 λύκοις ὡς πεσεῖν εἰς
 βορρᾶν, ὅς ἀναζητῇ,
 καὶ νεκρῶν ἐκτίσῃ, ἐλ-
 τίσειν ὡς χαλὰς, καὶ
 ἐλπίδα ὑποσπείρει, μὴ
 συλχεσθῶν αὐτῷ λείπειν
 ὅς ὑποπινῶν εἰρημέ-
 νον, ὅς καὶ ἀσθενήματα
 ἡμῶν ἐφ' ἡμῶν, καὶ ἡμεῖς
 ἐν αὐτοῖς πικρυνόμεθα, ἐ

the People of the undefiled
 Church. *Seek for that which*
is lost, that is, do not suffer
that which desponds of its
Salvation, by reason of the
Multitude of its Offences,
utterly to perish. Do thou
search for that which is grown
sleepy, drowsie, and sluggish,
and that which is unmindful
of its own Life, through the
Depth of its Sleep, and which
is at a great Distance from
its own Flock, so as to be
in danger of falling among
the Wolves, and being de-
vour'd by them. Bring it
back by Admonition exhort
it to be watchful, and infi-
nuate Hope, not permitting
it to say that which was
laid by some, Our Impieties
are upon us, and we pine away
in them; how shall we then
live? As far as possible there-
fore let the Bishop make the
Offence his own, and say
to the Sinner, Do thou but
return, and I will undertake
to suffer Death for thee, as
our Lord suffer'd Death for

Ezek.
xxiii. 10

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me, and for all Men. For,
Joh. x. 11. *The good Shepherd lays down his Life for the Sheep; but he that is an Hireling, and not the Shepherd, whose own the Sheep are not, seeth the Wolf coming, that is the Devil, and he leaveth the Sheep, and fleeth, and the Wolf seizes upon them.* We must know therefore that God is very merciful to those who offend, and hath promised Repentance with an Oath. But he who has offended, and is unacquainted with this Promise of God concerning Repentance, and does not understand his Long-suffering and Forbearance; and besides, is ignorant of the Holy Scriptures, which proclaims Repentance, and has never learned them, perishes through his Folly. But do thou, like a compassionate Shepherd, and a diligent Feeder of the Flock, search out, and keep an account of thy Flock. Seek that which is wanting, as the Lord God our gracious

πῶς ζήσομεθα; Εἰ οἷόν
 τι ἐν, ἰδιοποιεῖσθαι ὁ
 ὁπίσσω τοῦ πλημμέ-
 λητος, καὶ λεγέτω τῷ
 ἡμαρτησῆτι, ὅτι Ἐν
 μόνον ἐπὶ σπέρματι, καὶ γὰρ
 ἡ ἡσυχία σου δόξαται ὡς
 καὶ ἐξομα, ὡς ὁ κύριος
 ἡ ἡσυχία σου ἐν πόντων.
 Ὁ ποιμὴν γὰρ ὁ καλὸς
 ἡ ψυχὴ αὐτῆς τίθηται
 ὑπὲρ τῆς περιβάτων
 ὁ ὅς μωδῶς ἐν ἐκ ὧν
 ποιμὴν, ὅς ἐκ ἐστὶ τὰ
 περιβάται ἰδὲ, διωρεῖ
 ἡ λύκον ἐρχόμενον,
 ἡ τυττός, ἡ ἀφροσύνη,
 ἐν ἀφίσει τὰ περιβάται,
 ἐν φόνῳ, καὶ ὁ λύκος
 ἀρπάζει αὐτὴν. Εἰδὲ-
 ναι ἐν περιστάσει, ὅς ἡ
 μαρτυρίαν ὁσπλάγ-
 γου. ὡς ὁ Θεός, μετὰ
 ὅρου μετάνοιαν ἐπηγ-
 γαίστω. ὁ ὅς ἀμαρτή-
 σαι ἐν ἡ ἐπαγγελίᾳ
 τῷ Θεῷ ἡ πρὸς μετάνο-
 ιαν ἀγνοῶν, ἐν τῷ
 μακροθυμῳ ἐν ἀνέξι-
 κατον αὐτῆς μὴ ὁπ-
 τήσῃ, ὅς μὴ καὶ τὰς

*Matt. xviii
 10.*

defunt. V.

ἀγίας

the Holy Apostles.

αἰτίας γεγραφάς τῆς ζω-
νῆς κηρυσσάσης ἡ γε-
νώσκειν, ἀπὸ μὴ με-
μαδηκώς ὡς οὐ σὺ ἁ-
πλῶτα. Ὡς ὅς φε-
λόςοντο. ποιμὴν καὶ
ὡς ἀνδρῶν. νομῶς
ἀναζητῶν, ἁρπαγῶν καὶ
ποιμνῆς. ὅς λέγειν ἐκ-
ζητῶν, ὡς κύριος. ὁ
Θεὸς ἀγαθὸς πατὴρ ἡ-
μῶν, ἀποστείλας καὶ ἑαυ-
τὸν ἵσον ποιμένα κα-
λὸν ἐν ζωῆς καὶ δι-
δάσκαλον ἡμῶν Ἰησοῦν,
ἐπιστρέψας αὐτὸν εἰς αὐτὴν
ἐννενηκοντὰ ἔτη καὶ ὅτι
τὰ ὄρη, καὶ παραδεδεικται
ἐπὶ τῇ ζήτησιν ὅς πε-
πλανημένοι. ἐν δεινότητι
ἀρεῖ ὅτι τὸς ἑαυτῶν ὡ-
μῶν, καὶ φέρειν ἐν τῇ
ποιμνῇ, χαίροντα ἐπὶ
τῇ δεινότητι τῶν ἀπολω-
λότων. ὡς ὅτι ἐν ἡσυχί-
ᾳ γίνεσθαι καὶ ὅς
ἐπίσκοπος, ἐκζητῶν ὅς
ἀπολωλὸς, κατὰ δύναμιν
ὅς πεπλανημένον, ἐπι-
στρέφειν ὅς ἀρετῶν, ἐξυ-
αῖν. ὅς ἔχει ἐπιστρέ-
φειν.

Father has sent his own Son,
the good Shepherd and Savi-
our, our Master Jesus, and has
commanded him to leave the
Ninety nine upon the Mountains,
and to go in search after that
which was lost, and when he
had found it, to take it upon
his Shoulders, and to carry it
into the Flock, rejoicing that
he had found that which was
lost. In like manner be obe-
dient, O Bishop, and do
thou seek that which was
lost, guide that which wan-
ders out of the right Way,
bring back that which is gone
astray: For thou hast Autho-
rity to bring them back, and
to deliver those that are broken
hearted, by Remission. For by
thee does our Saviour say to
him who is discouraged un-
der the Sense of his Sins,
Thy Sins are forgiven thee;
Thy Faith hath saved thee;
Go in Peace. But this Peace
and Haven of Tranquility is
the Church of Christ, into
which do thou, when thou
hast loosed them from their

Luk. xv. 4.

Luk. iv. 19

Matt. ix. 2.

Mar. v. 34.

αὐτὸν ἀποστείλας αὐτὸν ἵσον καὶ ὅς ἐν τῇ ἐκκλησίᾳ. ἐπὶ τῇ
ποιμνῇ. V.

Sins,

CONSTITUTIONS of

Sins, restore them, as being now, sound and unblameable, of good Hope, diligent, laborious in good Works. As a skilful and compassionate Physician, heal all such as wander in the Ways of Sin;

Mat. ix. 12. for, *They that are whole have no need of a Physician, but*

Luk. xix. 10. *they that are sick. For the Son of Man came to save and to seek that which was lost.*

Since thou art therefore a Physician of the Lord's Church, provide Remedies suitable to every Patient's Case. Cure them, heal them by all means possible; restore them sound to the Church. Feed the Flock,

Ezek. xxxiv. 4. *Not with Insolence and Con- tempt, as lording it over them, but as a gentle Shepherd,*

Matt. xx. 25. *gathering the Lambs into thy Bosom, and gently leading those*

Isa. xl. 11. *which are with Young.*

¶ Pag. 229.

περόσχηθεραπέιδω κατάλληλον ἐχάσω τῷ νοσούντων, πομπὴ πρόπῳ θεράπῳδε, ὑγιάζε, σῶνς ἀποκαθίστα τῇ ἐκκλησίᾳ ποίμαίνε ὁ ποίμνιον, μὴ ἐν κρατὶ μὲ ἔμπαιγμῶ, ὡς καπεξουσιάζων, ἀλλ' ὡς ποιμὴν ῥησὺς πρὸς ἑλπωφὴ συνάγων τὰ ἀρνία, καὶ τὰς ἐν γαστρὶ ἐχούσας παρακαλῶν.

φειν, ὁ ἀποσπᾶν τὴν
θεραπεύμενος ἐν ἀφίῳ·
ἀλλ' οὐ ὁ σωτὴρ λέγει
τῷ παρεμβῶν ἐν ἀ-
μαρτίας· Ἀφίῳνται οὖν
αἱ ἀμαρτίαι. Ἡ πῖ-
στις σου σῶσιν σε πορεύ-
εις εἰρῶν. Εἰρῶν ὅ
ἐλπίην γαλήνης ἔστιν
ἡ ὁ Χρῆστος ἐκκλη-
σία· εἰς τὴν λύσιν τῶν
ἡμαρτημένων ἀποκαθίστα
ὑγίαι καὶ ἀμώμους, διέλ-
πιδας, σπῶνδαίους, ἐρ-
γοποιῶν ἐν ταῖς ἀγα-
θοῖς ἔργοις ὡς ἔμπι-
ρῳ. ὁ συμπαθὴς ἰα-
τρὸς πᾶσιν ἰσὺς τῶν
ἐν ἀμαρτίᾳ πε-
πληρωμένους. Οὐ γὰρ ῥῆ-
σιν ἔχουσιν οἱ ἰσχύοντες
ἰατρῶν, ἀλλ' οἱ χαρὰς
ἐχόντες. Ἡλθεν γὰρ ὁ υἱὸς
ὁ ἀνθρώπου σῶσαι καὶ ἡ-
τῆσαι τὸν πεπληρωμένον.
Ἰατρὸς ἔν ὧν ὁ ἐκ-
κλησία ὁ * * * κυρίου,

1 deest. v. 2 Θεῶ. V. 3 ἰσχυροὺς V. 4 ἀμαρτίας. V. 5 ὑπερῶν. V.

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of Christ; whose Affirmation if thou admittest without nice scanning the same, thou wilt disperse thy Flock, and betray it to be devour'd by Wolves, that is by Demons and wicked Men, or rather not Men, but wild Beasts in the Shape of Men, by the Heathen, by the Jews, and by the impious Hereticks. For, those destroying Wolves soon address themselves to any one that is cast out of the Church; and esteem him as a Lamb deliver'd for them to devour, reckoning his Destruction their own Gain. For he that is *their Father, the Devil, is a Murderer*. He also who is separated unjustly by thy want of Care in Judging, will be overwhelm'd with Sorrow, and be disconsolate, and so will either wander among the Heathen, or be intrangled in Heresies, and so will be altogether estranged from the Church, and from Hope in God, and will be en-

ανδρ ἔχοντες, μισοῦντες, σκορπίζον τὰ Χεῖρ' αὐτοῦ πρὸς ἑαυτοὺς, ὥν ἐκ παλαιῶν χρόνων διέλειπε τὸν λόγον ἀκριβῶς, ἀφ' ὧν ἀπερρεῖς αὐτὸ ποιμένιον, καὶ ἐβλάσφημα λύκοις ἐκκατάβρωμα, τῶν τῶν δαίμονων, καὶ πορνείας ἀνθρώπων, μάλλον ἢ ἐκ ἀνθρώπων, ἀλλὰ διὰ τοὺς ἀνθρώπους εἶναι, ἰδιώταις, καὶ ἰουδαῖοις, καὶ αἰρεσιώταις ἀδελφοῖς καὶ ἰδὲ ἐκκλησίᾳ καὶ ἐκκλησίαις, διότι πρὸς ὧν ἔλθουσιν οἱ λυμῶνες, καὶ λύκοι, καὶ ὡς ἄρρα βορᾶν ἡγῶνται, κερδὲς ἰδίαν ἡγάμναι καὶ ὁκνεῖν ἀπώλειαν. καὶ ὅς τῶν πατρὶς ἀφ' ὧν ἐκκαταβροχτοῦντες ἔσονται καὶ ὁ ἀφ' ὧν ἐκκαταβροχτοῦντες, ἀδίκως ἀφαιρεῖται, καὶ ἀθυμία σου χρεῖται, καὶ ὀλιγοψυχίας, ἢ εἰς ἔθνη διπονησάμενη, ἢ εἰς αἰρέσεις συμπροσδιόχοντες, καὶ πάν-

Jch. viii.
44.

to 2. the Holy Apostles.

ἡλῶς τ' οὐκ ἠλπίσας ἐ
 εἰς Θεόν ἐλπίδ' ὅ
 ἀπαλλοτρίωσέσται, ἐ
 Συμποδισθήσεται, καὶ
 ἀσεβείας, ἐ γνῶσιν οὐ
 τ' ἐκείνῃ ἀπωλείας ἐ
 νοχρεῖ ὅ γ' εἰς αἰὼν ἐ
 σιν, ἐταίμον μ' εἶναι ὅ
 βάλλειν τὴν ἡμαρτηρότητα,
 οὐκ ἔχον τὴν ἀπαρχὴν
 εἰς τὸ πρῶτον ἡμεῶν τ'
 ὅπως ῥέφονται, ἐ πρῶ
 χειρὸν μ' εἰς τὸ ἀπο
 κτείναν, ἀλλ' ἡ τ' εἰς τὸ
 τ' ἀλγύνεται ἰατρὴ πρὶ
 γ' τῆς τοῦτον λέγει ἡ
 θεία γραφή· Οἱ πόδες
 αὐτῶν εἰς χαλκὸν τρέ
 χουσι παλαιοὶ εἰσι τῶ
 ἐκχέειν αἷμα. Σώ
 ημεῖς ἐ παλαιω
 ρία ὅτι τὸ ὅδοις αὐτῶν,
 ἐ ὁδὸν εἰρήνης σοὶ ἐ
 γνωστὴν σοὶ ἔστι φό
 βος Θεοῦ ἀπέναντι τῆς
 ὀφθαλμοῦ αὐτῶν. Ὁ
 δὲ τ' εἰρήνην ἔστι ὁ σω
 τὴρ ἡμῶν Ἰησοῦς ὁ Χρι
 στός, ὃς καὶ ἐδίδαξεν ἡ
 μᾶς λέγων· Ἀφετε, καὶ
 ἀφεθήσεται ὑμῖν· δι
 ὅτι, ἐ δοθήσεται * *
 ὑμῖν τυτέσι, διδοτε

tangled in Wickedness, where
 by thou wilt be guilty of his
 Perdition: For it is not fair
 to be too hasty in casting
 out an Offender, but slow
 in receiving him when he
 returns; to be forward in
 cutting off, but unmerciful
 when he is sorrowful, and
 ought to be healed. For of
 such as these speaks the Di
 vine Scripture, *Their Feet run* Prov. i. 16,
to Mischief, they are hasty to Isa. lix. 7.
shed Blood; Destruction and Psal. xxxv.
Misery are in their ways, and Rom. iii.
the way of Peace have they not 15.
known, the Fear of God is not
before their Eyes. Now, the
 way of Peace is our Savi
 our Jesus Christ, who has
 taught us, saying, *Forgive,* Mar. xi. 25
and ye shall be forgiven; give, Luk. vi. 38
and it shall be given to you.
 That is, Give Remission of
 Sins, and your Offences shall
 be forgiven you. As also,
 He instructed us by his Pray
 er to say unto God, *Forgive* Mar. vi. 12
us our Debts, as we forgive our
Debtors. If therefore you do
 not forgive Offenders, how
 can you expect the Remis
 sion of your own Sins? Do

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not you rather bind your selves faster, by pretending in your Prayers to forgive, when you really do not forgive? Will you not be confronted with your ownwords, when you say you forgive, and do not forgive? For know ye, that he who casts out one who has not behav'd himself wickedly, or who will not receive him that returns, is a Murtherer of his Brother, and sheds his Blood, as *Cain* did that of his Brother *Abel*; and his Blood cries to God, and will be requir'd. For a righteous Man unjustly slain by any one, will be in Rest with God for ever. The same is the Case of him who without Cause is separated by his Bishop. He who has cast him out as a pestilent Fellow, when he was innocent, is more furious than a Murderer. Such an one has no regard to the Mercy of God, nor is mindful of his Goodness to those that are penitent; nor keeping in his Eye the Examples of those,

ἀφροσιν ἀμαρτηῶν, ὅτι ἀφροσθήσεται ὑμῶν παρὰ τὸν Θεόν. ὡς καὶ ὁ Κανὶς τὸν Ἀβελ τὴν αἵματιν αὐτοῦ ἐπαιδάσει λέγων πρὸς τὸν Θεόν. "Αφες ἡμῶν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεντες τοῖς ὀφειλέταις ἡμῶν. Ἐὰν γὰρ μὴ ἀφῇτε τοῖς ἡμαρτηκόσι, πῶς ὑμεῖς ληψέσθε τὸν ἁμαρτηῶν ὑμῶν; ὅτι τὸν τένοντιον ἑαυτοῦς δεσμεύετε, λέγοντες ἀφίεντες, καὶ μὴ ἀφίεντες; καὶ τὸν ἑαυτῶν σῶματι ἐναντιώσασθε, λέγοντες ἀφίεντες, καὶ μὴ ἀφίεντες; γινώσκουσιν γὰρ ὅτι ὁ τὸν ἀδικήσαντα ἐκβάλλων, ἢ τὸν ὁπότερον φοῖται μὴ πρὸς δεξιὰν αὐτοῦ, ὡς καὶ ὁ Κανὶς τὸν Ἀβελ τὴν αἵματιν αὐτοῦ ἐπαιδάσει λέγων πρὸς τὸν Θεόν. ὅτι ὁ τὸν ἀδικήσαντα ἐκβάλλων, ἢ τὸν ὁπότερον φοῖται μὴ πρὸς δεξιὰν αὐτοῦ, ὡς καὶ ὁ Κανὶς τὸν Ἀβελ τὴν αἵματιν αὐτοῦ ἐπαιδάσει λέγων πρὸς τὸν Θεόν. ὅτι ὁ τὸν ἀδικήσαντα ἐκβάλλων, ἢ τὸν ὁπότερον φοῖται μὴ πρὸς δεξιὰν αὐτοῦ, ὡς καὶ ὁ Κανὶς τὸν Ἀβελ τὴν αἵματιν αὐτοῦ ἐπαιδάσει λέγων πρὸς τὸν Θεόν.

Gen. iv. 10

¹ ὑμῶν. v. ² Δισμύεις, λέγον. V. ³ ἀφίεν. V. ⁴ ἐν. v. ⁵ φοιτῶν τὸν ἀδικήσαντα αὐτοῦ, v. ⁶ αὐτοῦ. V.

the Holy Apostles.

πνθ, τῶν Θεῶν ὅν
ἀγαπαύσῃ ἐστὶν εἰς τὴν
αἰῶνα· ὡσαύτως ὁ
ἡμετέριον ἀφοβούμενος
ἐπὶ τῇ ἐπισκόπῃ. ὁ μὲν
ἐκβαλὼν ὡς λιμὸν τὴν
ἀναιήκον, πικροτέρῃ
φονείῃ ὁ ποιῶν, ὅτι
ἀφοβῶν εἰς τὸν Θεόν
ἔλεος, ἐδὲ μνημονεύων
αὐτῶν τὴν ἐπὶ τοῖς μετὰ
νοῦσιν ἀγαθωσύνην, ἐδὲ
λαμβάνων σκηπτοῦς τῶν
ποιῶν τὴν ἐκ πλήθους
ἐξελκυσμένην ὅν με-
τανοία ἐληφότες ἀφε-
σιν. Ἐν τῷ ἱερῷ
πρὸς Σωματικῆς φο-
νείας ὁ τὴν ἀναιήκον ἀπο-
ρίων. ὡσαύτως καὶ ὁ μὴ
προσδεχόμενος τὴν μετανοήσαν-
τα σκηπτοῦς τὰ ἐκ Χρυσῆς, κατ' αὐτῶν γινόμενος. ὡς γὰρ
δικαίος ἐστὶν ὁ Θεὸς ὅν τῇ κρίσει τὴν ἀμαρτωλὴν, ὥστε
ἐλέημων ὅν τῇ προσδεχόμενος τὴν ἐπιστρέφοντα. ἔλεος γὰρ
ὁ κρίσειν ἡδὲν αὐτῶν ὁ θεοφιλὴς Δαβὶδ.

who having been once great
Offenders, receiv'd Forgive-
ness upon their Repentance.
Upon which account he who
casts off an innocent Person
is more cruel than he that
murders the Body. In like
manner, he who does not
receive the Penitent scatters
the Flock of Christ, being
really against him. For as
God is just in judging of
Sinners, so is He merciful
in receiving them when they
return. For *David*, the Man
after God's own Heart, in
his Hymns ascribes both *Mer-*
cy and *Judgment* to Him.

SECT. XII.

XPH' ὁ ἐπίσκοπος,
πρὸς ὀφθαλμῶν
ἔχειν καὶ τὰς προ-
ερχόμενας, καὶ ἐμπειρο-

TIS also thy Duty, O XXII.
Bishop, to have before
thine Eyes the Examples of
those that have gone before,

1. ἀδίκως. v. 2. εἰς τὴν. v. 3. προσελκόμενος. V.

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and to apply them skilfully to the Cases of those who want Words of Severity or of Consolation Besides, 'tis reasonable that in thy Administration of Justice thou shouldest follow the Will of God; and as God deals with Sinners, and with those who return, that thou shouldest act accordingly in thy Judging. Now, did not God by *Nathan* reproach *David* for his Offence: And yet as soon as he said he repented, he deliver'd him from Death, saying, *Be of good cheer, thou shalt not die.* So also when God had caus'd *Jonah* to be swallow'd up by the Sea and the Whale, upon his Refusal to preach to the *Ninevites*; when yet he pray'd to Him out of the Belly of the Whale, he retriev'd his Life from Corruption. And when *Hezekiah* had been puffed up for a while, yet as soon as he pray'd with Lamentation, he remitted his Offence. But, O ye Bi-

αὐτοῖς καὶ ἐπὶ πρὸς τοὺς
 διότιαν ἢ συμπίκων ἢ
 παρακλητικῶν δεομένων
 λόγων. ἔκ τε ὅν τῳ
 κρίνειν ζε, δίκαιον τῷ
 θεῷ ἐξακολουθεῖν
 δελήμακ, εἰ ἡ θεός
 δικάζει τοὺς ἀμαρτωλοὺς
 ζε, ἢ ὅτι ἐφρονίτας,
 παραπλησίως καὶ σε
 κρίνειν. ἢ ὅτι ἐκὶ εἰ
 Δαβὶδ ὁ λυθισσόμενος ὅτι
 νεκρῶν Δαβὶδ Νάθαν,
 καὶ ἐπὶ τῷ μετανοεῖν,
 δίδως καὶ εἰ θανάτου
 λυτρωταί, λέγων
 Θάρσος ἐμὴ καὶ ἀποθανεῖς;
 Ἰωάν μὴ δελήσῃται
 Νινευῖταις κυριζαί, ὅτι
 πο δαλάσσης εἰ κῆτος
 καταποθῆναι ποιήσας,
 ἀνέμους ἐν κοιλίᾳ,
 ἀνέμους ἐκ φρενῶν
 καὶ ζώων αὐτῶν. Ἐξε-
 κίαν πρὸς ὀλίγον τυ-
 φωθέντα, ἀνέμους
 μετ' ἀκρύων, ἀφῆκε εἰς
 ἐκδήματ' αὐτοῦ; ἀνέσται
 ὦ, ὡς ἐπισκοποι, πρὸς
 τὰ τοιαῦτα ἐφέλιμα
 ἀποδείγμα. γέγραπται

2 King. xii.
13.

Jon. i. 17.
xii.

1 δὴ. v. 2 καὶ. v. 3 ἐλυτρώσατο ἐκ τῶν. v. 4 ἐκ κοιλίας. v. 5 ὅτις ζῶν
 ἐκ τῶν καὶ. v. 6 ἐκ φρενῶν ἀνέσται τὴν ζῶν. v.

ἦν ἐν τῇ πατρὶ τῇ βασιλείᾳ. Ἐν τῇ μητρὶ τῇ παλαιᾷ, τῇ τῇ ἡμερῶν, ἡτοι Καὶ ἀπέδωκεν Ἐζεκίας ἡ βασιλεύσει αὐτὸς ὡς αὐτῷ. Ματαθῆς ἐπὶ δώδεκα ἐν τῷ βασιλείᾳ αὐτῶν, ἔπειτα πενήκοντα ἔπειτα ἡ βασιλεύσει ἐν Ἱερουσαλὴμ. Ἐν ὀνόματι τῇ μητρὶ αὐτῇ Ἐφθαί. Ἐποίησε δὲ πονηρὸν ἐνώπιον κυρίου, ὡς ἀπέχετο ἀπὸ τῶν βδελυγμάτων τῶν ἐθνῶν ὧν ἐξωλόθρουσε. * * * κυρίου ἀπὸ οὐρανόθεν ὡς Ἰσραὴλ. Ἐπέστρεψε Ματαθῆς, ἔπειτα ἡκοδόμησε τὰ ὑψηλὰ, ἡ κατισπασὲν Ἐζεκίας ὁ πατὴρ αὐτοῦ. Ἐποίησε σήλας τῇ Βαάλ, καὶ αἰέτησε θυσιάζειον τῇ Βαάλ. Ἐποίησεν ἄλσιν, καθὼς ἐποίησεν Ἀχαὶ βασιλεὺς Ἰσραὴλ. καὶ ἐποίησε θυσιάζειον ἐν οἴκῳ κυρίου.

shops, hearken to an Instance useful upon this Occasion. For it is written thus in the Fourth Book of Kings, and the Second Book of Chronicles, And Hezekiah died, and Manasseh his Son reigned. He was twelve Years old when he began to reign, and he reigned fifty and five Years in Jerusalem, and his Mother's Name was Hephzibah. And he did Evil in the Sight of the Lord; he did not abstain from the Abominations of the Heathen, whom the Lord destroyed from the Face of the Children of Israel. And Manasses return'd, and built the High Places which Hezekiah his Father had overthrown; and he reared Pillars for Baal, and set up an Altar for Baal, and made Groves, as did Ahab King of Israel. And he made Altars in the House of the Lord, of which the Lord spake to David, and to Solomon his Son, saying, Therein will I put my Name. And Ma-

2 King.
xx, xxi.
2 Chron.
xxxii,
xxxiii.

* * * Pag
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defunct. v. defunct. V. ἡτοι τῷ ἑσπέρῳ τῷ ἑσπέρῳ καὶ ἡκοδόμησε θυσιάζειον. V.

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naſſch ſet up Altars, and by
them ſerved Baal, and ſaid,
My Name ſhall continue for
ever. And he built Altars
to the Hoſt of Heaven in the
two Courts of the Houſe of
the Lord; and he made his
Children paſs through the Fire
in a place named Gebanai; and
he conſulted Enchanters, and
dealt with Wizards and fa-
miliar Spirits, and with Con-
jurers, and Obſervers of times,
and with Teraphim; and he
finned exceedingly in the Eyes
of the Lord to provoke him
to Anger; and he ſet a Mol-
ten and a Graven Image, the
Image of his Grove, which he
made, in the Houſe of the
Lord, wherein the Lord had
choſen to put his Name in Je-
ruſalem the Holy City for
ever, and had ſaid, I will no
more remove my Foot from
the Land of Iſrael, which I
gave to their Fathers: Only
if they will obſerve to do ac-
cording to all that I have
commanded them, and accord-
ing to all the Precepts that

ἐν τῷ οἴκῳ κυρίου
πρὸς Δαβὶδ, καὶ πρὸς
Σολομῶνα τὸ υἱὸν αὐτοῦ,
λαλῶν, ὅτι ἐν αὐτῷ
ἐπὶ τῷ οἴκῳ μου. καὶ
ἐποίησε Μόμους καὶ θυσιά-
σματα. καὶ ἐν αὐτοῖς ἐ-
δεδούσε τῇ Βαάλ. καὶ
εἰπὼν τῷ υἱῷ αὐτοῦ
με εἰς τὸ αἶμα. καὶ ὡς
κοδύναι θυσιάσματα
ἐν τῷ οἴκῳ αὐτοῦ οἱ υἱοὶ
αὐτοῦ, τῇ στρατιᾷ τῇ
θεᾷ. καὶ αὐτοῖς διή-
γαγε τὰ τέκνα αὐτοῦ
ἐν πυρὶ ἐν Γεβανί.
καὶ αἰόματα καὶ ἐκκλη-
δωνίζετο, καὶ ἑφαρμα-
κόμετο. καὶ ποιοῦσιν ἐ-
γαρμενοὺς, καὶ ὀ-
παοιδέας, καὶ γνώσας,
καὶ ντεαφείας καὶ ἐπλη-
θυε τῇ ποικίλῃ τῷ
πονηρῷ ἐν ὀφθαλ-
μοῖς αὐτοῦ, τῷ κυρίῳ
γίνοι αὐτοῦ καὶ ἐθνε-
πο τῷ γυνδύον. καὶ ὁ
γλυπτόν τῷ ἄλφει καὶ
εἰκόνα, ὡς ἐποίησιν ἐν
οἴκῳ κυρίου, ἐν ᾧ ἐξε-
λέξατο κύριος. ντεαφείας

ὁ ὀνομαζόμενος αὐτῷ ὁ καὶ
 ὁ Ἰσρααλὴν τῆς αἰ-
 γύπτου εἰς τὴν αἰῶνα,
 καὶ εἰπὺν ὅτι ἐπερὶ αὐ-
 τῶν πᾶσι μου ἐλάττωσιν
 ἀπὸ τῆς γῆς τῆς Ἰσραὴλ,
 ὡς ἐδωκεν τοῖς πατέ-
 ρασι αὐτῶν πλὴν ἐὰν
 φυλάξωμαι καὶ πῆμτα
 ὅσα ἐνεπείλαμην αὐ-
 τοῖς, καὶ πᾶσιν ὁ καὶ
 ἡμεῖς, ὡς ἐνεπείλατο ὁ
 θεὸς μου Μωσῆς. Ἐ-
 γὼν ἡμεῖς καὶ ἐπλά-
 νησεν αὐτοὺς Μανα-
 σῆς ὁ παῖς αὐτοῦ ὁ πο-
 νηρὲν ἐνώπιον κυρίου,
 ὡς πᾶς ἐθὺς ὁ ἐξήρε
 κύριος ἀπὸ ἐργασίᾳ
 τῆς γῆς Ἰσραὴλ. Ἐ-
 λέγλησε κύριος ὅτι
 Μανασῆς, ὁ ὅτι τῆ
 λαὸν αὐτῷ ἐν χειρὶ
 θεῶν αὐτῷ τῆς πε-
 ριτῶν, λέγων ὁ καὶ ὡς
 ὅσα ἐποίησε Μανα-
 σῆς ὁ βασιλεὺς Ἰσρα-
 ῆλ βδελύματα καὶ πο-
 νηρὰ ταῦτα, ἀπὸ πάν-
 των ὧν ἐποίησεν ὁ Ἄ-
 μορραῖος ἐμπερὶ αὐ-
 τῶν, καὶ ἐξήμαρτε τῇ Ἰ-
 σραὴλ ἐν τοῖς εἰδώλοις αὐ-

my Servant Moses command-
 ed them. And they hearkened
 not. And Manasseh seduced
 them to do more evil be-
 fore the Lord than did the
 Nations whom the Lord cast
 out from the Face of the
 Children of Israel. And
 the Lord spake concerning
 Manasseh, and concerning
 his People, by the Hand of
 his Servants the Prophets,
 saying, Because Manasseh King
 of Judah has done all these
 wicked Abominations, in a
 higher degree than the Amo-
 rite did which was before him,
 and hath made Judah to sin
 with his Idols; Thus saith
 the Lord God of Israel, Be-
 hold, I bring Evils upon Je-
 rusalem and Judah, that who-
 soever heareth of them, both
 his Ears shall tingle. And
 I will stretch over Jerusalem
 the Line of Samaria, and the
 Plummets of the House of A-
 hab; and I will blot out Je-
 rusalem as a Table-book is
 blotted out by wiping it. And
 I will turn it upside down,
 and I will give up the Rem-
 nant of my Inheritance, and
 will

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will deliver them into the hands of their Enemies, and they shall become a Prey and a Spoil to all their Enemies: Because of all the Evils which they have done in mine Eyes, and have provoked me to Anger from the Day that I brought their Fathers out of the Land of Egypt, even until this Day. Moreover, Manasseh shed innocent Blood very much, till he had filled Jerusalem from one End to another; beside his Sins wherewith he made Judah to sin, in doing Evil in the Sight of the Lord. And the Lord brought upon him the Captains of the Host of the King of Assyria, and they caught Manasseh in Bonds, and they bound him in Fetters of Brass, and brought him to Babylon, and he was bound and shackled with Iron all over in the House of the Prison; and Bread made of Bran was given unto him scantily, and by Weight, and Water mixed with Vinegar but a little, and by

τῆς, τοῦτο λέγει μύριος
 ὁ Θεὸς Ἰερουσαλὴμ ἰδοὺ
 ἐγὼ φέρω κακὰ ἐπὶ Ἱε-
 ρουσαλήμ, καὶ Ἰούδα, καὶ
 πάντας ἀκροῖν αὐτῆς.
 ἡχοῖσιν ἀμφότερα το-
 ῦτα αὐτῇ, ὁ ἐκπαι-
 νῶν ἐπὶ Ἱερουσαλήμ ὁ μέ-
 στρον Σαμαρείας, καὶ ἡ
 εὐαγγελιστὴς οἶκον Ἀβραάμ, καὶ
 ἀπαλάττω καὶ Ἱερουσα-
 λὴμ καὶ τὸς ἀπαλάττω-
 ντας ὁ ποιῶν ἀπαλάτ-
 τωσαντες αὐτὰς καὶ ἐπὶ
 τὸν ὄρειον αὐτῶν αὐ-
 τῶν, καὶ ἀποδοῦναι τὴν
 ἀπολειμμα καὶ ἐκ τῶν
 μίας με, καὶ τῶν ὀλίγων
 αὐτῶν εἰς χεῖρας ἐχ-
 θρῶν αὐτῶν, καὶ ἔσονται
 εἰς ² πλοῦτον καὶ ³ δι-
 ἀρπαγὴν " πάντες τοῖς
 ἐχθροῖς αὐτῶν, ἀνι-
 ῶν ὅσα ἐποίησεν πονη-
 ρὰ ἐν ὀφθαλμοῖς με,
 ὁ ποιῶν ἁποδοῦναι
 με, ἀφ' ἧς ἡμέρας ἐξή-
 γησον τὸς πατέρας αὐ-
 τῶν ἐκ γῆς Αἰγύπτου, καὶ
 ὥς ἡ ἡμέρας ταύτης.
 καὶ γὰρ αἶμα ἀνδρῶν ἐ-

† ἀπὸ τοῦ ἑαυτοῦ. V. ‡ διαπραγνῆν καὶ V. § deest. V.

ἐξῆγε Μανασσῆς πολλὰ
σπόδες, ὥς ἔτι πλη-
σὶν ἡ Ἱερουσαλὴμ σόμα
ἐπὶ σόματι· πάλιν δὲ
πρὸς ἁμαρτιῶν αὐτοῦ ὦν
ἐξήμαρτεν τὴν ἰδέαν, ποιῆ-
σαι δὲ πονηρὸν ἐν ὀφθαλ-
μοῖς κυρίου. καὶ ἤγαγεν κύ-
ριος ἐπ' αὐτὸν τοὺς ἄρ-
χοντας τῶν δυνάμεως ἑ-
βραϊστῶς· Ἀβρὰμ, ἔτι καὶ
πλάστον τὸν Μανασσῆν
ἐν δισμοῖς, ἔτι ἔδυσαν
αὐτὸν ἐν πέδιλοις χαλ-
καῖς, καὶ ἤγαγον αὐτὸν εἰς
Βαβυλῶνα καὶ ἐν δέδε-
μψεν. καὶ κατεσσεσίνησαν
μυροῖς. * * * ὅλον ἐν οἷ
καὶ φλογαῖς, καὶ ἐδύ-
δον αὐτὸν ἐν πιτύρῳ
ἀργύρου. ἐν σάβμῳ βρα-
χυς. ἔτι ὕδωρ ἐν ὀξεί
ὀλίγον ἐν μέτρῳ, ὥς ἔ-
στιν αὐτὸν, καὶ ἐν συν-
χύμῳ. ἔτι ὀδυνάμην.
σπόδες. καὶ ὡς βίαιως
ἐθλίβη, ἐξήσπισεν τὸ πρὸς
σωσιν κυρίου ὁ Θεὸς
αὐτοῦ, καὶ ἐταπεινώθη
σπόδες δὲ πρὸς σωσιν

measure, so much as would keep
him alive; and he was in
Straits and sore Affliction;
and when he was violently af-
flicted, he besought the Face of
the Lord his God, and hum-
bled himself greatly before the
Face of the Lord God of his
Fathers. And he prayed unto
the Lord, saying, O Lord,
Almighty God of our Fathers,
Abraham, Isaac and Jacob,
and of their righteous Seed,
who hast made Heaven and
Earth, with all the Ornament
thereof, who hast bound the Sea
by the Word of thy Command-
ment, who hast shut up the
Deep, and sealed it by thy ter-
rible and glorious Name, whom
all Men fear, and tremble be-
fore thy Power; for the Ma-
jesty of thy Glory cannot be
born, and thine angry threat-
ning towards Sinners is insup-
portable: But thy merciful
Promise is unmeasurable and
unsearchable; for thou art the
most high Lord, of great Com-
passion, Long-suffering, very

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merciful, and repentest of the Evils of Men. Thou, O Lord, according to thy great Goodness, hast promised Repentance, and Forgiveness to them that have sinned against thee; and of thine infinite Mercy hast appointed Repentance unto Sinners that they may be saved. Thou therefore, O Lord, that art the God of the Just, hast not appointed Repentance to the Just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed Repentance unto me that am a Sinner; for I have sinned above the Number of the Sands of the Sea. My Transgressions, O Lord, are multiply'd, my Transgressions are multiplied, and I am not worthy to behold and see the height of Heaven, for the Multitude of mine Iniquity. I am bowed down with many Iron Bands, that I cannot lift up my Head, neither have any Release; for I have provoked thy Wrath, and done

κυρίου ἔ' Θεοῦ ἡμῶν πα-
 τέρων αὐτῶ, ἃ περιουσί-
 ξατο πρὸς κύριον· λέ-
 γων· Κύριε πόμπου καὶ
 τιμῆς, ὃ Θεὸς ἡμῶν πατέ-
 ρων ἡμῶν, ἔ' Ἀβραάμ,
 καὶ Ἰσαάκ, καὶ Ἰακώβ,
 καὶ ἔ' σπέρματι Θεοῦ αὐτῶν
 ἔ' δικαίον· ὃ ποιήσας ἔ'
 ἐρατὸν καὶ ἔ' γῆν συν-
 πόμπῃ τῇ κρήνῃ αὐτῶν,
 ὃ πεδήσας ἔ' διαλασσαν-
 τῇ λόγῳ τῷ πρὸς ἀν-
 αγωγῆς σου, ² ὃ "κλήσεις
 ἔ' ἄβυσσον, ² καὶ σφρα-
 γισάμηναι αὐτὴν τῷ
 φοβερῷ καὶ ὀνόματι σου· ὃν
 πρῶτον φέρεις, ἃ ἡμεῖς ἀπὸ
 περισσώτου ἔ' δυναμείας
 σου, ὅτι ἄσκηται ἡ με-
 γαλοπρέπεια τῆ δόξης σου,
 καὶ ἀνυπόσταται ἡ ὀργὴ τῆ
 ἐπὶ ἀμαρτωλοῦ ἀπει-
 λῆς· ὅτι ἀμέτρητον τὸ
 ἔ' ἀνέξιχαί σου τὸ ἔ-
 λεγεαι ἔ' ἐπὶ γαλίας σου,
 ὅτι ὅτι εἰ κύριε, δύ-
 σωλαχνηται, μακρά-
 θυμος, πολυέλεος, ³ καὶ

¹ τὸν Θεόν. v. ² defunct. V. ³ deest. V.

μαρτυροῦν ἐπὶ τῇ καρδίᾳ
 τῇ δυνάμει. ὅτι ὁ
 Θεὸς, καὶ πῶς χρη-
 σιμίαν τῇ ἀγαθωσύνῃ
 ἐπὶ τῇ ἐκείνῃ μετα-
 νοίας ἀφ᾽ ἑσθὶν τοῖς ἡ-
 μαρτητοῖς, καὶ τῷ πλῆ-
 θυν τῶν οὐκ ἐκ τῶν
 ὁρίων μετανοίας ἀ-
 μαρτωλοῖς ἐν ζωῇ
 αὐτοῦ. ὁ ἐν ὕψει ὁ Θεὸς
 τῶν δικαίων, ὅτι ἐν
 μετανοίᾳ δικαίους, τῷ
 Ἀβραάμ, καὶ Ἰσαάκ,
 καὶ Ἰακώβ, τοῖς ἐκ
 ἡμαρτητοῖς. ὁ δὲ
 ἐν μετανοίᾳ ἐπὶ ἐργῇ
 τῶν ἀμαρτωλῶν, διότι
 ἡμαρτον ἐν ἀρετῇ
 ἡμῶν. ὁ δὲ ἀρετῇ
 πλῆθυν ἀννομίας
 καὶ ὁ ἐν ὕψει, ἐπὶ
 τῶν ἀννομίας καὶ
 ὅτι ἐν ἐμὴ ἀξίᾳ ἀ-
 νίστα καὶ ἰδὲν τὸ
 ὕψος τῶν ὁρίων, ἀπὸ
 πλῆθους τῶν ἀδικούντων
 καὶ κατὰ τὴν ἐκείνην
 πολλῶν δεσφῶ σιδήρου,
 διότι τῶν ὁρίων τῶν

Evil before thee: I did not
 thy Will, neither kept I thy
 Commandments: I have set
 up Abominations, and have mul-
 tiplied Offences. Now there-
 fore I bow the Knee of mine
 Heart, beseeching thee of Grace;
 I have sinned, O Lord, I have
 sinned, and I acknowledge mine
 Iniquities; wherefore I humbly
 beseech thee forgive me, O
 Lord, forgive me, and destroy
 me not with mine Iniquities.
 Be not angry with me for
 ever, by reserving Evil for
 me; neither condemn me into
 the lower Part of the Earth.
 For thou art the God, even
 the God of them that repent,
 and in me thou wilt shew all
 thy Goodness; for thou wilt
 save me that am unworthy, ac-
 cording to thy great Mercy.
 Therefore I will praise thee
 for ever all the Days of my
 Life; for all the Powers of
 the Heavens do praise thee, and
 thine is the Glory for ever and
 ever. Amen. And the Lord
 heard his Voice, and had

κατὰ τὴν ἐκείνην v. deest v.

κατὰ τὴν ἀρετῇ [ἀννομίας] καὶ ἐν ὕψει ἀμαρτητῶν καὶ ἐκ
 ἐστὶν μοι ἀνέστης. Com.

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Compassion upon him; and there appeared a Flame of Fire about him, and all the Iron Shackles and Chains which were about him fell off; and the Lord healed Manasseh from his Affliction, and brought him back to Jerusalem unto his Kingdom; and Manasseh knew that the Lord he is God alone. And he worshipped the Lord God alone, with all his Heart, and with all his Soul, all the Days of his Life, and he was esteemed righteous; and he took away the strange Gods, and the Graven Image out of the House of the Lord, and all the Altars which he had built in the House of the Lord, and all the Altars in Jerusalem, and he cast them out of the City. And he repaired the Altar of the Lord, and sacrificed thereon Peace-Offerings and Thank-Offerings. And he spake to Judah to serve the Lord God of Israel. And he slept in Peace with his Fathers, and Amon his Son reigned in his stead. And he did Evil in the Sight

θυμὸν σου, καὶ τὸ πονηρὸν
 ἀνὼπῶν σου ἐπορεύσῃς,
 εἰσέλθῃς βδελύγματα, καὶ
 πληθύνῃς περιστοχῆσ-
 ματα, καὶ ἐνὶ κλίβανῳ
 ἡνίου καρδιάς μου, θεο-
 μύθη. Ἧ ἐξ ὅς γε χρη-
 στήτης. ἡμάρτημα, ἡμάρ-
 ται, ἡμάρτημα, καὶ τὰς
 ἀνομιὰς μου ἐγὼ ἡνώ-
 σκαω. Ἄλλ' αὐτὸμα
 θεομύθος σου ἄνεις μοι,
 κύριε, ἄνεις μοι, καὶ μὴ
 ζυγαπολέσῃς με ταῖς
 ἀνομιαῖς μου, μηδ' ἐπὶ
 τῷ αἰῶνι μνηστὰς τηρή-
 σης τὰ κακά μοι, μηδ' ἐ-
 νανταδικήσῃς με ὡς τοῖς
 κατὰ πάντα τοῖς ἡμετέροις
 ὅτι σὺ Θεός, Θεός ἡμῶν με-
 τημύτων, καὶ ἐπ' ἐ-
 μοὶ εἰδέεις. Ἧ ἀγαθὸν
 σύννῳ σου ὅτι ἀγάξιον
 ὄντα σωσέῃς. καὶ το πολὺ
 ἐλέος σου ὡς αἰνέσω σε
 Ἀγαπήμιός, ὡς παύσῃς τῶν
 ἡμερῶν τῶν ζώων μου.
 ὅτι σε ὑμνεῖ πάντα ἡ
 διύαμος ἡμῶν ἐρανῶν, καὶ
 σε ἔξῃς ἡ δοξά, εἰς τοὺς
 αἰῶνας. ἀμήν. Καὶ ἐ-

² deest. v. ² πύσαν. V. ³ με. v.

the Holy Apostles.

πάντα τὰ φωνῆς αὐτοῦ of the Lord, according to all
 καὶ ἐκεῖνησιν things that Manasseh his Pa-
 αὐτὸν καὶ ἐγγέλω καὶ ther had done in the former
 αὐτὸν φάσκει πρὸς καὶ part of his Reign. And he pro-
 ἐκέντησεν πόρτα τῶν voked the Lord his God to Anger.
 καὶ αὐτὸν οἰδμεν ἐ
 ἰάσατο κύριος. ἡ Μανασσῆν ἐκ τῆ θλίψεως αὐτοῦ. ἐ ἐπι-
 σρεψεν αὐτὸν εἰς Ἱερουσαλὴμ ὅτι ἡ βασιλεία αὐτοῦ. ἐ
 ἦν ὡς Μανασσῆς, ὅτι κύριος αὐτοῦ ἐστὶ Θεὸς μόνος. ἐ
 ἐλάτρευσεν μόνῳ κυρίῳ τῷ Θεῷ ἐν ὅλῃ καρδίᾳ αὐτοῦ,
 ἐ ἐν ὅλῃ τῇ ψυχῇ αὐτοῦ, πάσας τὰς ἡμέρας τῆ ζωῆς αὐ-
 τοῦ, καὶ ἐλογίζετο δίκαιος. καὶ κατεσκεύασεν τὰς ἀλλο-
 τηρίας, ἐ ὅτι γλυπτοὶν ἐξ οἴκου κυρίου, ἐ πόρτα τὰ θυσιάζε-
 ρα ὅτι ἀνορθώσεν ἐν οἴκῳ κυρίου, ἐ πόρτα τὰ θυσιάζε-
 ρα τὰ ἐν Ἱερουσαλὴμ, ἐ ἐξέβαλεν ἐξω τῆ πόλεως,
 ἐ κατάρτισεν ὅτι θυσιάζετον, καὶ ἐθυσιάσεν ἐπ' αὐτὸ θυ-
 σίαν ζωπρίων, ἐ αὐτίσως ἐ εἶπε Μανασσῆς τῷ Ἰεσοῦ, ὅτι
 δαδύειν κύριον τῷ Θεῷ Ἰσραὴλ. ἐ ἐκχυμῆσθαι ἐν εἰρήνῃ
 καὶ τῷ πατέρῳ αὐτοῦ. ἐ ἐβασίλευσεν Ἀμὼν ὁ υἱὸς αὐ-
 τοῦ αὐτὸν αὐτοῦ καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου,
 καὶ πόρτα ὅσα ἐποίησεν Μανασσῆς ὁ πατήρ αὐτοῦ ἐν
 πνεύματι, καὶ ἠρῶξεν κύριον τὸν Θεὸν αὐτοῦ.

SECT. XIII.

Ἡκούσατε, τέκνα **Y**E have heard, our Be-
 παῖδες ἡμῶν, loved Children, how the
 ὅπως κύριος ὁ Θεός Lord God for a while pu-
 εἰδώλῃς ποροσμά- nish'd him that was addicted
 ρόντα, καὶ πολλὰς ἀ- to Idols; and had slain ma-

ὁ οἶκος. V. ὁ δεξι. v. τὸν v.

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ny innocent Persons ; and yet that He received him when he repented, and forgave him his Offences, and restor'd him to his Kingdom. For He not only forgives the Penitent, but reinstates them in their former Dignity.

θῶναι φρονήσας, βεβαίως τιμωροῦσά τοι, μετὰ γὰρ τὴν μετανοήσαντά σου, καὶ ἀφίεναι αὐτῷ τὰ πλημμελήματα, ἐπέστρεψεν αὐτὸν ἐπὶ τὴν βασιλείαν, ὡς μόνον γὰρ ἀφίεναι τοῖς μετανοήσαντι, ἀλλὰ καὶ εἰς τὴν πορείαν ἀξίαν αὐτὸς ἐποτρύνει.

XXIII.

There is no Sin more grievous than Idolatry ; for 'tis an Impiety against God : and yet even this Sin has been forgiven, upon sincere Repentance. But if any one sin in direct Opposition, and on purpose to try whether God will punish the Wicked or not, such an one shall have no Remission, although he say with himself, *All is well, and I will walk according to the Conversation of my evil Heart.* Such an one was Amon, the Son of Manasseh. For the Scripture says, *And Amon reason'd an evil Reasoning of Transgression, and said, My Father from his Childhood was a great Transgressor,*

Μεῖζον εἰδωλόθυτον ἔστιν ἁμαρτία εἰς Θεόν, γὰρ ὅτι διωσθήσεται. ἀλλ' ὅμως ἐν αὐτῇ ἀφ' ἡμετέρας μετανοίας συγχωρήσεται. εἰ δέ τις ἐκ παρὰ τῆς εὐσεβείας ἁμαρτάνῃ, περὶ τὸν Θεόν, ὡς μὴ ἐπεξιόντα τοῖς πατέρεσσι, ὁ τοιοῦτος ἀφίενται ἔτι * * * ἐξ ὧν καὶ λέγει ὁ Κύριος ἐν αὐτῷ ὅτι αὐτὸς ἠρώρετο, ὅτι πορεύομαι ἐν τῇ αἰσχροφῇ καὶ καρδίᾳ μου τῆς πορνείας ποιῶντος. γὰρ καὶ ἐγγύς ἐστι Ἄμων ὁ πατήρ Μανασσῆ υἱός. φησὶ γὰρ ὁ Κύριος. Καὶ ἠρρώρετο ὁ Ἄμων

* * Pag.
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ἡ ἱστορία. V. ὡς. v. al. οἷς. ἡ ἱστορία. V. ὡς. V.

λογισμός

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λησμονῶν παλαιότητος and repented in his old Age ;
 καὶ νῦν, ὡς εἶπεν· ὁ πα- and now I will walk as my
 τέρ μου ἐκ νεότητος Soul lusteth, and afterwards I
 πολλὰ ἐπιστρέψω, καὶ will return unto the Lord. And
 ἐν γῆρα μετήνουν· καὶ he did Evil in the Sight of the
 νῦν ἐγὼ παρούσομαι κα- Lord above all that were before
 τὰ ὀπίσθι· ἡ ψυχὴ him. And the Lord God soon
 μου, ὡς εἶπεν· ὁπίσθιω destroyed him utterly from his
 πρὸς κύριον. καὶ ἐποίη- good Land. And his Servants
 σεν δὲ ποιεῖν ἐνώπιον conspired against him and slew
 κυρίου, ὡς· ἡ ψυχὴ him in his own House, and
 τὸς ἡμετέροισιν ἐμπε- he reigned two Tears only.
 ρισεν αὐτοῦ, ὡς εἶπεν· ὁ Θεὸς ἐν ἑαυτῷ ἐκ τῆς γῆς τῆς ἀγαθῆς
 αὐτοῦ. Καὶ ἐπετίθεντο αὐτῷ οἱ παῖδες αὐτοῦ, καὶ ἐπα-
 τήσαντο αὐτὸν ἐν τῷ οἴκῳ αὐτοῦ· ὡς εἶπεν· ὁ Θεὸς ἐν ἑαυτῷ ἐκ τῆς γῆς τῆς ἀγαθῆς
 αὐτοῦ.

Προσέχετε ὅτι οἱ λαῖ-
 χοι, μή τις ἐξ ὑμῶν ὡς
 λησμονῶν τῆς Ἀμὼν
 ἐπὶ καρδίᾳ αὐτοῦ ἵκη-
 ῃ· ὡς εἶπεν· ὁ Θεὸς ἐν ἑαυτῷ ἐκ τῆς γῆς τῆς ἀγαθῆς
 αὐτοῦ.

Take heed therefore, ye
 of the Laity, lest any one of
 you fix the reasoning of A-
 mon in his Heart, and be
 suddenly cut off, and perish.
 In the same manner, let the
 Bishop take all the care he
 can that those which are yet
 innocent may not fall into Sin:
 And let him heal and receive
 those which turn from their
 Sins. But if he is pitiless,
 and will not receive the re-

xxiv.

1. δεστ. V. 2. ἄμω. V. 3. ἡμετέροις. V. 4. ἐν τῷ οἴκῳ αὐτοῦ. V. 5. ὡς εἶπεν· ὁ Θεὸς ἐν ἑαυτῷ ἐκ τῆς γῆς τῆς ἀγαθῆς αὐτοῦ.

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penitent Sinner, he will sin against the Lord his God, pretending to be more just than God's Justice, and not receiving him whom He has received, through Christ; for whose sake he sent his Son upon Earth to Men, as a Man, for whose sake God was pleas'd that he who was the Maker of Man and Woman, should be born of a Woman; for whose sake He did not spare him from the Cross, from Death and Burial; but permitted him to die, who by Nature could not suffer; his beloved Son, God the Word; the Angel of his great Council; that he might deliver those from Death who were obnoxious to Death. Him do those provoke to Anger who do not receive the Penitent. For he was not ashamed of me, *Matthew*, who had been formerly a Publican; and admitted of *Peter*, when he had thro' fear deny'd him three times, but had appear'd

ὁ ὁ μωυσηως ὁ δὲ λέγει ὅτι μὴ προσδέξαι, ἀμαρτήσῃ εἰς κύριον τὸ Θεὸν αὐτοῦ, διχαιῶν ἑαυτὸν ὑπὲρ τὸ ἐκείνου δικαιοσύνην, καὶ μὴ προσλαμβόμενος ὃν προσεδέξατο ὁ Χριστός, δι' ὃν ἀπέστειλε τὸ υἱὸν αὐτοῦ ὅτι τῇς τοῖς ἀνθρώποις ὡς ἄνθρωπον, δι' ὃν δίδωκεν ἑκ γυναικὸς αὐτὸν γεννηθῆναι, καὶ ποιητὴν ὁμοιωθῆναι καὶ γυναικὶ, ὅτι χάριν μὴ φοβούμεθα τὸν αὐτοῦ καὶ δαμάτῃ καὶ πατρὶ, σωζώρησε παθεῖν καὶ τῇ φύσιν ἀπαρῆναι, καὶ υἱὸν ἀγαπητὸν, καὶ Θεὸν λόγον, καὶ τὸ μέγας αὐτοῦ βελῆς ἀγαλόν, ὅπως τοὺς ὑποκειμένους δαμάτῃ ῥύσῃται τὸ δαμάτῃ. τούτων ἡρώρησι οἱ μὴ προσδέξομενοι τοὺς μετνοῦντας. ὅτι Ματθαῖος ἐμὲ, πλὴν ὅτι ὄντα τὸ πρὸν, ὅτι ἐπαιχυνθῇ

1. ταυτῶ, καὶ δαμάτῃ, καὶ πατρὶ. v. 2. δεξι. V. 3. πόινον. V. 4. τὸ V.

the Holy Apostles.

πα) Πέτρον ἀρνησάμε-
 νον αὐτὸν ἄρα δὲ
 τρίτον. καὶ ἄρα με-
 τρησάμενος ἐξελευσάμενον
 ἐπεσκέλευεν αὐτὸν π-
 κρῶς, ἐπεσκήσατο, καὶ
 ποιμήν αὐτῶν ἰδίων ἀρ-
 νῶν κατέστησε, ἐπὶ Παῦ-
 λον ὃν ἔτι συνάποστολον
 ἡμῶν, πολλὰ ἔτι ἐπ-
 ἔροεν εἰς ἡμᾶς ὅτι πε-
 ψεύμενος καὶ βλα-
 σφημῆσθαι εἰς τὸ ἐνομε-
 ῖν ἁγίον, ἀποστόλον ἀπὸ
 διώκτη ἐπεχειρήσατο,
 οὐδὲ αὐτὸν ἐκλογί-
 σθαι εἰς αὐτὸν ἐπὶ
 ἀμάρταν αὐτῶν γινώσκοντες
 ὅτι ἡμῶν τῶν πολλῶν ἑτέρων
 ἐπὶ πᾶσι ἡμῶν περὶ ἐπ-
 ἔροεν οἱ πρεσβύτεροι
 ἐμπεσόντες * αὐτῶν, καὶ
 ἐπὶ αὐτῶν θέμενοι ἅ-
 ναν, ἐξῆλθον, ὃν
 καρδιογνώστης κύριος
 πύργος αὐτῆς, εἰ
 κατέκειραν αὐτὴν οἱ
 πρεσβύτεροι, καὶ εἰπέ-
 ῖς ὅτι ἔτι, ἔφη πρὸς αὐ-
 τὴν ὅτι ἔτι ἔτι
 ἡγῶ ἐκκαταλείπω.

him by Repentance, and had
 wept bitterly ; nay, he made
 him a Shepherd to his own
 Lambs. Moreover he ordain'd
 Paul, our Fellow-Apostle, to be
 of a Persecutor an Apostle, and
 declar'd him a chosen Vessel,
 even when he had heap'd ma-
 ny Mischiefs upon us before,
 and had blasphem'd his sacred
 Name. He says also to ano-
 ther, a Woman that was a
 Sinner, *Thy Sins, which are ma-
 ny, are forgiven, for thou lov'st*
 much : And when the Elders
 had set another Woman, which
 had sinned, before him, and
 had left the Sentence to him,
 and were gone out, our Lord,
 the Searcher of the Hearts,
 enquiring of her whether
 the Elders had condemn'd
 her, and being answer'd,
 No, he said unto her, *Go*
thy way therefore, for nei-
ther do I condemn thee. This
 Jesus, O ye Bishops, our Sa-
 viour, our King, and our
 God, ought to be set be-
 fore you as your Pattern,
 and him you ought to imi-
 tate, in being meek, quiet,
 compassionate, merciful, peace-

Luk. vii. 47

Joh. viii.

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able, without Passion, apt to teach, and diligent to convert, willing to receive and to comfort; no Strikers, not soon angry, not injurious, not arrogant, not supercilious, not Wine-bibbers, not Drunkards, not vainly expensive, not Lovers of Delicacies, not extravagant, using the Gifts of God not as another's, but as their own, as good Stewards appointed over them, as those who will be requir'd by God to give an Account of the same. Let the Bishop esteem such Food and Raiment sufficient as suits Necessity and Decency. Let him not make use of the Lord's Goods as another's, but moderately: *For the Labourer is worthy of his Reward.* Let him not be luxurious in Diet, or fond of idle Furniture, but contented with so much alone as is necessary for his Sustenance.

Luke x. 7

λοτείοις κερήσῃ, ἀλλὰ μεμετρημένως. Ἀξιῶ γὰρ ὁ ἐργάτης ὅτι μισθὸν αὐτοῦ ἔσται. Μὴ ὁ σπάταλος, μὴ πέρπυρος, ἀλλὰ ὡς ἡ γῆ πρὸς ὅτι σπέρσῃ ἐφ' ἑαυτὴν.

Τοῦτον τὸν ὁρῶν βασι-
λέα, ὃν Θεὸν ἡμῶν Ἰη-
σοῦν, ὃν ὁπίσκοποι, σκω-
πὸν ἔχον δέ, τοῦτον
ἡμιμηταί εἶναι πράξεις,
ἡσυχίας, δόσπασιν, ἡ-
λεῖμονας, εἰρηνικούς, ἀ-
οργήτους, διδασκαλούς,
ὁπίσκοποι, εἰσδεχ-
κοί, παρακλητικοί,
μὴ πλεονέκτες, μὴ ὀργί-
λοι μὴ ὑβρισταί, μὴ ἀ-
λαζόνας, μὴ ὑπερπ-
κοί, μὴ οἰνοφλυῖαι,
μὴ μεθύοντες, μὴ εἰκασι-
σταί, μὴ τρυφηταί,
μὴ πολυδαπνοί, μὴ ὡς
ἀλλοτρίοις. ἀλλ' ὡς ἰ-
δίοις τοῖς τῷ Θεῷ δο-
μασι χρῶμεθα, ὡς ἀ-
γαθοὺς οἰκονόμους καθε-
στῶτας, ὡς μέλλοντας
ἀπαριθμῆσαι ὡς τῷ Θεῷ
τὸν λόγον. αὐτὰρ κη εἰς
τὴν τροφήν, ὃ ἀμφιασ-
μὸν ὁ ὁπίσκοπος, τὸ
τῇ χρείᾳ ὃ τῇ σεμνό-
τατι χρῶσθαι, μὴ
τοῖς κωρυφαίοις ὡς ὅλοι.

ὁ ὁπίσκοπος. V. v. ὁ ὁπίσκοπος εἶναι πράξεις χρεὶν. ὁ πολυδαπνός. v.
ὁ μισθός τοῖς. v. ὁ ἀρκύμενος. v.

the Holy Apostles.

S E C T. XIV.

ΤΑ' διδοῦντα κατ' **Ε**Τ him use those Tenths XXV.
 ἐν πολλῷ Θεοῦ τῷ and First-fruits, which
 δεξατῶν ἐ τῷ ἀπαρ- are given according to the
 χῶν, ὡς Θεῷ ἀνθρώπου Command of God, as a
 ἀναλισκόμεν. ὅς εἰσφε- Man of God; as also, let
 ρόμενα ἐπὶ περὶ φάσθ' him dispense in a right man-
 πειήτων ἐκούσια, κα- ner the Free-will Offerings,
 λῶς οἰκονομεῖτω, ὁρ- which are brought in on ac-
 φανοῖς, ἐ χήραις, καὶ count of the Poor, the Or-
 ὀλιγομένοις, καὶ ξένοις phans, the Widows, the Af-
 ἀπορρομένοις, ὡς ἔχων flicted, and Strangers in Di-
 Θεὸν λογιζομένῳ του- stress, as having that God
 πῶν, ὅς ἐχειρίσθηται for the Examiner of his Ac-
 αὐτῷ ταύτῳ ὅς οἰκο- counts, who has committed
 νομίαν· πᾶσι ὅς τοῖς the Disposition to him. Di-
 δεομένοις μὲν δικαιοσύ- stribute to all those in want
 νης ὁππρερίζοντες, ἐ with Righteousness; and
 ὑμεῖς αὐτοὶ ἡρώμιοι your selves use the things
 ὅς τῷ κυριακῶν, ἀλλὰ which belong to the Lord,
 μὴ ὡς ἡρώμιοι, ἐσ- but do not abuse them; eat-
 τίοις ὅς αὐτῶν, ing of them, but not eat-
 ἀλλὰ μὴ ἡττιόις, ing them all up by your
 αὐτὰ μόνοι, κοινωνοῦν- selves; communicate with
 τας ὅς τῶν χρηζουσιν, ἀ- those that are in want, and
 περισκοποῖ Θεὸν γίνε thereby shew your selves un-
 ὡς ἐὰν γὰρ μόνοι αὐ- blameable before God. For
 τὰ ἀναλώσῃτε. ὁνειδι- if you shall consume them
 ῖσθε ὡς Θεὸς, λέ- by your selves, you will be

ἡ τοῖν. v. ἡ διαγέμας. v. ἡ δεσ. V.

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* Pag.
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Exek.
xxxiv. 3.

Id. v. 8.

Levit. xix.
18.

Deut.
xxv. 4.

reproach'd by God, who says to such unsatiable People, who alone devour all, *Ye eat up the Milk, and cloath your selves with the Wool* : And in another Passage, *Must you alone live upon the Earth* ? Upon which account you are commanded in the Law, *Thou shalt love thy Neighbour as thy self*. Now we say these things, not as if you might not partake of the Fruits of your Labours; for 'tis written, *Thou shalt not muzzle the Mouth of the Ox which treadeth out the Corn*; but that you should do it with Moderation and Righteousness. As therefore the Ox that labours in the Threshing-floor without a Muzzle, eats indeed, but does not eat all up; So do you who labour in the Threshing-floor, that is in the Church of God, eat of the Church; which was also the Case of the Levites, who serv'd in the Tabernacle of the Testimony, which was in all things a Type of

ἡνίοχος ὡς τοὺς ἀπλή-
ρους ἐ μνησάμενος. * *
Τὸ γὰρ καὶ περὶ τῆς
καὶ ἐν ἄλλοις Μὴ οὐ-
κὼς ἐστι μὲν οὐκ ἐστὶν
Διὸς ἐν τῷ νεμῶν
τοῦτο ἐστὶν καὶ ὑμῶν
Ἀγαπήσεις τὴν πλησίον
ὡς σεαυτὸν Καὶ
πάντα λέγουμεν, ἵνα
ἵνα μὴ μεταλαβάνη-
ται ὑμῶν τῶν πονῶν γέ-
νηται γὰρ Οὐ φιμώ-
σης βέβαιον ἀλλὰ ἵνα
ἵνα μεμετρημένως μὴ
δικαιοσύνης. ὃν τρόπον
ἵνα ὁ βίβλος ἐργαζομένου
ἐν τῇ ἀλφῇ ἀκηνύμενος,
ἐκτὸς μὲν, ἀλλ' ἐκ τοῦ
κατακτίνῃ ἕτω ἐν ὑμῶν
ἐργαζομένοις εἰς τὴν ἀλφῇ,
τυτῆσιν εἰς τὴν ἐκκλη-
σίαν ἢ Θεοῦ, ἐκ τῆς
ἐκκλησίας ἐκτίσεται. ὃν
τρόπον ἐοικέντες τοῖς Λούϊταις οἱ
λειτηργούντες τῇ σκηνῇ
ἢ μύριαι, ἥκιστα ὡς
τύπος τῆς ἐκκλησίας
καὶ πάντα ὁποῖται ἵνα
καὶ ὅτι ἐκ τῆς ὀνόματι

* deest. v. τὸτο. V. γὰρ v. ἀκηνύμενος. v. ἐκτὸς ἐκτίσεται. v.
desunt. v. ὅτι ἅλλον γὰρ καὶ ἐκ τῆς ἐκκλησίας αὐτῇ μαρτυρεῖ σκηνὴν ὅτι v.

μαρ.

the Holy Apostles.

μαρτύριον, ἡ ἐκκλη-
σίας ἡ σκηνὴ προσω-
ρίζετο. ἐνταῦθα γὰρ
καὶ Λοιῖται τῇ σκηνῇ
προσεδρόοντες, ὅκ τῶν
ἐς ἡμᾶς προσφορὰν τῇ
Θεοῦ διδομένην ὑπὸ
παντός τῷ λαῷ δύναν,
καὶ ἀφαιρεμάτων, καὶ
ἀνθρώπων, καὶ δεκάτων,
καὶ θυσιῶν, καὶ προσφο-
ρῶν, μετῴχον ἀκωλύ-
τως, ὡς αὐτοὶ, καὶ γυ-
ναῖκες αὐτῶν, καὶ υἱοὶ
καὶ θυγατέρες αὐτῶν.
ἔπειθ' ὅτι τὸ ἔργον
αὐτῶν ὡς λειτουργία
τῇ σκηνῇ, διὰ τοῦτο
κληροδοσίαν γὰρ οὐκ
ἔλαβον ἐν τοῖς υἱοῖς Ἰσ-
ραὴλ· ὅτι αἱ εἰσφοραὶ
τῷ λαῷ, κληροδοσία
τῷ Λοί, καὶ κληρονομία
τῆς φυλῆς αὐτῶν. ὅ-
μως ἔν τῃ σήμερον, ὡς ἐ-
πίσκοποι, ἐστὲν τῷ λαῷ
ὑμῶν ἱερεῖς, Λοιῖται,
οἱ λειτουργοὶ τῇ ἱε-
ραὶ σκηνῇ, τῇ ἀγίᾳ
καθολικῇ ἐκκλησίᾳ, καὶ
ἱερεῶσι τῷ θυσιαστη-

the Church; nay farther, its
very Name imply'd, that that
Tabernacle was fore-appoint-
ed for a *Testimony* of the
Church. Here therefore the
Levites also, who attended
upon the Tabernacle, par-
took of those things that
were offered to God by all
the People, namely Gifts,
Offerings, and First-fruits,
and Tythes, and Sacrifices,
and Oblations, without Di-
sturbance, they and their
Wives, and their Sons, and
their Daughters: since their
Employment was the Mi-
nistrition to the Tabernacle,
therefore they had not any
Lot or Inheritance in the
Land among the Children
of *Israel*, because the Ob-
lations of the People were
the Lot of *Levi*, and the
Inheritance of their Tribe.
You therefore, O Bishops,
are to your People Priests
and *Levites*, ministring to
the Holy Tabernacle, the
Holy Catholick Church; who
stand at the Altar of the

ἡ μὲν γ. v. ἡ μόνον αὐτοὶ ἀλλὰ v. ἡ γὰρ v. ἡ καὶ v.

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Lord your God, and offer to him reasonable and unbloody Sacrifices, through Jesus, the great High-Priest. You are to the Laity Prophets, Rulers, Governours, and Kings; the Mediators between God and his faithful People, who receive and declare his Word, well acquainted with the Scriptures; ye are the Voice of God, and Witnesses of his Will, who bear the Sins of all, and intercede for all; whom, as you have heard, the Word severely threatens, if you hide the Key of Knowledge from Men, who are liable to Perdition, if you do not declare his Will to the People that are under you; who shall have a certain Reward from God, and unspeakable Honour and Glory, if you duly minister to the Holy Tabernacle. For as your's is the Burden, so you receive, as your Fruit, the Supply of Food and other Necessaries. For you imitate Christ the Lord; and

εἶπ' ἡμεῖς τῷ Θεῷ
ἡμῶν, ὅτι περὶ αὐτοῦ
αὐτῶν τὰς λογικὰς καὶ
ἀναιμάκτους θυσίας διὰ
Ἰησοῦ τῷ μεγάλῳ ἀρ-
χιερέως. ὑμεῖς τοῖς ἐν
ὑμῖν λαϊκοῖς ἐστε περὶ
φῆται, ἄρχοντες, καὶ
ἐπισκοποί, καὶ βασιλεῖς,
οἱ μεσῖται Θεοῦ καὶ τῆς
ἐκκλησίας αὐτῆς, οἱ δοῦ-
λοι τοῦ λόγου καὶ ἀγγελί-
ας, οἱ γνωστὰί τῷ γρα-
φῶν, καὶ ὁφθαλμοὶ τῷ
Θεῷ, καὶ μάρτυρες τῷ
δελήματι αὐτῷ. οἱ
πάντων τὰς ἀμαρτίας
βαστάζοντες, ὅτι πάν-
των ἀπολογισμοὶ οἷς,
ὡς ἡκέστα, ἐμβριθῶς
ὁ λόγος ἀπειλεῖ, ἐὰν
κρύψῃτε ἐξ ἀνθρώπων τῇ
τῆς γνώσεως κλειδα οἷς
κίνδυνον. ὁ λείβεσθαι, ἐὰν
μὴ διαγγείλητε τὸ θέ-
λημα αὐτῷ τῷ ὑφ' ὑ-
μῶν λαῶν. οἷς ὅτι
Θεὸς μετὰ ἀφθονίας καὶ
κλέει ἀνεκδήγητον ἐν
δόξῃ, καλῶς λειτουργ-
ήσασι τῇ σκηνῇ τῇ

— deest. V. ² χειρ. v. ³ κήρυκας. v.

the Holy Apostles.

ἀγία. ὡς γὰρ ὁ βασιλεὺς
ὑμῶν, ἔγωγε καὶ τὰς
ἐκκλησίας τοῦ κόσμου,
καὶ τὰς ἄλλας ἀρχὰς ὑ-
μῶν καταπονεῖται. μὴ
παύσῃς ἐν Χριστῷ τοῦ
καλεῖν καὶ ὡς αὐτὸς
πρώτων ἡμῶν τὰς ἀμάρ-
τίας ἀνυψώσῃς ἐπὶ τὸ
ξύλον, καταπονεῖς ὁ ἁ-
μωμῶν. ὑψὺς γὰρ καὶ κα-
ταπονεῖς ἀξίως. ἔγωγε καὶ ὑ-
μῶν ὁ λαὸς τὰς ἀμάρ-
τίας ἐξομολογούμενος ἀρχή.
εἰρηται γὰρ ὡς ἐπὶ τῷ ὄρει
τοῦ ὅτι ἡ ἐκκλησία, ὅτι ὁ
τοῦ τὰς ἀμαρτίας ἡ-
μῶν φέρει, καὶ ὡς ἡ
μῶν ὁδοῦται. Καὶ πα-
λιν. Αὐτὸς ἀμαρτίας
πλῶν ἀνυψώσῃς, καὶ ἐκ
τὰς ἀνομιῶν αὐτῶν πα-
ρεδόσῃς. Ὡς περ ἔγωγε
ὑμῶν σκοποῖ ἐστίν, ἔγωγε
καὶ σκοποῦν ἐχέτω ὁ
Χριστός. ὡς ἔγωγε αὐτὸς
πρώτων ὑμῶν, ἔγωγε καὶ
ὑμῶν τῶν ὑψὺς ὑμῶν λα-
λῶν. μὴ νόμιζέτω ὅτι
ἀνυψώσῃς ἢ ἐλαφρὸν φορ-
τίον ἐστίν ἢ ὀπισθοκατα-
στῆναι.

as he bare the Sins of 'us all upon the Tree, at his Crucifixion, the Innocent for those who deserv'd Punishment; so also you ought to make the Sins of the People your own. For concerning our Saviour, it is said in *Isaiab*, *He bears our Sins, and is afflicted for us.* And again, *He bare the Sins of many, and was delivered for our Offences.* As therefore you are Patterns for others, so have you Christ for your Pattern. As therefore he is concern'd for all, so be you for the Laity under you. For do not thou imagine that the Office of a Bishop is an easie or light Burthen. As therefore you bear the Weight, so have you a Right to partake of the Fruits before others, and to impart to those that are in want, as being to give an account to Him, who without Byass will examine your Accounts. For those who attend upon the Church ought to be maintain'd by the Church, as

Isa. lxxi. 4.

V. 12.

¹ sic, v. reliq. male ὁμοῦτως. ² deest. V. ³ νομιζετε. V.

being

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*. * Pag.
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Numb.
xviii. 1.

y. 8, &c.

y. 12, &c.

being Priests, Levites, Pres-
idents and Ministers of God:
As it is written in the Book
of Numbers concerning the
Priests, *And the Lord said un-
to Aaron, Thou, and thy Sons,
and the House of thy Family
shall bear the Iniquities of the
Holy things of your Priesthood.
Behold I have given unto you
the Charge of the First-fruits:*
*From all that are sanctified to
me by the Children of Israel ;
I have given them for a Re-
ward to thee, and to thy Sons
after thee, by an Ordinance for
ever. This shall be yours out
of the holy things, out of the
Oblations, and out of the Gifts,
and out of all the Sacrifices,
and out of every Trespass-
Offering, and Sin-Offerings, and
all that they render unto me
out of all their holy things,
they shall belong to thee, and
to thy Sons: In the Sanctu-
ary shall they eat them. And
a little after, All the First-
fruits of the Oil, and of the
Wine, and of the Wheat, all
which they shall give unto the
Lord, to thee have I given*

χρη ὅν ὡς ὁ βαρὺ φέ-
ρεται, ὅπως ἐ * * τῶν
καρπῶν πρῶτους μετα-
λαμβάνειν, καὶ τοῖς θεο-
μένοις μεταδίδοναι, ὡς
λόγον ὑπέξορπες τῶ ἀ-
πολαγωγιστοῦ ὑμῶν μελ-
λοντι λογισθῆναι. δεῖ
γὰρ τοῖς τῇ ἐκκλησίᾳ
προσδεδωκότας, ἐκ τῆ
ἐκκλησίας ἁγιάσεως,
ἀπὶ ἱερῶν, Ἀδελφῶν,
προσδιδόντες, λειτουργῶν
Θεοῦ καθὼς ἐν βιβλῳ
τῶν ἀριθμῶν γέγραπ-
ται πρὸς τῶν ἱερῶν. Καὶ
εἶπε κύριος πρὸς Ἀα-
ρὼν· Κύ, ἐ οἱ υἱοὶ σοῦ,
καὶ ὁ οἶκος σου πατριαῖς σου
λήψετε τὰς ἁμαρτίας
τῶν ἁγίων, τῆ ἱερατείας
ὑμῶν, ἰδοὺ δέδωκα ὑμῖν
καὶ ἀγαθήρησιν τῶν ἀφ' ὧν
καὶ ἀπὸ πνεύματος τῶν
ἡγιασμένων μοι ὡς
πάντων ὑμῶν Ἰσραὴλ, τοῖς
δέδωκα αὐτὰ εἰς γέρας,
καὶ τοῖς υἱοῖς σου κατὰ τὸ
νόμον αἰώνιον. καὶ τῷ-
πο ἔσται ὑμῖν ἀπὸ πάντων
ἡγιασμένων, ἐκ πάντων
καρπωμάτων, καὶ ἀπὸ
τῶν

the Holy Apostles.

ἡρ' δώρον, καὶ ἀπὸ them; and all that is first
¹ πρῶτων" τῶν θυσιῶν, ripe, to thee have I given it,
 καὶ ἀπὸ πάσης πλημμε- and every devoted thing. E-
 λείας. Ἐπεὶ ἀμαρ- very First-born of Man and of
 μῶν ἔοσα ἀποδιδῶσι Beast, clean and unclean, and
 μοι ἀπὸ πρῶτων τῶν of Sacrifice, with the Breast;
 ἁγίων, τοῖς ἱσταὶ ἔ τοῖς and the right Shoulder, all
 ὑοῖς σου ἐν τῷ ἁγίῳ these appertain to the Priests,
² φάραθ' αὐτά. Καὶ and to the rest of those be-
 μετ ὀλίγα. Πᾶσι αὖ- longing to them, even to the
 πρὸς τὴν ἐλαίαν καὶ οἶνον ἔ Levites.

σίτῃ, ὅσα δὲ δῶσι κυ-
 εῖψ, τοῖς δέδωκα αὐτά· καὶ τὰ προτογάμματα πάντα τοῖς
 δέδωκα. καὶ ³ συνέρρη' πᾶν ὁράσμεν. ⁴ πᾶν' προτοτο-
 γον διθῶπυ ἔ κτίμης καδαρῶ καὶ ἀκαδαρῶν, ἔ θυσιῶν,
 ἔ σπληνῶν, ἔ βραχίων. δεξιὰ τοῖς ἱερεῦσι ⁵ προτομή-
 κη', καὶ τοῖς λοιποῖς τοῖς προτομήσιν αὐτοῖς Λευῖταις.

SECT. XV.

AΚέεπ' ταῦτα ἔ **H**EAR this, you of the
 ὑμεῖς οἱ λαῖκοι, Laity also, the Elect
 ἐκλεκτὴ ἐκκλησία τοῦ Church of God. For the
 Θεοῦ. Ἐπεὶ ὁ λαὸς προ- People were formerly called
 πρὸν Θεοῦ λαὸς ἔ ἔθ- The People of God, and, An
 ν. ἅγιον ὠνομαζέτο. Holy Nation You therefore
 ἔ ὑμεῖς ἐν ἔσῃ ἁγία are the Holy and Sacred
 τῷ Θεῷ ἱερά ἐκκλησία Church of God, enroll'd in
 ἀπογεγραμμένη ἐν ἔ- Heaven, a Royal Priesthood,
 ρανῶ, βασιλεῖον ἱερὰ an holy Nation, a peculiar
 τόμα, ἔθν. ἅγιον, People, a Bride adorn'd for the

Exod. xix.
 5, 6.
 Heb. xii.
¹³
 1 Pet. ii. 9.

¹ deest. V. ² φάρισθαι. V. ³ τοῖς ἱερεῖ. V. v. ⁴ deest. V. ⁵ προτομήκην. V. v.
 ἀκρότα. V.

Lord

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Lord God, a great Church, λαὸς εἰς πεποιθήσιν,
 a faithful Church. Hear at- νύμφη καγαλλωπισμένη
 tentively now what was said κρίει τῷ Θεῷ. ἐκκλη-
 formerly: Oblations and σία μεγάλη, ¹ ἐκκλη-
 Tythes belong to Christ our σία" πρὸς, ἃ πρὸς πρὸν
 High-Priest, and to those ἐρρέθη, νῦν ἐνωτίζε
 who minister to him. Tenths ἀφαιρέματα, ἐ δειρά-
 of Salvation are the first ται, ἀπὸρχαί τῷ ἀρ-
 Letter of the Name of Je- χερεὶ Χριστῷ ἐ τοῖς
 sus. Hear, O thou holy λειτουργοῦσιν αὐτῷ. δε-
 Catholick Church, who hast χρῶ) ζωτικῇ ἀρχῇ
 escaped the Ten Plagues; ὀνομαζομένη. Ἰησῦ. ἀκυσ
 and hast received the Ten ιστὰ καθολικὴ ἐκκλη-
 Commandments, and hast σία, ἣ ἡ δειράπληρον
 learned the Law, and hast ἐκπεφύλακται, ἐ ἡ δε-
 kept the Faith, and hast be- χάληρον εἰληφῆται, καὶ ἡ
 lieved in Jesus, and art nam'd νόμον μαμαδικῆς ², καὶ
 after his Name, and art e- ὅτι ἡ Ἰησοῦν πεπισκυ-
 stablish'd, and shinest in the κῆται, ³ ἐ τοῦ ὀνομα αὐ-
 Consummation of his Glory. τῷ ἐπονομαζομένη, ἐ
 Those which were then the ὅτι τῇ πλειώσει τῇ δὲ
 Sacrifices, now are Prayers ἐστὶ αὐτῇ ἐπιδιμῆται
 and Intercessions, and Thank- ἐ ⁴ λαμπρῶτα. αἱ τότε
 givings. Those which were θύσια, νῦν δὲ χάρις, ἐ
 then First-fruits, and Tythes, δεήσεις, καὶ δαχρυαῖα
 and Offerings, and Gifts, αἱ τότε ἀπὸρχαί, καὶ
 now are Oblations, which δεχάται, ἐ ἀφαιρέμα-
 are presented by holy Bi- ται, καὶ δῶρα, νῦν προσ-
 shops to the Lord God, thro' φοραὶ, αἱ ἀφ' ὧν ὁ
 Jesus Christ, who has died σίων ὁποκόπων προσ-

¹ ἐκλεκτὴ V. ² καὶ τὴν πῖσιν μαμαδικῆς V.v. ³ καὶ τὴν δειράδα ἐγνω-
 χρία, καὶ ὅτι τῷ ἰωάννῃ, ἧς ὅτιν ἀρχὴ ὁ ὀνόματος Ἰησοῦ, πιστευκυῖα. V.
⁴ quest. V.

the Holy Apostles.

φερόμεναι κυρίῳ πρὸς
 Θεῷ· Ἀλλ' Ἰησοῦ Χριστοῦ,
 ὃ ὑπὲρ αὐτῶν ἀποστα-
 νόν· οὗτοι γάρ εἰσιν
 ὑμῶν οἱ ἀρχιερεῖς· οἱ
 ἱερεῖς ὑμῶν, οἱ πρεσ-
 βύτεροι· ἔτι οἱ Λαῶνται
 ὑμῶν, οἱ νύμφαι Ἀχάροναι,
 ἔτι οἱ ἀγαλινώκοντες ὑ-
 μῖν, ἔτι οἱ ὠδοὶ, καὶ οἱ
 πωλοὶ, αἱ Ἀχάροναι
 ὑμῶν, ἔτι αἱ χῆραι, ἔτι
 αἱ ἡρώδεις, καὶ οἱ ὄρ-
 φανοὶ ὑμῶν· ὁ δὲ τέτων

for them. For these are
 your High-Priests, as the
 Presbyters are your Priests,
 and your present Deacons
 instead of your *Levites*; as
 are also your Readers, your
 Singers, your Porters, your
 Deaconesses, your Widows,
 your Virgins, and your Or-
 phans: But he who is a-
 bove all these is the High-
 Priest

πρῶτον ἀνθρώπου· ὁ ἀρχιερεὺς ἔστι

* * * Ὁ Ἐπίσκοπος,
 ἔστι λόγος Ἀχάρον·
 ἡ γνώσις φύλαξ, με-
 σιτης Θεοῦ καὶ ὑμῶν ἐν
 ταῖς πράξεσιν αὐτὸν λα-
 τρείας· ἔστι διδάσκα-
 λος δόσεβας· ἔστι
 μὲν Θεὸν πατὴρ ὑμῶν,
 δι' ὕδατος· ἔτι πνεύμα-
 το· ἀγαλινώσας ὑμᾶς
 εἰς υἱοθεσίαν· οὗτος ἀρ-
 χων ἔτι ἡγεμὼν ὑμῶν.
 οὗτος ὑμῶν βασιλεὺς
 καὶ δυναστεύων· οὗτος ὑ-
 μῶν ἐπιγίγνεται Θεὸς μὲν
 Θεὸν, ὃς ἀφείλετο τὸ ἄρ-

The Bishop; he is the Mi-
 nister of the Word, the Keep-
 er of Knowledge, the Me-
 diator between God and you
 in the several Parts of your
 Divine Worship. He is the
 Teacher of Piety: and, next
 after God, he is your Father,
 who has begotten you again
 to the Adoption of Sons by
 Water and the Spirit. He
 is your Ruler and Gover-
 nour; He is your King and
 and Potentate; He is, next
 after God, your Earthly God,
 who has a Right to be ho-

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 * * * Pag.
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nour'd by you. For concerning Him, and such as He, it is that God pronounces,

Psa'. lxxxi. 6. *I have said ye are Gods, and ye are all Children of the Most*

Exod. xxii 28. *High. And, Ye shall not speak evil of the Gods. For let the*

Bishop preside over you as one honour'd with the Authority of God, which he is to exercise over the Clergy, and by which he is to govern all the People. But let the Deacon minister to him as Christ does to his Father, and let him serve him unblameably in all things, as Christ does nothing of himself, but does always those things that please his Father. Let also the Deacons be honour'd by you in the Place of the Holy Ghost, and not do or say any thing without the Deacon; as neither does the Comforter say or do any thing of himself, but gives Glory to Christ by waiting for his Pleasure. And as we cannot believe on Christ with

ὕμῶν ἡμῆς ἀπολαύειν
ὡς γὰρ τοῦτο καὶ τῶν
ὁμοίων αὐτῶν ὁ Θεὸς
ἔλεγε· Ἐγὼ εἶπα θεοὶ
ἐσθε, καὶ υἱοὶ ὑψίστου ποίη-
τε· Καὶ Θεὸς ἐκχα-
ρολογήσῃ. Ὁ ² γὰρ
ἐπισκοπῶν, ὡς Θεὸς
ἀξία τιμωμεν, ἢ
κρατεῖ τὸ κλῆρον, καὶ
τὸ λαὸν ποίησιν ἀρχὴ ὁ
ἢ διάκονος τοῦτο πα-
ριστάτω, ³ ὡς ὁ Χριστὸς
τῷ πατρὶ, καὶ λατρεῖ
αὐτῷ, ὅτι πάντες
ἀμέμπτως ὡς ὁ Χρι-
στὸς ἀφ' ἑαυτοῦ ποίει
οὐδέν, τὰ ἀρετὰ ποίει
τῷ πατρὶ πρότερον. ἢ
ἢ ⁴ διάκονος εἰς τὸν
τὸ ἅγιον πνεῦμα π-
κρινώμεν ὑμῶν, μηδὲν
ἀνδρὶ τὸ διάκονον πρῶτον
ἴσως, ἢ φειδωλῶς, ὡς
ἐδίδε ὁ ὡς κλητὸς ἀφ'
ἑαυτοῦ πρῶτον ἢ ποίει,
ἀλλὰ δοξάζων τὸν Χρι-
στὸν ὡς ἐμὸν τὸ ἐκείνου
ἀέλημα καὶ αἰετὸν
ἐστὶν εἰς τὸν Χριστὸν π-

¹ ἀλλὰ χ. v. ² ἔν. v. ³ καὶ ταῦτα αἱ δυνάμεις τῷ Θεῷ. V. ⁴ καὶ v.

the Holy Apostles.

εἰς αὐτὸν τὸ πνέ-
 ματι. διδασκαλίας,
 ὥτως αὐτὸν τὸν
 μηδεμια περὶ τῶν
 γυναικῶν, ἢ τῶν
 ἐπισκόπων. οἱ τε πρε-
 σβύτεροι εἰς τὸν ἡμῶν
 τῶν ἀποστόλων ὑμῶν νε-
 νομιώσωσιν. διδασκαλοὶ
 ἑξωσθῶσι διδασκαλίας ἐ-
 παιδὸν καὶ ὁ κυριό-
 μως ἀποστόλων ἐλεγε
 Πόρδουθεντι μαθητῶν
 σατε πάντα τὰ ἑξῆς,
 βαπτίζοντες αὐτοὺς εἰς
 τὸ ὄνομα τοῦ πατρὸς καὶ
 τοῦ υἱοῦ καὶ τοῦ ἁγίου πνέ-
 ματι. διδασκοντες αὐ-
 τοὺς τηρεῖν πάντα ὅσα
 ἐνεπιλάμνω ὑμῖν. Αἱ
 τε χήραι καὶ ὀρφανοὶ
 εἰς τὸν ὅτι θυσιάζου-
 ριν λελογιάσωσιν ὑμῖν.
 αἱ τε ἁγνῆτοι εἰς τὸν
 ὅτι θυμιατῆρας τεκμή-
 νωσιν, καὶ ὅτι θυ-
 μιάματα.

out the Teaching of the
 Spirit, so let not any Wo-
 man address herself to the
 Deacon or Bishop without
 the Deaconess. Let the
 Presbyters be esteem'd by
 you to represent us the Apo-
 stles, and let them be the
 Teachers of Divine Know-
 ledge; since our Lord, when
 he sent us, said, Go ye, and
 make Disciples of all Nations,
 baptizing them in the Name
 of the Father, and of the Son,
 and of the Holy Ghost: teach-
 ing them to observe all things
 whatsoever I have commanded
 you. Let the Widows and
 Orphans be esteem'd as re-
 presenting the Altar of Burnt-
 offering: and let the Vir-
 gins be honour'd as repre-
 senting the Altar of Incense,
 and the Incense it self.

Matt.
 xxviii. 19.

* * * Ὡς ἔν σοι
 ἑξῶν ἀλλοτρίῃ, μὴ ὅτι
 Ἀδελφίω, περὶ ἐξῆς
 π, ἢ περὶ ἐξῆς εἰς
 ὅτι θυσιάζον αὐτὸν
 ἱερέως, ὥτως καὶ ὑμεῖς

As therefore it was not
 lawful for one of another
 Tribe, that was not a Le-
 vite, to offer any thing, or
 to approach the Altar with-
 out the Priest; so also do

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you do nothing without the Bishop: For if any one does any thing without the Bishop, he does it to no purpose. For it will not be esteem'd as of any avail to him. For as *Saul* when he had offer'd without *Samuel*, was told, *It will not avail for thee*; so every Person among the Laity, doing any thing without the Priest, labours in vain. And as *Uzziah* the King, who was not a Priest, and yet would exercise the Functions of the Priests, was smitten with Leprosie for his Transgression, so every Lay-Person shall not be unpunished who despises God, and is so mad as to affront his Priests, and unjustly to snatch that Honour to himself; not imitating Christ, who glorify'd not himself to be made an High-Priest; but waited till he heard from his Father, *The Lord sware, and will not repent, Thou art a Priest for ever after the*

ἀνδρὶ τῷ ὁπισχόντι μὴ δὲν ποιεῖν. εἰ δὲ καὶ ἀνδρὶ τῷ ὁπισχόντι ποιῇ, εἰς μάτην ποιεῖ αὐτόν· ὅτι αὐτῷ εἰς ἔργον λογισθήσεται. ὡς γὰρ ὁ Σαούλ ἀνδρὶ τῷ Σαμὺὲλ προσενέχεας, ἠκυσεν, ὅτι μεματαιώται· σοὶ οὐκ ἔτιω καὶ πᾶς λαὸς ἀνδρὶ τῷ ἱερέως ὁπισκλῶν, ματαία ποιεῖ. καὶ ὡς Ὀζίας ὁ βασιλεὺς, ὅστις ὦν ἱερός τὰ τῶν ἱερέων ὁπισκλῶν ἐλεπεσθῆναι παρὰ νομίμῳ, ἔτιω καὶ πᾶς λαὸς ὅτι ἀκμώρητος. ἔσαυ, καταφρονήσας Θεοῦ, καὶ τῶν ἀντὶ τῷ κατὰ μαρτυρίαν ἱερέων, καὶ πλὴν πύλῃ ἀρπαύσας ἑαυτῷ, μὴ μνηστῆρος Χειρὸν, ὃς ἐχ' ἑαυτὸν ἐδόξεσεν ἡμεθεῖναι ἀρχιερός, ἀλλὰ ὥς μένειν ἀκύνει τῷ πατρί. Ὡς οὖν κλέπτει, καὶ ἐμαρμεληθήσεται, ὅτι ἱερός εἰς τὸ αἰῶνα καὶ τῷ πατρὶ Μετ-

1 King.
xiii. 13.

2 Chron.
xxvi.

Heb. v. 5.

Psal. cix. 4.

ἡσθε δὲ. Ἐν τῷ ἀνδρὶ
τῷ πατρὶς οὐκ ἔστι
ἡ δοξαζέει, αὐτῷ, πᾶσι
οἷον πρὸς ἀνθρώπων, αὐτῷ
τον εἰς ἱεροσουλὼν ἐπὶ
ῥήματα, μὴ ἀρξάντων
ἀξίωμα, ὡς κρείττο-
ν, καὶ πᾶσι ὁμῶς,
ἀ μόνον τοῖς ἱεροῦ αὐ-
τῶν ἐστιν; ἡ ὅτι τοῖς Κο-
ρεταῖς, καὶ ταῖς Ἀδύ-
φυλῃς ὅσας, πυρκαῖαν
σοι ἐχέοντο, ἐπὶ μαστῶ-
ντες Μωσὲς ἔ' Ααρὼν,
καὶ οὗτοι ἦσαν μὴ κατὰ
τὸν νόμον αὐτοῖς ἀμύ-
λῳμοι; ἔ' Δαδὰν ἔ'
Ἀβιερόν, ζῶντες κα-
τέστησαν εἰς τὸν ᾅδην;
καὶ ῥά σ' ὁ βλάστησας,
ἐπειδὴ ἦσαν πολλῶν τῶ
ὄμοιόν, ἔ' τὸ ὡς Θεῷ
χειροτονήσαντες ἀρχι-
ερεῖα ἀνέδειξε; ὡς οὖν
καὶ ἐν ὑμῖν, ἀδελ-
φοί, τοῖς θυγατέρας ὑμῶν
ἡτοιμασθε, τῶν ἐ-
πισκόπων ὡς ὁσφύριον ὡς
ἀρχιερεῖς, ἢ δι' αὐτῶν
ἢ διὰ τῶν ἀρχιδιάκων
ἢ μὴν ὅτι ἀλλὰ καὶ τοῖς ἀ-
ρχαῖς, ἔ' τοῖς δακτύλοις,
καὶ ἐκείνοις αὐτοῖς ὡς

Order of Melchisedek. If
therefore Christ did not glo-
rify himself without God the
Father, how dare any Man
thrust himself into the Priest-
hood, who has not receiv'd
that Dignity from his Supe-
rior? And do such things
which 'tis lawful only for
the Priests to do? Were not
the Followers of *Corah*, even
tho' they were of the Tribe
of *Levi*, consum'd with Fire,
because they rose up against
Moses and *Aaron*, and medled
with such things as did not
belong to them? And *Da-
than* and *Abiram* went down
quick into Hell; and the
Rod that budded put a stop
to the Madnes of the Mul-
titude, and demonstrated who
was the High-Priest ordain'd
by God. You ought there-
fore, Brethren, to bring your
Sacrifices and your Oblations
to the Bishop, as to your
High-Priest, either by your
selves, or by the Deacons,
and do you bring not those
only, but also your First-
fruits, and your Tythes, and
your Free-will Offerings to

Num. xv

IN VXX

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Him. For He knows who they are that are in Affliction, and gives to every one as is convenient, that so one may not receive Alms twice or oftner the same Day, or the same Week, while another has nothing at all. For 'tis reasonable rather to supply the Wants of those who really are in Distress, than of those who only appear to be so.

πάντες αὐτοὶ γὰρ ἴστανται τοὺς θλιβομένους, καὶ ἑκάστῳ δίδωσι ὡς ὁ βούλεται, ὥστε μὴ τις ἢ πλείονας τῇ αὐτῇ ἡμέρᾳ, ἢ τῇ αὐτῇ ἑβδομῇ, λαμβάνῃ, ἐπεὶ οὐδὲ ὅλως δι᾿ ἡμετέραν γὰρ ἐστὶ μέλλον τοῖς θλιβομένοις κατ' ἀλήθειαν ἐπαρκεῖν ἢ τοῖς νομιζομένοις θλίβεσθαι.

SECT. XVI.

XXVIII.

Luk. xiv.

23.

IF any determine to invite Elder Women to an Entertainment of Love, or a Feast, as our Saviour calls it, Let them most frequently send to such an one, whom the Deacons know to be in Distress. But let what is the Pastor's Due, I mean the First-fruits, be set apart in the Feast for him, even tho' he be not at the Entertainment, as being your Priest, and in Honour of that God who has entrusted him with

ΤΟῖς εἰς ἀγάπην, ἢ εἰς δόξαν, ὡς ὁ κύριος ἐντολίζει, περὶ πρεσβυτέραις καλεῖν πρεσβυτέρας, ὧς ἐπιστάνται οἱ διάκονοι θλιβομένοις, αὐτῇ πλεονεκτήσει πνευματικῇ. ὡς ἐν τῇ δογμῇ τοῦ ποιμνίου ἐδιδίκαται, λέγει οὗτος ὁ ἀνδρῆς, ὡς ἱερὴ καὶ μακαρὴ τῇ δόξῃ, ὡς ἐν τῇ ἐκκλησίᾳ αὐτῇ ἐκείνη.

of the V.V. 1840. 1841. 1842. 1843. 1844. 1845. 1846. 1847. 1848. 1849. 1850. 1851. 1852. 1853. 1854. 1855. 1856. 1857. 1858. 1859. 1860. 1861. 1862. 1863. 1864. 1865. 1866. 1867. 1868. 1869. 1870. 1871. 1872. 1873. 1874. 1875. 1876. 1877. 1878. 1879. 1880. 1881. 1882. 1883. 1884. 1885. 1886. 1887. 1888. 1889. 1890. 1891. 1892. 1893. 1894. 1895. 1896. 1897. 1898. 1899. 1900. 1901. 1902. 1903. 1904. 1905. 1906. 1907. 1908. 1909. 1910. 1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 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3498. 3499. 3500. 3501. 3502. 3503. 3504. 3505. 3506. 3507. 3508. 3509. 3510. 3511. 3512. 3513. 3514. 3515. 3516. 3517. 3518. 3519. 3520. 3521. 3522. 3523. 3524. 3525. 3526. 3527. 3528. 3529. 3530. 3531. 3532. 3533. 3534. 3535. 3536. 3537. 3538. 3539. 3540. 3541. 3542. 3543. 3544. 3545. 3546. 3547. 3548. 3549. 3550. 3551. 3552. 3553. 3554. 3555. 3556. 3557. 3558. 3559. 3560. 3561. 3562. 3563. 3564. 3565. 3566. 3567. 3568. 3569. 3570. 3571. 3572. 3573. 3574. 3575. 3576. 3577. 3578. 3579. 3580. 3581. 3582. 3583. 3584. 3585. 3586. 3587. 3588. 3589. 3590. 3591. 3592. 3593. 3594. 3595. 3596. 3597. 3598. 3599. 3600. 3601. 3602. 3603. 3604. 3605. 3606. 3607. 3608. 3609. 3610. 3611. 3612. 3613. 3614. 3615. 3616. 3617. 3618. 3619. 3620. 3621. 3622. 3623. 3624. 3625. 3626. 3627. 3628. 3629. 3630. 3631. 3632. 3633. 3634. 3635. 3636. 3637. 3638. 3639. 3640. 3641. 3642. 3643. 3644. 3645. 3646. 3647. 3648. 3649. 3650. 3651. 3652. 3653. 3654. 3655. 3656. 3657. 3658. 3659. 3660. 3661. 3662. 3663. 3664. 3665. 3666. 3667. 3668. 3669. 3670. 3671. 3672. 3673. 3674. 3675. 3676. 3677. 3678. 3679. 3680. 3681. 3682. 3683. 3684. 3685. 3686. 3687. 3688. 3689. 3690. 3691. 3692. 3693. 3694. 3695. 3696. 3697. 3698. 3699. 3700. 3701. 3702. 3703. 3704. 3705. 3706. 3707. 3708. 3709. 3710. 3711. 3712. 3713. 3714. 3715. 3716. 3717. 3718. 3719. 3720. 3721. 3722. 3723. 3724. 3725. 3726. 3727. 3728. 3729. 3730. 3731. 3732. 3733. 3734. 3735. 3736. 3737. 3738. 3739. 3

the Holy Apostles.

τῶν ὁσων ὁ ἰσχυρὸς τῶν
 πρεσβυτέρων διδόναι,
 διπλὴν διδόναι τοῖς
 ἀρχιερεῖς εἰς γέρας
 Χρῆσθ. τοῖς δὲ πρε-
 σβυτέροις ὡς ἀνθρώποις
 ὡς τὸ δίδασκαλίας
 ληθὸν διδάσκοντες, διπλὴν
 ἔαυτοῖς ἀφορίζοντες ἢ
 μισθὸν εἰς χάριν τῇ τῆς
 κυρίου ἀποστολῆς, ὅτι
 ἔστι τοιοῦτον φυλάττειν,
 ὡς Σύμβουλοι τῆς ἐπι-
 σκόπης, καὶ τὸ ἐκκλησιασ-
 τικόν. εἰ δὲ συν-
 δριον ἔβληται τὸ ἐκ-
 κλησιαστικόν. εἰ δὲ ἀναγ-
 νῶντες ἔσιν, ἁρμυζανέτω
 ἔαυτοὺς μισθὸν μισθὸν
 εἰς ἑκμύ τῇ προσφ-
 τῶν ὡσαύτως καὶ ψαλ-
 τωδῶν, καὶ ψαλμῶν. ἔ-
 χασθαι ἐν ἀξιώματι οἱ
 λαοὶ τῆς προσφύτου
 πῶς νεμετῶσθαι ὅτι
 τοῖς δοῦλοι, καὶ τῇ καὶ τῇ
 βίον ἐνταύτην. μηδὲ
 διὰ τὸ ἐνοχλεῖται
 σὺ τῷ ἀρχιερεῖ. ἀλλὰ
 ἀπὸ τῆς ἐκκλησίας αὐ-
 βελονταὶ σημαίνεσθαι,

the Priesthood. But as much
 as is given to every one of the
 elder Women, let double so
 much be given to the Dea-
 cons, in Honour of Christ.
 Let also a double Portion be
 set apart for the Presbyters,
 as for such who labour a-
 bout the Word and Doctrine,
 upon the account of the A-
 postles of our Lord, whose
 place they sustain, as the
 Councillors of the Bishop,
 and the Crown of the Church.
 For they are the Sanhedrim
 and Senate of the Church.
 If there be a Reader there,
 let him receive a single Por-
 tion, in Honour of the Pro-
 phets, and let the Singer and
 the Porter have as much. Let
 the Laity therefore pay pro-
 per Honours in their Presents,
 and utmost Marks of Respect
 to each distinct Order. But let
 'em not on all occasions trou-
 ble their Governours, but let
 them signifie their Desires by
 those who minister to him, that
 is, by the Deacons, with whom
 they may be more free. For

* * * Page
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deest. V. * οἱ. v. * αὐτῶν V.

CONSTITUTIONS of

neither may we address our
selves to Almighty God, but
only by Christ. In the same
manner therefore let the Laity
make known all their De-
sires to the Bishop by the
Deacon, and accordingly let
them act as he shall direct
them. For there was no holy
thing offer'd or done in the
Temple formerly without the

Mal. ii. 7.

Priest: *For the Priest's Lips
shall keep Knowledge, and they
shall seek the Law at his Mouth,
as the Prophet somewhere
says, For he is the Messenger
of the Lord Almighty. For
if the Worshippers of De-
mons in their hateful, abo-
minable, and impure Perfor-
mances till this very Day
imitate the sacred Rules;
(t'is a wide Comparison in-
deed, and there is a vast
Distance between their Abo-
minations, and God's sacred
Worship; however) in their
ludicrous Worship they nei-
ther offer nor do any thing
without their pretended
Priests: But esteem him as*

τυπῆς. ὅτι τῷ ἁ-
γίῳ, ὡς καὶ πλεον
παύσηται ἡ δόξα σου. οὐκ
ἔστι τὰ πρῶτα καὶ ὅτι
Θεῷ προσελθόντες ἔσιν,
ἐν μὴ ὅτι τῷ Χρι-
στῷ, ὡς καὶ οἱ λαοὶ
πάντα ὅσα βούλονται,
ὅτι τῷ ἀγαθῷ φα-
νεραὶ τὰ ὁποῖα ποιεῖται
καὶ ὡς καὶ
ὁ δοκῶν ὁκνεῖ ὁππῶ-
στε λατρεύει. οὐκ ἔστι πρὸς
πρὸς ἐν τῷ ἱερῷ ἁγι-
ασματι προσεφέρετο
ἢ ἐγίνετο ἀνδρὶ ὁ ἱε-
ρεὺς. Χεῖλη δὲ ἱερέως
φυλάσσεται ὡς σὺν, ὅτι
νόμον ὁκνητοῦσιν ὅτι
σὺν αὐτῷ, φησὶ
ἡ πῦρ ὁ προσφῆτης ὅτι
ἀγγελος κυρίου παντο-
κράτορος ἔστιν. Εἰ δὲ
καὶ οἱ τῷ δαίμονι δι-
επαύται ἐν τοῖς μυ-
στερίοις καὶ βδελυκτοῖς
καὶ ἀκαθάρτοις προσ-
χθίσμασι αὐτῶν ἄχρη-
στῶν δὲ τὰ ἁγία μι-
μῶν. ὅτι μαχεῖται μὴ
ἐπὶ σὺν κρείσσει ὁ ὁδός.

deest. V. ἀγγελος, V, v.

λυγμα

the Holy Apostles.

λυγμά κωκυρίδω τῶν
 ἐγίων· πῶς οὐ τοῖς
 ἰμπαίγμασιν αὐτῶν,
 ἀνδρὶ τῷ μηρέως ἐσθὲν
 περιφέρεισιν, ἐσθὲν ἐπι-
 πλῦσιν, ἅμα σῶμα νο-
 μίζουσι τῶν λιδῶν τῷ
 μηρέα, ὡς μύροντις π
 περιφέρει ποιῶν αὐτοῖς,
 ἔ πάντα αὐτῶν περι-
 ξη αὐτοῖς, ὅκείνα ἐπι-
 πλῦσι, ἔ ἀνδρὶ αὐτῷ
 ποιῶσιν ἔσθην, καὶ τιμῶ-
 σιν αὐτὸν τῷ μηρέα, ἔ
 σπῆλον αὐτῷ ἡγῶν· ὁ
 ὄνομα, εἰς πῶς τῶν
 ἀψύχων ξοάνων, καὶ εἰς
 λατρείαν τῶν πορνῶν
 πνδύματων. εἰ ἔν ὅκεί-
 νοι μάταια καὶ ὁ δι-
 ψύσιν· ὁ δὲ ἄζοντις,
 καὶ ἐπ' ἔσθην βεβαίως ἔ-
 ροντις τῷ αὐτῶν ἑλπί-
 δα, ὅτι πῶς μίμει-
 δαί πα ἁγία πῶς
 δικαίον ὑμῶς τῶς φα-
 νοταί πῶς καὶ ἀψύ-
 δῃ ἑλπίδα ἔρῶν, καὶ
 ἑδοξον ἔ αἰώνιον ἔ ἀδι-
 ἀπῶτον ἑπαγγελίαν ἀπὸ
 προμῆς, πῶς τῶν περι-
 ξῶν καὶ Θεῶν, ἡ
 μῶς σῶμα Θεῶν εἶναι τῶς
 ἐπισκόπους;

the very Mouth of their Idols
 of Stone, waiting to see what
 Commands he will lay upon
 them. And whatsoever he
 commands them, that they
 do, and without him they
 do nothing; and they ho-
 nour him their pretended
 Priest, and esteem his Name
 as venerable in honour of
 lifeless Statues, and in order
 to the Worship of wicked
 Spirits. If these Heathens
 therefore, who give Glory
 to lying Vanities, and place
 their Hope upon nothing that
 is firm, endeavour to imitate
 the sacred Rules, how much
 more reasonable is it that
 you, who have a most cer-
 tain Faith, and undoubted
 Hope, and who expect glo-
 rious, and eternal, and ne-
 ver-failing Promises, should
 honour God in those set o-
 ver you, and esteem your Bi-
 shop to be the Mouth of God,

CONSTITUTIONS of

XXIX.

For if *Aaron*, because he declar'd to *Pharaoh* the Words of God from *Moses*, is call'd a Prophet; and *Moses* himself is call'd a God to *Pharaoh*, on account of his being at once a King and a High-Priest, as God says to him, *I have made thee a God to Pharaoh, and Aaron thy Brother shall be thy Prophet*; why do not ye also esteem the Mediators of the Word to be Prophets, and reverence them as Gods?

Exod.
vii. 1.

XXX.

Pag.
243.

For now the Deacon is to you *Aaron*, and the Bishop *Moses*. If therefore *Moses* was called a God by the Lord, let the Bishop be honour'd among you as a God, and the Deacon as his Prophet. For as Christ does nothing without his Father, so neither does the Deacon do any thing without his Bishop: And as the Son without his Father is nothing, so is the Deacon nothing without his Bishop; and as the Son is

Εἰ γὰρ Ἀαρὼν ἐπεὶ
διηγήσατο τῷ Φαραὼ
τὰς Μωσέως τὰς λό-
γους, προφήτης ἐκλήθη,
Μωσὴς δὲ Θεὸς ἔφα-
ραὼ, ὡς βασιλεὺς ὁμοῦ
καὶ ἀρχιερεὺς, ὡς φησὶν
ὁ Θεὸς πρὸς αὐτὸν
Θεὸν ποιήσας. Ὡς τὸν
Φαραὼ, καὶ Ἀαρὼν ὁ
ἀδελφὸς σου ἔσται σου προ-
φήτης. Ἄρα καὶ μὴ καὶ ὑ-
μεῖς τὰς μεσότητας ὑμῶν ἔ-
λογον, προφήτας εἶναι
νομισοῦντες, καὶ ὡς Θεοὺς
σεβάζεσθαι;

* * Νυνὶ γὰρ ὑμῖν μὲν
ὁ Ἀαρὼν ὅστις ὁ ἱερεὺς
καὶ Μωσὴς ὁ ἐπισκο-
πος, εἰ ἐν ἐκείνῃ
Μωσὴς ὡς κυρίου
Θεοῦ, καὶ ὑμῖν ὁ ἐπισκο-
πος εἰς Θεὸν πτι-
μολῶν, καὶ ὁ ἱερεὺς ὡς
προφήτης αὐτοῦ, ὡς γὰρ
ὁ Χριστὸς ἀπὸ τοῦ πατρὸς
ἐδ' ἐν ποιῇ, ὅπως ἐστὶν ὁ
ἱερεὺς ἀπὸ τοῦ ἐπισκο-
που καὶ ὡς ὁ υἱὸς ἀπὸ τοῦ
πατρὸς ἐστὶν ἐστὶν, ὅ-
πως ἐστὶν ἱερεὺς ἀπὸ τοῦ

desunt. γ. ὁ ὑμῖν. V. καὶ ὁ Ἀαρὼν προφήτης. vy

[illegible]

subject to his Father, so is every Deacon subject to his Bishop; and as the Son is the Messenger and Prophet of the Father, so is the Deacon the Messenger and Prophet of his Bishop. Wherefore, let all things that he is to do with any one be made known to the Bishop, and be finally order'd by him.

SECT. XVII.

ΜΗδ' ἐν τῇ ποιήσειω δ
 ζῶσιν ἀνδρ' τῷ
 ἐπισκόπου, μηδ' ἐν τῇ
 διδόντω τι ἀνδρ' τῷ ἐκεί-
 νῃ γνώμῃς ἐὰν γὰρ ὡς
 θλιβομένων ἐκείνους χάριτα
 τῷ ἐπισκόπου διδόνειν,
 εἰς λοιδορίαν δ' ἐπισ-
 κόπου δώσῃ, καὶ διαφάλα-
 λῇ αὐτὸν ὡς ἀμελεῖν τα-
 τῶν θλιβομένων· ὁ δ' ἐ-
 πισκόπον ἢ λόγῳ ἢ
 ἔργῳ χαρολογῶν, Θεῷ
 ὀρθοτατῇ, ὅσην ἀκρί-
 βει αὐτῷ ἐπὶ τῷ
 Θεῷ δ' χαρολογῇ.

LET him not do any thing at all without his Bishop, nor give any thing without his Consent. For if he gives to any one as to a Person in Distress, without the Bishop's Knowledge, he gives it so that it must tend to the Reproach of the Bishop, and he accuses him as careless of the Distressed. But he that casts Reproach on his Bishop, either by Word or Deed, opposes God, nor hearkening to what he says, *Thou shalt not speak Evil of the Gods.*

XXXI.

Exod. xxii.
28.

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For he did not make that Law concerning Deities of Wood and of Stone; which are abominable, because they are falsely call'd Gods; but concerning the Priests and the Judges, to whom God

Pfal lxxxi.
3.

also said, *You are Gods, and Children of the Most High.*

XXXII.

If therefore, O Deacon, thou knowest any one to be in Distress, put the Bishop in mind of him, and so give to him; but do nothing in a clandestine way, so as may tend to his Reproach, lest thou raise a Murmur against him. For the Murmur will not be against him, but against the Lord God: And the Deacon, with the rest, will hear what Aaron and Miriam heard, when they spake against Moses, *How is it that ye were not afraid to speak against my Servant Moses?* And again, Moses says to those who rose up against him, *Your Murmuring is not against us, but against the Lord our God.* For if He that calls

Numb.
xii. 8.

Exod.
xvi. 8.

Οὐ γὰρ ὡς λίθου ἢ
ξύλου πεποιηθέντα
τοὺς θεοὺς ἵνα βδελυκ-
τῶν ὁ ὄντων. Ὁ γὰρ
ψαλμὸς λέγει, ἀλλὰ ὡς
τῶν ἱερῶν, καὶ τῶν
ἀρετῶν, οἷς καὶ εἶπεν, ὅτι
θεοὶ ἐστέ, καὶ υἱοὶ ὑψίσ-
του. Εἰ ὡς γινώσκεις, ὁ
ἀρχιδιάκονος, ἐκλήρομαι
σὶνα, ἀπομνήσκει τὸ
πρόσκοπον, ὅτι διδὼς
ἀλλὰ μὴ λαθεῖν εἰς
λοιδορίαν αὐτοῦ πρὸς
τέλει, ἵνα μὴ καταρ-
γῶμαι ἐκείνης κατ' αὐ-
τοῦ. καὶ γὰρ κατ' αὐτοῦ ὁ γὰρ
εὐσεβὴς γενήσεται, ἀλλὰ
καὶ ὡς τῷ Θεῷ, ἐ-
κείνης κατ' ἀρχιδιάκονοις.
Οἱ λοιποὶ, ὡς Ἀαρὼν
καὶ Μωϋσῆς, καταλαλή-
σαντες Μωϋσέως ἡγεσάν.
Πῶς οὖν ἐφοβήθητε κα-
ταλαλήσαι καὶ Μωϋ-
σῆν, διεκρινάμεν μὴ;
Καὶ πάλιν αὐτὸς Μω-
ϋσῆς φησὶ τοῖς ὀψιμαχ-
θεῖσιν αὐτοῦ. Οὐ γὰρ
κατ' ἡμῶν ὁ ὀψιμαχ-

deest. V.

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a Father to thee, and honour him.

XXXIII. For if the Divine Oracle
says concerning our Parents,
Exod. xx. according to the Flesh, *Honour thy Father and thy Mother,*
that it may be well with thee.

Exod. xx.

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xxi, 17.

And, He that curseth his Father or his Mother, let him die the Death; how much more should the Word exhort you to honour your Spiritual Parents, and to love them as your Benefactors and Ambassadors with God, who have regenerated you by Water, and endued you with the Fulness of the Holy Spirit, who have fed you with the Word as with Milk, who have nourish'd you with Doctrine, who have confirm'd you by their Admonitions, who have imparted to you the saving Body and precious Blood of Christ, who have loosed you from your Sins, who have made you Partakers of the holy and sacred Eucharist, who have

μὲν Θεὸν ἡγομένον τὴν
πατρίδα, καὶ τὴν πόλιν
καὶ τὴν πόλιν.

Εἰ γὰρ ᾤει ἡμεῖς ἑ-
σάρκῃ ἡγοῦσθαι φανεῖ ὅ-
τι ἔμενον ἁλῶν Τίμω
ἢ πατέρα σου ἢ ἡ μη-
τέρα σου, ἴνα εὖ ἑ-
οικήσῃς· Καὶ ὁ ἡγε-
λῶν πατέρα ἢ μη-
τέρα διδασκῶν πλὴν
πάντων πύσω μὲν ὡς
ἡμεῖς πιδύμενοι ἡ-
γούμενοι ὑμῶν ὁ λόγος πα-
ραιέσθαι ἡμῶν αὐτοῖς,
καὶ ἐργαῖν, ὡς ἀνέργισαι,
καὶ πρεσβυτέρους πρὸς
θεοῖς, τὸς δὲ ὑδαῖς
ὑμῶς ἀπὸ ἡμῶν ἵστα-
σαι, τὸς τῶ ἀγίῳ πιδύμε-
ν πλὴν ὡς, τὸς τῶ
λόγῳ γὰρ λατρεῖν ἵστα-
σαι, τὸς ἐν τῇ διδα-
σκαλίᾳ ἀναθρεψαμένους
τὸς ὅν ἡ νουθεσία ἐ-
σθὲν ἵστασαι, τὸς τῶ σω-
τήρι σπένδοντες ὡς ἡ π-
μὴν ἀμαρτῶν ἀξιώσαν-
τας ὑμῶς, τὸς τῶ
ἁγίῳ πιδύμενοι ἡμῶν, καὶ
ἡ ἀγάπη καὶ ἡ ἐκείνου ἡγά-

εἰτίας μετόχους ποιή-
σθαι. Ἐν τῇ ἐπαγγελί-
ᾳ δὲ Θεοῦ χοινωνοὶ
ἐσὶν ὑμεῖς. καὶ οὐκ ἀπο-
κρίσεις ὑμῶν; τέτοις δὲ
ἀλλήλοις κμῶν πρὸς
τοὺς ἑαυτοῦς ἔτοιμοι ὡς
τοῦ Θεοῦ ζωῆς καὶ θά-
νατος ἐξουσίαν εἰληφα-
σιν ὡς τῷ δικάζειν τοὺς
ἡμάρτανους, Ἐκταδι-
χάζειν εἰς θάνατον πυ-
ρὸς αἰωνίου, καὶ λύνειν ἁ-
μάρτων τοὺς ἐπιστρέφον-
τας, Ἐζωοποιεῖν αὐτοὺς.

Τέτοις ἀρχόνταις ὑ-
μῶν¹ καὶ βασιλεῖς ἡγε-
μονοῦντες, καὶ δασ-
μους ὡς βασιλεῖς περ-
σφύρετε² ἐξ ὑμῶν ὡς
αὐτοὺς³ καὶ τοὺς σιω-
κούς αὐτῶν. καὶ οὕτως
ὡς Σαμουὴλ διε-
τάξατο πρὸς τὸ λαόν
ὡς τῷ βασιλείᾳ, ὡς
τῇ πρώτῃ τῶν βασιλείων,
καὶ Μωσῆς ὡς τῷ ἱε-
ρέων, ὡς τῷ Ἀδὰμ
καὶ ὡς τῷ ἡμῶν ὑμῶν
ὡς τῷ ἐπιστάτῃ
ἐκτατομεθα. εἰ ὡς

admitted you to be Partakers
and Fellow-Heirs of the Pro-
mise of God; reverence these,
and honour them with all
kinds of Honour; for they
have obtain'd from God the
Power of Life and Death, in
their judging of Sinners, and
condemning them to the
Death of Eternal Fire, as al-
so of loosing returning Sin-
ners from their Sins, and of
restoring them to a new
Life.

Account these worthy to be xxxiv,
esteem'd your Rulers and
your Kings, and bring them
Tribute, as to Kings. For by
you they and their Families
ought to be maintain'd, as
Samuel made Constitutions
for the People concerning a King,
in the First Book of Kings,
and Moses did so con-
cerning Priests in Leviticus:
So do we also make Consti-
tutions for you concerning
Bishops. For if there the
Multitude distributed the in-
ferior Services in Proportion

King
viii.

CONSTITUTIONS of

Pag. 245.

to so great a King, ought not therefore the Bishop much more now to receive of you those things which are determin'd by God for the Sustainance of himself, and of the rest of the Clergy belonging to him; but if we may add somewhat farther, let the Bishop receive more than the other receiv'd of old: For he only managed the Affairs of the Soldiery, being intrusted with War and Peace for the Preservation of Mens Bodies; but the other is intrusted with the Exercise of the Priestly Office in relation to God, in order to preserve both Body and Soul from Dangers. By how much therefore the Soul is more valuable than the Body, so much the Priestly Office is beyond the Kingly. For it binds and looses those that are worthy of Punishment or of Remission. Wherefore you ought to love the Bishop as your Father, and fear him as your King, and

ἐκείνῳ πληθύνει τὴν βασιλείαν διὰ τὸν λόγον τῆς
* * * ὑπερβολῆς ἐδίδου, πῶς
σὺ μάλλον ἔχεις ἢ τὸν
ὁ ἐπίσκοπος λαμβάνει
ὁφείλει καὶ ὑμῶν
παρ' ἐκ τῆς Θεῆς αὐ-
τῶν ὁρῶμεν, πρὸς ὅσον
τεσσάρων αὐτῶν καὶ τῶν
συν' αὐτοῖς κληρικῶν;
εἰ δὲ καὶ τι περισ-
στέλλεται τῶν λόγων, πλεον-
εῖται λαμβάνοντες, ἢ
ἐκείνῳ. ὁ παλαιὸν ὁ
μὲν γὰρ σπλάκωνται μὲν
διὰ τὴν πόλεμον ἢ ἐν-
ρίκῳ ἀναδεύμενος
εἰς φυλακὴν ζωῶ-
των, ὁ δὲ καὶ εἰς Θεὸν ἰε-
ρωσύνην, ζωῶν καὶ ψυ-
χῶν παρατίμενος καὶ
δωδώνων. ὅσον τοῦτον ψυ-
χῇ ζωῇ καὶ κρείττω,
ποσὸν ἰερωσύνη βα-
σιλείας δεσποδῆς γὰρ αὐ-
τῇ καὶ λύσει τῆς πνεύμα-
τος ἀφέντος ἀξίως, διότι
ἐπίσκοπον εἶναι ὁ
φείλεται ὡς πατέρα, φο-
βεῖσθαι ὡς βασιλέα, κ-
μαίνεσθαι ὡς κύριον, τὰς

καρπούς ὑμῶν καὶ τὰ ἔργα
τῆς χειρὸς ὑμῶν εἰς
ὁλοκαυτωμὸν ὑμῶν προσφέ-
ροντες αὐτῷ. τὰς ἀπαρ-
χάς ὑμῶν, καὶ τὰς δεκά-
τας ὑμῶν, καὶ τὰ ἀφαι-
ρέματα ὑμῶν, καὶ τὰ
δῶρα ὑμῶν διδόντες
αὐτῷ ὡς ἱερεὶ Θεοῦ, ἀ-
ρχιελεὶ Κύτου, οἶνου, ἐ-
λαίου, ὀπώρας, ἑρίας,
καὶ πόσιων ὧν κρεῖσσεν
ὁ Θεὸς ἐπιχορηγεῖ ὑ-
μῖν. καὶ ἔσται ἡ προσ-
φορά σου δεκτὴ εἰς ὁσ-
μὴν δωδίας κρεῖσσεν τῷ
Θεῷ σου, καὶ ὁλοκαυτω-
μὸς τῶν ἔργων τῆς
χειρὸς σου, καὶ πληθυνεῖ
τὰ αγαθά τὰ ἡμεῖς σου.
ἐπὶ περὶ ὁλοκαυτωμὸν εἰς κα-
ταλήξει μετὰ δίδωντος.

honour him as your Lord,
bringing to him your Fruits
and the Works of your Hands,
for a Blessing upon you, gi-
ving to him your First-fruits
and your Tythes, and your
Oblations, and your Gifts,
as to the Priest of God; the
First-fruits of your Wheat,
and Wine, and Oil, and Au-
tumnal Fruits, and Wool,
and all things which the Lord
God gives thee; and thy Of-
fering shall be accepted as a
Savor of a sweet Smell to the
Lord thy God; and the Lord
will bless the Works of thy
Hands, and will multiply the
good things of the Land. For Prov. x.
a Blessing is upon the Head of
him that giveth.

SECT. XVIII.

Χρὴ ὁ ἡμεῖς γινώ-
σκειν, ὅτι εἰ καὶ
ἐρρύσατο ὑμῶς κρεῖσσεν
τὴ δουλείας καὶ ἐπιστά-
των δεσμών, καὶ ἐξήγα-
γεν ὑμᾶς εἰς ἀνάψυξιν.

NOW you ought to know xxxv.
that altho' the Lord has
deliver'd you from the Ad-
ditional Bonds, and has
brought you out of them to
your Refreshment, and does

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<p>Ma. v. 21.</p> <p>Pfal cxi. 9.</p> <p>Prov. xv. 21.</p> <p>xi. 25.</p>	<p>nor permit you to sacrifice irrational Creatures for Sin Offerings, and Purifications, and Scape Goats, and continual Washings, and Sprinklings, yet has he no where freed you from those Oblations which you owe to the Priests, nor from doing good to the Poor. For the Lord says to you in the Gospel, <i>Unless your Righteousness abound more than that of the Scribes and Pharisees, ye shall by no means enter into the Kingdom of Heaven.</i> Now herein will your Righteousness exceed theirs, if you take greater Care of the Priests, the Orphans, and the Widows: As it is written, <i>He hath scattered abroad, he hath given to the Poor, his Righteousness remaineth for ever.</i> And again, <i>By Acts of Righteousness and Faith Iniquities are purged.</i> And again, <i>Every bountiful Soul is blessed.</i> So therefore shalt thou do as the Lord has appointed, and shalt give to</p>	<p>μνηστεύετε τὰς ψυχὰς ὑμῶν θύειν ἀλογα ζῶα ὡς ἑὸν ἀμύβητων, καὶ χαριζομένων, καὶ ἀποποιεσθῶν, καὶ λουτρῶν συνεχῶν, καὶ ῥαντισμῶν καὶ δὴ πᾶσι καὶ ὑπὲρ εὐποροῦν ὑμῶν ἐλδοδύξουσιν, ὧν ὀφείλεται τοῖς ἱερέσι, καὶ τοῖς πτωχοῖς διδοῦναι ἀποδοῦναι, λέγει ὁ κύριος. ὅτι ὅταν ἡ δικαιοσύνη ὑμῶν ἢ ὑπερβαλεῖν τῆς δικαιοσύνης τῶν γραμματέων καὶ φαρισαίων, καὶ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Οὕτως ἐν πλεονασμῷ ἢ δικαιοσύνης ὑμῶν, ὅτι πᾶσι πλείον ὑμῶν περὶ τοὺς πτωχοὺς τῶν ἱερέων, καὶ τῶν ὀρφανῶν, καὶ τῶν χηρῶν, καὶ πτωχῶν δοσύναι, ὡς γέγραπται. Ἐσχόρα πτωχῶν, ἐδόκε ποτὶς πτωχῶν, ἢ δικαιοσύνη αὐτῶν μᾶλλον. καὶ τὸ αὐτὸ καὶ πάλιν. Ἐλεηροσύνης καὶ πίστεως ἀποδοῦναι ἀμύβηται.</p>
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defunt. V. : for. V.

[illegible]

to the Priest what things are due to him, the First-fruits of thy Floor, and of thy Wine-press, and Sin-offerings, *.* Pag. 246. as to the Mediator between God and such as stand in need of Purgation and Forgiveness. For 'tis thy Duty to give, and his to administer, as being the Administrator and Disposer of Ecclesiastical Affairs. Yet shalt thou not call thy Bishop to Account, nor watch his Administration, how he does it, when, or to whom, or where, or whether he do it well or ill, or indifferently; for he has one who will call him to an Account, the Lord God, who put this Administration into his Hands, and thought him worthy of the Priesthood of so great Dignity.

SECT. XIX.

ΠΡὸ ἀφ' αὐτῶν ἔχε
τὸ τοῦ Θεοῦ φῶς.
πρῶτον μεμνημένῳ. τ

HAVE before thine Eyes
the Fear of God, and
always remember the Ten

XXXVI

Com-

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Commandments of God. To love the One and Only Lord God with all thy Strength, to give no heed to Idols, or any other Beings, as being lifeless Gods, or irrational Beings, or Damons. Consider the manifold Workmanship of God, which received its Beginning through Christ. Thou shalt observe the Sabbath, on account of him who ceased from his Work of Creation, but ceased not from his Work of Providence: 'Tis a Rest for Medication of the Law, not for Idleness of the Hands. Reject every unlawful Lust, every thing destructive to Men, and all Anger. Honour thy Parents, as the Authors of thy Being. Love thy Neighbour as thy self. Communicate the Necessaries of Life to the Needy. Avoid swearing falsely, and swearing often, and in vain, for thou shalt not be held guiltless. Do not appear before the Priests empty, and offer thy Free-will Offerings

[illegible]

καὶ τὸ Χρῆστον ἐκκλη-
 σίας μὴ ἀπολίπῃς, ὁρ-
 θρίζων εἰς αὐτὴν πρὸς
 πρῶτον ἔργον, καὶ πάλιν
 ἰστέρας εἰς αὐτὴν ἀ-
 πόρτου, δι' ἡμερῶν Θεοῦ
 ὑπὸ ὧν Κοι καὶ ζώων
 κεχαριστά. ἐργασθῆναι, ὁρ-
 θελέσῃς, κοπία, πρὸς
 σφερε κυρίῳ καὶ ἐκυσία
 σε. Τίμα γὰρ, φησὶ, καὶ
 κύριον ἀπὸ ὧν δικαίων
 πόνων. ¹ εἰ εἰς τὸ κορ-
 θανᾶν ² ἐδωκάσθαι βαλ-
 λειν, καὶ κοινῶν ³
 τοῖς ξένοις ἐν, καὶ δύο,
 καὶ πέντε λεπτά. ⁴
 εἰς τὸν ζαυτῶν καὶ θράνιον
 σπυρίων, ὅν ἔτι ἤτις, ἔτι
 κλέπτει λυμηνουῦται.
 καὶ ποιῶν ἔτι, μὴ κεί-
 ναι καὶ ὁπίσκοπόν σε καὶ τὸ
 ἐλλανθόν. ἔδω γὰρ κεί-
 νης καὶ ἀδελφόν, κεί-
 νης ἐγγύς, μηδενός σε
 πρὸς χειροσυνήν. τοῖς
 γὰρ ἱεροῦσιν ἐπετέλει
 κείναι μόνους. ὅτι ἔρη-
 ναι αὐτοῖς. Κεῖμα δὲ
 ἱερίων ⁵ ⁶ κείναπ. Καὶ
 πάλιν. Γίνεσθε τραπε-

continually. Moreover, do
 not leave the Church of
 Christ, but go thither in the
 Morning before all thy work,
 and again meet there in the
 Evening, to return Thanks
 to God that He has preserv'd
 thy Life. Be diligent, and
 constant, and laborious in
 thy Calling. Offer to the
 Lord thy Free-will Offerings;
 for, says He, *Honour the Lord* ^{Prov. iii. 9}
with the Fruit of thy honest
Labours. If thou art not a-
 ble to cast any thing confi-
 derable into the Corban, yet
 at least bestow upon the
 Strangers one or two, or five
 Mites. *Lay up to thy self* ^{Matt. vi}
Heavenly Treasure, which nei- ^{20.}
ther the Moth nor Thieves can
destroy: And in doing this,
 do not judge thy Bishop, or
 any of thy Neighbours a-
 mong the Laity; for if thou
 judge thy Brother, thou be-
 comest a Judge, without be-
 ing constituted such by any
 body; for the Priests are on-
 ly intrusted with the Power
 of Judging. For to them it

¹ deest. v. ² ἀδελφῶν βαλλων, κοινῶν. al. V. v.

CONSTITUTIONS of

Dent. i. is said, *Judge righteous Judg-*
 16. *ment; and again, Approve*
 xvi. 18. *your selves to be exact Money-*
 Zach. vii. 9 *changers. For to you this is*
 deest, *not intrusted. For, on the*
 Luk. vi. 37 *contrary, it is said to those*
who are not of the Dignity
of Magistrates or Ministers,
Judge not, and ye shall not be
judged.

Ἰπτα δόμμοι Ὑμῶν
 ἡδ' ἐν ὁπότερα πᾶσι
 τὸν δόμον ἡδ' εἰρηται τῆς
 ἐξω ἔ. ἀξάματῳ, ἔ
 διχάσιν, ἡ διδάσκαλι-
 κῆ ὑπάρχουσιν. Μὴ
 κρίνετε, ἔ ἔ μὴ κερ-
 δισαδῶ.

SECT. XX.

xxxvii. **BUT** 'tis the Duty of the
 Bishop to judge rightly.
 Job. vii. As it is written, *Judge righ-*
 24 *teous Judgment; and else-*
 1 Cor. vi. 5. *where, Why do ye not even of*
your selves judge what is right?
 Be ye therefore as skilful
 Dealers in Money: For as
 these reject bad Money, but
 take to themselves what is
 current; in the same man-
 ner 'tis the Bishop's Duty to
 retain the Unblameable, but
 either to heal, or, if they be
 past Cure, to cast off those
 that are blame-worthy, so as
 not to be hasty in cutting
 off, nor to believe all Accu-

Τὸν μὲν τοὺς ἐπισ-
 κοποὺς δεῖ κρι-
 νειν ὀρθῶς, καὶ δὲ καὶ
 ἡδ' ἐν ὁπότερα πᾶσι
 τὸν δόμον ἡδ' εἰρηται τῆς
 ἐξω ἔ. ἀξάματῳ, ἔ
 διχάσιν, ἡ διδάσκαλι-
 κῆ ὑπάρχουσιν. Μὴ
 κρίνετε, ἔ ἔ μὴ κερ-
 δισαδῶ.

the Holy Apostles.

ὅθεν καὶ ἀπορρίπτειν καὶ
μὴ τοῦ χάριτος ἡγοῦνται, μη-
δὲ οἷς δὴ ποτε πνεύματι
ἐνχαριεῖται γὰρ πνεύματι καὶ
ἀγάπῃ ἡλὸν ἢ φθόνον
κατὰ τινος ἀδελφοῦ
ὀνείσματις ψόβῃ καὶ
ἡριείῳ, ὡς οἱ δύο πρεσ-
βυτεροὶ ὅτι τὸ Σωσθένους
ἐν Βαβυλῶνι, καὶ ἡ
Αἰγυπτία ὅτι τῷ Ἰω-
σήφ. Ὡς ἔτι ὡς Θεοῦ
ἀποστόλου τοῦ ποιῶντος
μὴ τοῦ χάριτος καὶ ἀγά-
πης, ἵνα μὴ ἀνέλθῃ τὸ
ἀγαθόν καὶ ἀποκτείνῃ τὸ
δίκαιον. ὁ γὰρ ποιῶν
καὶ ἀγάπῃ θέλων, ὁρ-
γῆς πειτὴρ ὅστις μετὰ τὴν ἡ-
μετέραν ὁ πῦρ τὸ ὄργον,
ὅτι ὁ κύριος ὁ ὁρῶν
ἡ γὰρ ὄργη τοῦ Σατανᾶ
ἐκείνου φιλῶν, λέγει
ὅτι ἡ καὶ τὸ δίκαιον
κινεῖται ἀπὸ τῶν
ἀδελφῶν. ἔδοξε ποτε ἀ-
φῆσαι ἡμετέρας ὁμολογίαν
ἐν τῇ ἐκκλησίᾳ. ὁ δὲ
ἐπιγινώσκοντες τὰς ποί-
τας ἀφελόντας, ἐλπίδας,
ἡλὸν, καὶ χαίρει-

sations; for it sometimes hap-
pens that some, either thro'
Passion, or Envy, do insist on
a false Accusation against a
Brother, as did the two El-
ders in the Case of *Susanna* Dan. xiii.
in *Babylon*, and the *Egyptian* Gen. xxxix.
Woman in the Case of *Jo-
seph*. Do thou therefore, as
a Man of God, not rashly
receive such Accusations, lest
thou take away the Inno-
cent, and slay the Righte-
ous: For he that will receive
such Accusations is the Au-
thor of Anger rather than of
Peace. But where there is
Anger, there the Lord is
not. For that Anger, which
is the Friend of Satan, I mean
that which is excited unjust-
ly by the means of False-
Brethren, never suffers Unani-
mity to be in the Church.
Wherefore, when you know
such Persons to be foolish,
quarrellsome, passionate, and
such as delight in Mischief,
do not give Credit to them,
but observe such as they are,
when you hear any thing

τῷ. V. τῷ. V. δεστ. v. ὁ δὲ χαίρει καὶ χαίρει. V. v.

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from them against their Brother; for Murder is nothing in their Eyes, and they cast a Man down in such a way as one would not suspect. Do thou therefore consider diligently the Accuser, wisely observing his Conversation, what, and of what sort it is; and in case thou findest him a Man of Veracity, do according to the Doctrine of our Lord, and taking him who is accused, rebuke him, that he may repent, when no body is by. But if he be not perswaded, take with thee one or two more, and so shew him his Fault, and admonish him with Mildness and Instruction: For *Wisdom will rest upon an Heart that is good, but is not understood in the Heart of the Foolish.*

ἡγάγας", μη καταθέσθαι
 αὐτοῖς ἄλλα καὶ καταπα-
 ρῆσαι τὰς τριτάτας, ἀ-
 γάγοντες τι καὶ αὐτῶν
 καὶ ἀδελφοὶ ὅτι ἐστὶν
 ὁ ὀφθαλμοῖς αὐτῶν
 φόνος καὶ ὅτι τις ἐχ' ἕνα-
 νοῖα, καταβάλλουσιν ἀμ-
 δεα. Οὐ ἐν ἐκείνῃ
 τῇ καταπαρήσει, ὅτι
 ὁφείλει καταπαρῆσαι τὸ ἀν-
 τιστοφῶν αὐτῇ, ἵνα ὁ ὀ-
 ποῖα τὸ κατὰ τὸ
 εἶδος αὐτῶν ἀληθεύον-
 τα, καὶ τὸ ἐν αὐτῇ
 διδάχων παύσων, καὶ
 μόνον παραλάβων τὴν
 καταπαρήσειν, ὅτε λέ-
 γον αὐτὸν, ὅπως μετὰ-
 γῶ, μηδενοῖς τοῖς συμ-
 κατόν. εἰ δ' ἐπαι-
 νῇ, ἡμῶν καὶ ὅτι
 ὁ κατὰ τὸν νόμον αὐ-
 τῷ ἑαυτοῦ ἐξέσται τὸ πλημ-
 μέλημα, καὶ ἐπὶ αὐτῷ

Ὁ ἐν πραότητι καὶ παιδείᾳ· ὅτι ἐν καρδίᾳ ἀγαθῇ
ἀναπαύσεται σοφία· ἐν δὲ καρδίᾳ ἀφρόνων ἡ δόξα
σκέπη.

xxxviii If therefore he be per-
 * * * swaded by the Mouth of you
 Pag. Three, 'tis well. But if any
 248. one hardens himself, *Tell it*
 Matt. xviii.

* * * 'Edm' in pali
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय

the Holy Apostles.

τῇ ἐκκλησίᾳ· εἰ δὲ καὶ
 ἡ ἐκκλησία ἀρᾷ
 χάριν, ἔστω σοι ὡς ὁ
 ἔθνη καὶ ὁ τελώνης· ὁ
 μὴκέτι αὐτὸν ὡς Χρῆ-
 στὸν ἀρᾷ, ἀλλ' ὡς ἐθ-
 νικὸν ἀρᾷ, εἰ δὲ βέ-
 ληται μετάνοειν, ὑπο-
 λαμβάνει· ὅτι καὶ ἡ
 ἐκκλησία, ἡ ἡμεῖς, εἰς
 κοινωνίαν ² ἀρᾷ-
 μέσθαι ἢ ἐκκλησία,
 πρὶν μετάνοειν ³ ἔχα-
 ρος· αὐτῶν ὁ καὶ τῷ ὑπο-
 πτερον ἀσθενημάτων· τοῖς
 καὶ μεταμελημένοις τό-
 πον μετάνοιας ὡρίσεν
 ὁ κύριος ἡμῶν Ἰησοῦς,
 ὁ Χρῆστος ⁴ τῷ Θεῷ.

Καὶ καὶ ἐγὼ Ματ-
 θαῖος, εἰς τῷ δώδεκα
 τῷ ὅν τῇδε τῇ διδα-
 σκαλίᾳ λαλόντων ὑ-
 μῖν, εἰμὶ ἀπόστολος, καὶ
 αὐτὸς ὡς τελώνης μὲν
 ὑποπτερον, νῦν δὲ ἄφ-
 ἔρως πρὸς τὸν Θεόν,
 μετεγνωκας τε καὶ ὑπο-
 πτερον περὶ τῶν, καὶ ἡ
 ἐξουσία ἀπόστολος εἰ-

to the Church: But if he neg-
 lects to hear the Church, let
 him be to thee as an Heathen
 Man and a Publican; and re-
 ceive him no longer into the
 Church as a Christian, but
 reject him as an Heathen.
 But if he be willing to re-
 pent, receive him. For the
 Church does not receive an
 Heathen or a Publican to
 Communion, before they
 every one repent of their for-
 mer Wickednesses. For our
 Lord Jesus, the Christ of
 God, has appointed Place
 for the Acceptance of Men
 upon their Repentance.

For I, *Matthew*, one of xxxix.
 those Twelve which speak
 to you in this Doctrine, am
 an Apostle, having my self
 been formerly a Publican, but
 now have obtain'd Mercy
 through believing, and have
 repented of my former Pra-
 ctices, and have been vouch-
 safed the Honour to be an
 Apostle, and Preacher of the

¹ ταύτης. V. v. ² παραδέχῃ. V. ³ ἕκαστον. v. ⁴ ὁ υἱὸς. V.

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Word. And *Zaccheus*, whom the Lord receiv'd upon his Repentance and Prayers to him, was also himself in the same manner a Publican at first. And besides, even the Soldiers and Multitude of Publicans, who came to hear the Word of the Lord about Repentance, heard this from the Prophet *John*, after he had baptiz'd them, *Do nothing more than that which is appointed you.* In like manner, Life is not refus'd to the Heathen, if they repent, and cast away their Unbelief. Esteem therefore every one that is convicted of any wicked Action, and has not repented, as a Publican, or an Heathen. But if he afterward repents, and turns from his Error, then as we receive them into the Church indeed to hear the Word, but do not receive them to Communion, until they have receiv'd the Seal of Baptism, and are made compleat Christians; so do we also permit such as these to enter, only to hear, until

ναυ & κήρυξε τὸ λόγον,
& Ζακχαῖον, ὃν ὁ κύ-
ριος. προσελάβετο ἐν
μετρημοίᾳ δειπνῶντα αὐ-
τῷ, ὁμοίως καὶ αὐτοὶ π-
λῶντες. ὁ πῆρξεν. ἥδη ὃ καὶ στρα-
τικῶν καὶ πλῶντων οὐχ-
ὲν. προσελθόντες τῷ
κυριακῷ περὶ μετρημοί-
ας λόγου, ἀκέουσιν ὡς ὅτι
προφῆτε Ἰωάννου. καὶ
ὁ βαπτισμα. Μηδὲν
πλεον ὡς ὅτι ὁ ἀγα-
πῶν μὲν ὑμῶν ποιεῖται.
Ὁμοίως ὃ καὶ τοῖς ἐθ-
νοῖς ὅτι ἀπέγνωσαν ἡ
ζωὴν, ἐὰν μετρημοσύν-
τες, καὶ ἀπιστίαν ἀποβάλ-
λωσιν. ὡς πλῶντες ἐν
ἡ ἐθνικὸν ἔχει καὶ ἐπὶ κα-
κῶ ἔργῳ ἐλεγχθέντα,
& μὴ μεταγινώσκοντα.
ἐὰν ὃ ὑπερὸν μετρημο-
ν καὶ ἐπιστρέφῃ ὅτι τὸ πλά-
της ὡς καὶ τὸ ἐθνικὸν
ὁ πόσις δέλυσιν μετ-
νοεῖν, εἰς ἐκκλησίαν
προσδεχόμενα, ὅπως
ὁ * * * λόγῳ ἀκέωσιν, καὶ
μὴ κοινωνῶν αὐτοῖς,
μέχρις ὅτι σφρα-

Luk.iii.13.

8. Pag.
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Ἰωάννου. V. ἀχει. V.

ἡ δὲ

the Holy Apostles.

γίδοι λαβόντες πλεον-
 δωσιν· ἔτω & τοῖς τοῖς-
 τοῖς, μέλει & μετα-
 νοίας καρπὸν ἐπιδεί-
 ξωσιν, ἐπιτρέπουμι εἰ-
 σέρχεσθαι, ὅπως & λόγῳ
 ἀκούοντες, μὴ τελέως ἀρ-
 δύνω ἀπόλωνται· μὴ κοι-
 νωνείτωσιν τῷ ὄν τῇ
 πορροδύχῃ, ἀλλ' ἐξερ-
 χέσθωσιν μὲν ἢ ἀνά-
 γνωσιν τῶ νόμῳ & τῶ
 πορροφῶν & τῶ δια-
 γελίῳ, ὅπως ἀφ' τῶ
 ἐξείναι ² βελπωθῶσι
 ἢ ἀναστροφῶν & βίῳ,
 παρδύζοντες πρὸς τοῖς
 συνάξεις ἀπορτῶν ὅση
 μέρα, & τῇ δεήσει χο-
 λάζειν, ὅπως & αὐτοὶ
 διωτηθῶσιν εἰσδεχθῆναι,
 καὶ οἱ δεώμιμοι αὐτῶς
 κατημυγῶσι, καὶ ἀσφαλέσθωσι γῆρων, δὲ λαβέμενοι τοῖς
 ὁμοίοις πρὸς πεσεῖν.

they shew the Fruit of Re-
 pentance, that by hearing the
 Word, they may not utterly
 and irrecoverably perish. But
 let them not be admitted to
 Communion in Prayer : And
 let them depart after the
 reading of the Law, and the
 Prophets, and the Gospel,
 that by such Departure they
 may be made better in their
 Course of Life, by endea-
 vouring to meet every Day
 about the Publick Assem-
 blies, and to be frequent in
 Prayer, that they also may
 be at length admitted, and
 that those who behold them
 may be affected, and be
 more secur'd by fearing to
 fall into the same Condicion.

Οὐ μὲν τοι γὰρ βδέ-
 λυξῃ τὸ πρὸς πεσόντα ἐνὶ
 & δούτρω σφάλματι,
 ὡς ἐπίσκοπε, εἰδὼ καλύ-
 πτης αὐτὸν τῶ κυρια-
 καὶ λόγῳ, εἰδὼ κοινῇ:

But yet do not thou, O
 Bishop, presently abhor any
 Person, who has fallen into
 one or two Offences, nor shalt
 thou exclude him from the
 Word of the Lord, nor re-

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ject him from common Con-
versation, since neither did
the Lord refuse to eat with
Publicans and Sinners; and
when he was accused by the
Pharisees on this Account,

Mat. ix. 12. He said, *They that are well
have no need of the Physician,
but they that are sick. Do you
therefore converse and dwell
with those who are sepa-
rated from you for their
Sins, and take care of them,
comforting them, and con-
firming them, and laying to
them, Be strengthened, ye weak
Hands, and feeble Knees. For
we ought to comfort those
that mourn, and afford En-
couragement to the Faint-
hearted, lest by immode-
rate Sorrow they degene-
rate into Distraction, since
He that is faint-hearted is
exceedingly distracted.*

ἀλλ' οἱ κακῶς ἔχοντες.
Τοῖς ἐν δι' ἀμάρτιας
ἀφορεθεῖσι πρὸς ὑμῶν,
καὶ συναδραφεαὶ καὶ
συναιλίζεσθε, ἐπιμε-
λέμενοι, ὡς παρακαλῶντες,
ὑποστηρίζοντες, λέγον-
τες αὐτοῖς Ἰσχύσατε
χεῖρες ἀναιμῆναι, καὶ ῥο-
νάζετε ὡς λεληυμένα.
Παρακαλεῖν γὰρ χρὴ
τοὺς πενθεῖντας, καὶ τοῖς ο-
λιγοψυχῶσι παρορυσμῶν
διδόναι. ὅπως μὴ τῇ
ἀμετερίᾳ τῆς λύπης εἰς
ἀφορυσμὸν χωρήσωσιν
ἐπεὶ περ ὀλιγόψυχοι εἰς
χυρεῶς ἀφρον.

SECT. XXI.

Εἰ δὲ τις ἐπιστραφεὶς
μετῃμοίας καρπὸν
ὀπιδείξῃται, τότε ἔεις
προσδύχλῳ εἰσδέξασθαι
αὐτὸν ὡς τὸν ἑὸν ἔδο-
λωλῶτα, καὶ ἄσωτον, καὶ
μὲν * * * πορνῶν μειώ-
σῃται καὶ πατρικίῳ ἐ-
σίαν, καὶ χοίρους βοσκον-
τα, ἔκ κρεατίων ἐμ-
πληθύναν ὀπιθυμῶντα,
καὶ μὴ τυγχάνοντα, με-
ταγρόντα, καὶ παλιν-
δρομήσῃται πρὸς τὸν
πατέρα, ἔκ εἰπόντα·
Ἡμῶν εἰς τὸν ἕβανόν
καὶ ἐνώπιόν σου, ἔκ ἐσκέ-
κῃ ἐμὶ ἀξιῶ. καλεῖσθαι
ἡὸς σου μὲν μυστικῶν ὁ
φιλέτεκνον πατὴρ προ-
σελάβετο, ἔκ τὸν ἄρ-
χαίαν σολῶν, καὶ τὸν δακ-
τύλιον, ἔκ τὸν ὑποδή-
ματά σου δώσας, σφάξας
καὶ τὸν σιτόνῳ μέχρον
ὑπεβαίνειτο μὲν τῷ φι-
λῶν. ὕψος ἐν ἔκ σου
ποῖς, ὡς ἔπος κοπεῖ δὲ

BUT if any one returns,
and shews forth the Fruit
of Repentance, then do you
receive him to Prayer, as
the lost Son, the Prodigal, who
had consumed his Father's Sub-
stance with Harlots, who fed
Swine, and desired to be fed
with Husks, and could not ob-
tain it. This Son, when he
repented, and return'd to his
Father, and said, *I have sin-
ned against Heaven, and be-
fore thee, and am no more wor-
thy to be called thy Son;* the
Father, full of Affection to
his Child, receiv'd him with
Musick, and restor'd him
his old Robe, and Ring, and
Shoes, and slew the fatted
Calf, and made merry with his
Friends. Do thou, there-
fore, O Bishop, act in the
same manner: And as thou
receivest an Heathen, after
thou hast instructed and bap-
tiz'd him, so do thou let
all join in Prayers for this

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Luk. xv.

* * * Pag. 250.

καὶ v.

Man,

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Man, and restore him by Imposition of Hands to his ancient Place among the Flock; as one purify'd by Repentance; and that Imposition of Hands shall be to him instead of Baptism. For by the laying on of our Hands the Holy Ghost was given to Believers. And in case some one of those Brethren, who had stood immoveable, accuse thee, because thou art reconcil'd to him, say to him, *Thou art always with me, and all that I have is thine. It was meet to make merry and be glad, for this thy Brother was dead, and is alive again; he was lost, and is found.* For that God does not only receive the Penitent, but restores them to their former Dignity, holy David is a sufficient Witness; who after his Sin in the Matter of *Uriah*, pray'd to God, and said, *Restore unto me the Joy of thy Salvation, and uphold me with thy free Spirit.* And again, *Turn thy*

ὡς περ ἡ ἐθνικὸν λέσαι
εἰσδεχῆ μὲν ἡ διδα-
σκαλίδου, ἔγω καὶ τὸν
χειροθετοῦμαι, ὡς ἂν
μετρητοῖα καταταρτισμέ-
νον, πόντων ὑπὸ αὐ-
τῷ προσδουλοῦμαι, ἀ-
ποκαταστής αὐτὸν εἰς
ἡ ἀρχαῖον αὐτῷ νομίμῳ
ἔστι αὐτῷ ὁμῆτι ἡ
λέγει· ἡ χειροθε-
σία· ἡ δὲ ἡ δὲ ἡ δὲ
θεσεως ἡ δὲ ἡ δὲ
χειρὸν ἐδίδου πνέμα
ἄγιον τοῖς πιστεύουσιν.
καὶ ἡ δὲ μὴ σὺ
λοῦμένων ἀσελφῶν αὐ-
τῷ· ἐπεὶ ἡ δὲ ἡ δὲ
ὅτι δὲ κατὰ τὴν αὐ-
τῷ, εἴπε πρὸς αὐτόν.
Σὺ πρῶτον μετ' ἐμοῦ
εἶ, ἡ δὲ ἡ δὲ πόντων
ἡ δὲ ἡ δὲ ἀφραδθῆναι
ἡ δὲ ἡ δὲ ἡ δὲ χαρῆναι, ὅτι
ὁ ἀδελφός σου ἔστ' ἐν νεκ-
ρὸς ἡ δὲ ἡ δὲ ἀνέστη, καὶ
ἀπολωλὸς, καὶ ἀνέστη.
Ὅτι ἡ δὲ ἡ δὲ πόντων
δέχεται ὁ Θεὸς τὴν με-
τανοεῖαν, ἀλλὰ καὶ εἰς
ἡ δὲ πόντων ἀξίον αὐ-

Psal. 1.

ἡ δὲ ἡ δὲ V. ἡ δὲ V.

πρόσθεσις

the Holy Apostles.

ποκαθίστην, ἵκανός μ' ἔρ-
 τος ὁ ἅγιος Δαβὶδ, ὅς
 με καὶ εἰς τὸ Οὐρανοῦ ἀ-
 μύρτιαν, ἡνύχθη πρὸ Θεοῦ
 λέγων Ἀπόδος μοι
 τὴν ἀγαλλίαν σου, ὅτι ὡς
 πρὸς σὺ, ὁ πνεύ-
 ματι ἡγαμονικῶς σπέρ-
 ξόν με. Καὶ πάλιν.
 Ἀποσπέρσον ὁ πρὸς ὁ-
 πόν σου ἀπὸ τοῦ ἁγίου
 πνέοντός μου, καὶ πάσαις ταῖς
 ἀνομίαις μου ἐξάλειψον.
 καρδίαν καθαράν κτί-
 σον ἐν ἐμοὶ ὁ Θεός, καὶ
 πνεύμα δόξης ἐκκάνισον
 ἐν τοῖς ἐστέρας μου. μὴ
 ἀπορρίψης με ἀπὸ τοῦ
 προσώπου σου, καὶ ὁ
 πνεύμα σου τὸ ἅγιον
 μὴ ἀντανήλῃς ἀπ' ἐμοῦ.
 Καὶ σὺ ὡς συμπα-
 θὴς ἰατρός, τὴν ἡμῶν
 πικρὴν πρὸς τὸν
 πόνον, ἀσώμωτον ὡς
 εἰς βοήθειαν ἀ-
 γωγαίς, μὴ μόνον τήν-
 των, ἢ καίων, ἢ ξηρία
 προσφέρων. Ἀλλὰ καὶ
 ἐπιδοσμῶν, καὶ μυστῶν, ὅτι
 ἐνίοις γλυκὴ φαρμα-
 κα ἡ ἐπελωπία, καὶ

Face from my Sins, and blot
 out all mine Offences. Create
 in me a clean Heart, O God,
 and renew a right Spirit in
 my inward Parts. Cast me not
 away from thy Presence, and
 take not thy holy Spirit from
 me. Do thou therefore, as
 a compassionate Physician,
 heal all that sin, making
 use of saving Methods of
 Cure; not only cutting and
 searing, or using Corrosives,
 but binding up, and putting
 in Tents, and using gentle
 healing Medicines, and sprink-
 ling comfortable Words. If
 it be an hollow Wound, or
 great Gash, nourish it with
 a suitable Plaster, that it
 may be fill'd up, and be-
 come even with the rest of
 the whole Flesh. If it be foul,
 cleanse it with corrosive Pow-
 der, that is, with the Words
 of Reproof. If it have proud
 Flesh, eat it down with a
 sharp Plaster, the Threats of
 Judgment. If it spreads far-
 ther, sear it, and cut off the
 putrid Flesh, mortifying him
 with Fastings. But if, after

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all that thou hast done, thou perceivest that from the Feet to the Head there is no room for a Fomentation, or Oil, or Bandage, but that the Malady spreads, and prevents all Cure, as a Gangrene, which corrupts the intire Member ; then, with a great deal of Consideration, and the Advice of others skilful Physicians, cut off the putrify'd Member, that the whole Body of the Church be not corrupted. Be not therefore ready and hasty to cut off, nor do thou easily have Recourse to the Saw, with its many Teeth : But first use a Lancet to lay open the Wound, that the inward Cause whence the Pain is deriv'd being drawn out, may keep the Body free from Pain. But if thou seest any one past Repentance, and he is become insensible, then cut off the Incurable from the Church with Sorrow and Lamentation. For, *Take out from among your selves that wicked Person.* And, *Ye shall make the Children of Israel to*

καταβρέχων λόγοις πα-
ρακλητικοῖς. εἰάν ᾧ κοι-
λὸν ἢ ὁ τραῦμα. δρε-
ψον· αὐτὸ ἡδ᾽ ἐμ-
πλάτρω, ἵνα γημισ-
θῇ, * * ἴσον τῷ ἀρ-
τίῳ ἀποπλεεθῇ· εἰδὼ ὅ
ρύπηθη, τότε καὶ δια-
ερὸν ξηρίῳ, τετέστι λο-
γῷ ἐπιτηρικῷ· εἰάν ᾧ
ὑπερβολὴν γῆται δει-
μῆ κολλυρίῳ ἐξομα-
λίσον αὐτὸ, ἀπειλῇ
κρίσεως· καὶ νομὴ γῆ-
νται, καυτηρίασον αὐ-
τὸ, ὅ ᾧ Σηπεδὼνα ἐκ-
κοψον, σιβώσαι νησι-
αις. εἰάν ᾧ ταῦτα ποιή-
σης, ὅ γνῶς, ὅτι ἀπὸ
πιδῶν ἔως κεφαλῆς ἐκ-
ῆσι μάλα γῆτα ἐπιθῆναι,
ἔτε ἐλαιοῖον, ἔτε κατα-
δύσμενος· ἀλλ' ἐπεκτείνε-
ται ἡ νομὴ ὅ ᾧ ὁρῶμα-
βάνη πάσῃ ἰαση, ὡς
ἡ γαῖθραινα πᾶν μέλος
Σηπεδῶ τὸτε μὲν πολ-
λῆς σκέψεως ὅ ᾧ Συμβε-
λίας ὅ ᾧ ἐπίστων ἰατρῶν
ἐμπύρων, ἀποκοψον ὅ
ῤασιπὲν μέλῳ, ἵνα μὴ

Deut.
xvii. 7.

Lev. xv. 31.

wicked Person. And, Ye shall make the Children of Israel to

αὐτὸν δὲ V.

the Holy Apostles.

ὁ πᾶν ἡγάδαρ ὁ σὺ fear. And again, Thou shalt Dent. 17.
 μὴ τὴν ἐκκλησίαν μὴ not accept the Persons of the Levit. 24.
 ῥαδίως ἐν ἰσὶ κορυφαί Rich in Judgment. And, 15.
 ρθ. εἰς τὸ ἀποκρίναι. Thou shalt not pity a poor Man Exod. 23.
 μηδὲ ταχέως ὅτι τὸν in his Cause: for the Judgment xxiii. 3.
 κυριόδοτος πρίνα ὁρ is the Lord's.

μὴ ἀλλὰ κορυφαί ῥαδὶ
 σμύλη, τὰ ἀποκρίματα ἡγάδων, ὅπως ὁ ἐνὶ ἐγκλείμῳ
 αἶπον ὁ τὸν πόνον ποιεῖν ἐκκρίνει, ἀναλγὲς ὁ σὺμα
 πηρήση. εἰὰν δὲ πῖνα ἀμετάνοήτως ἐκρίναι βλέπης καὶ ἀπε-
 σκληρωκότα, τίτι μὲν λύπης ὁ πένθος ἀνιάτως ἐκρίναι,
 τὴν ἐκκλησίαν ἀποκρίνει. Ἐξαρεῖται γὰρ τὸν πονηρὸν ἐξ ὧν
 αὐτῶν. Καὶ εὐλαβεῖς ποιήσῃ τὸν ὕψος Ἰσραήλ. Καὶ
 παλιν. Οὐ λήψῃ κορυφαίον πλεονεξίαν ἐν κρίσει, καὶ,
 Πένηται ἐπὶ ἐλεήσεως ἐν κρίσει, ὅτι τὸ κυρεῖν ἢ κρείσσιν.

SECT. XXII.

Εἰς τὸν ἡγῶν ἢ ἢ
 κατηγορεῖται τὸ ἡγά-
 δολης, ὁ ὕμεις οἱ ποι-
 ῖτες ὧν τοῖς ἡγάδ-
 νοις, ὁ ψόδις ὡς ἀ-
 λήθειαν κορυφάδεξιν, ἢ
 ἡγάδων κορυφοληψίαν,
 ἢ ἡγάδων ἐξάλλα-
 γήν, βυλόμενοι ὁ ἀρε-
 τὸν τῷ ἡγάδολῳ ποιεῖν,
 τὸν κατηγορέμενον μὲν,
 ὑπάρχοντα ὅτι τὸ ἐγ-
 κλήματι ἀλλότρεον,

BUT if the slanderous Ac-
 cusation be false, and you
 that are the Pastors, with
 the Deacons, admit of that
 Falshood for Truth, either
 by Acceptance of Persons, or
 receiving of Bribes, as wil-
 ling to do that which will
 be pleasing to the Devil;
 and so you thrust out him
 that is accused, but is clear
 of the Crime, you shall give
 an Account in the Day of the

XLII

CONSTITUTIONS of

Exod. xxiii 7, 8. Lord. For it is written, *The Innocent and the Righteous thou shalt not slay. Thou shalt not take Gifts to smite the Soul; For Gifts blind the Eyes of the Wise, and destroy the Words of the Righteous*
Deut. xxvii 25. *And again, They that justify the Wicked for Gifts, and take away the Righteousness of the Righteous from him. Take care therefore lest by any means ye become Acceptors of Persons, and thereby fall under this Voice of the Lord. Be careful therefore not to condemn any Persons unjustly, and so to assist the Wicked.*
Ia. v. 23. *For, Wo to him that calls Evil Good, and Good Evil, bitter sweet, and sweet bitter; that puts Light for Darkness, and Darkness for Light. For if you condemn others unjustly, you pass Sentence against your selves.*
Mat. vii. 2. *For the Lord says, With what Judgment ye judge, ye shall be judged; and as you condemn, you shall be condemned. If therefore ye judge without*
Luk. vi. 37.

ἀπόστολοι ἡ ἐκκλησίας,
 λόγον ὑφάξει ἐν τῇ ἡ-
 μέρα κυρίου ὅτι γὰρ
 γραπτά. Ἀθῶν καὶ
 δικαίων ἐστὶν ἀποκτενεῖς
 ἡ λήθη δῶρα, πατα-
 ξαὶ ψυχὰς τὰ γὰρ δῶρα
 ἐκτιφλοῖ ὁφθαλμοὺς
 σοφῶν, καὶ λυμαίνεται
 ῥήματα δικαίων. Καὶ
 πάλιν. Οἱ δικαιοῦν-
 τες τὸ ἀσεβῆ ἔνθεν δῶ-
 ρων, καὶ οὗ δικαίων τῶ
 δικαίῳ αἰσθύνται. Περ-
 σέχεται ἔν, μήπως παρ-
 ὤποληται γινόμενοι ὑ-
 ποπίπτει τῇ φωνῇ τοῦ
 κυρίου ταύτης. φυλά-
 σσθε ἔν. οὐ κατὰ κρί-
 νειν κινᾶς ἀδίκως, καὶ
 σωτηροῦν τοῖς πονη-
 ροῖς. Οὐαὶ γὰρ τῷ λέ-
 γοντι ὁ πονηρὸς καλόν,
 καὶ ὁ καλὸς πονηρὸν, ὁ
 πικρὸν γλυκύν, καὶ ὁ
 γλυκύν πικρὸν. τῷ
 κρινεῖν ὁ φῶς σκοτεῖ,
 καὶ ὁ σκοτεῖ φῶς. Ἐὰν
 γὰρ κρίνῃς ἀδίκως κα-
 τὰ κρίνειν, κατὰ ἑα-
 νῶν ἀποφαινεσθαι ὅτι

1. Id. V. 2. *Stigma. V. v.* 3. *Defunct hoc loco; post φῶς autem in se-
 cunda. V.* 4. *οἱ λέγοντες, V.* 5. *οἱ πθίνοντες, V.*

the Holy Apostles.

ἀλλ' ὅτι κείνους ὧς κεί-
μακ κείνους, κείνους
σὺ ὧς καταδικά-
ζῃς, καταδικάζου-
σιν. Εἰ ὅν ἀπο-
σπολήσει κείνους, ὅ-
τι γνώσῃς ὅτι κατη-
ρῶνται καὶ ὅτι πλησίον
αὐτοῦ μαρτυρήσονται.
Ἐπειδὴ, ὅτι ὅτι δειξας
αὐτὸν Συκοφάντην, βάρ-
κατον, φοιτῶν, παρ-
ουσία ὡς καὶ ὅν ἀντι-
λογίας, ὅτι αὐτὸν ἐν τοῖς
λόγοις, ὅτι αὐτὸν ἐν δυνάμει
ἐφ' ὅτι οἱ σφύριζον, ὅτι
ἀλυσόμενον ῥήματα ὅ-
τι ἐν σωματίῳ παγίς ὅ-
τι αὐτὸν ὅτι ἐφ' ὅτι
τὰ ὅτι χεῖλη. ὅτι ὅτι
τὸ ἐλάνθης ὅτι ὅτι
λογίας κείνους ἀπο-
μῶς, καὶ τὴ μαχαίρα ὅ-
τι πύρος ὅτι δάσος καὶ
ποιήσας αὐτὸν, ὅτι τὸ
πῶν ἐπὶ τὴν ὅτι ποι-
σῇ τὸν πλησίον. ὅτι
ὅτι ἐλάλησεν ὅτι ἐπ' αὐ-
τὸν, ὅτι ἐφ' ὅτι ὅτι ἀδελ-

Respect of Persons, ye will
discover that Accuser, who
bears False-witness against his
Neighbour, and will prove
him to be a Sycophant, a
spiteful Person, and a Mur-
derer, causing Perplexity by
accusing the Man as if he
were wicked, inconstant in
his Words, contradicting him-
self in what he affirms, and
entangled with the Words of
his own Mouth. For his
own Lips are a dangerous
Snare to him. Whom, when
thou hast convicted him of
speaking falsely, thou shalt
judge severely, and shalt de-
liver him to the fiery Sword,
and thou shalt do to him as
he wickedly proposed to do
to his Brother. For, as much
as in him lay, he slew his
Brother, by forestalling the
Ears of the Judge. Now, it
is written, that *He that shed-
deth Man's Blood, for that his
own Blood shall be shed.* And,
Thou shalt take away that

Deut. xix,
19.

Gen ix. 6.

Deut. xix,
13.

μαρτυρίαν. v. ὅτι. V. ὅτι. V. v. al. ὅτι.

innocent

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4th Pag.
252.;

Innocent Blood, which was shed
without Cause from thee.

φόν, περιλαβὼν τὰ ὡ-
τα ἔ· κριτῆ· * * * γῆ-
γενῆται ὅ, ὅτι ὁ ἐκ-
γόν αἷμα ἀνθρώπου, ἀντὶ ἔ· αἱματι· αὐτοῦ ἐκχυθῆσθαι·
ἔ·, ἐξαρῆς ὁ αἷμα ὁ ἀναικον ὁπόσθ, ὁ ἐκχυθῆν μετῆν.

XLIII.

Thou shalt therefore cast
him out of the Congregati-
on as a Murderer of his
Brother. Some time after-
wards, if he says that he
repents, mortifie him with
Fasting, and afterwards ye
shall lay your Hands upon
him, and receive him ; But
still securing him, that he
does not disturb any body a
second time. But if, when
he is admitted again, he be
alike troublesome, and will
not cease to disturb and to
quarrel with his Brother, spy-
ing faults out of a contenti-
ous Spirit, cast him out as a
pernicious Person, that he
may not lay waste the Church
of God. For such an one is
the Raifer of Disturbances in
Cities : For he, though he
be within, does not become
the Church, but is a super-

Ποιήσῃς ἐν αὐτὸν ἀ-
ποσυμμάχων, ὡς φο-
νία ἀδελφοῦ. ἔπειτα
ἡρόν· διαστάντω, ὁ εἰς
λέγει μετανόειν, ἐβώ-
λας αὐτὸν νηστείας ἔ·
μῦ· ταῦτα χερσὶν
ποσύντες αὐτὸν προσ-
δεξάμεν, ἀσφαλιζόμενοι
μὴ αὐτὸν μὴ ἐκτα-
ραξέῃ πάλιν. εἰ ὅ
πάλιν εἰσέλθῃ, ὁ-
μοίως ἐκαστάζει, ὁ παυό-
μεν· τῇ παρασθεν,
ἢ κατακερτομεῖν ὁ
ἀδελφόν, ὁ φιλονει-
κίας ὁ μῶμους ὁ πηπ-
δύων, ἐκβαλεῖται αὐ-
τὸν ὡς λοιμὸν, ἵνα μὴ
ἔ· ἐκκλησίαν λυμαί-
νηται ἔ· Θεῷ. ὁ ποιῶ-
ται ὅ· παραχρᾶς ἐνωί-
σῃσι ὁ πόλεσιν· ἔ· τῷ
ὅ· καὶ ἔσω ἢ, μὴ πρέ-
πων τῇ ἐκκλησίᾳ, ὡς·

the Holy Apostles.

[illegible]

fluuous and vain Member, casting a Blot, as far as in him lies, on the Body of Christ. For if such Men as are born with superfluous Members of their Body, which hang to them, as Fingers, or Excrescences of Flesh, cut them away from themselves on account of their Indecency, whereby the Unseemliness vanishes, and the Man recovers his natural good Shape by the means of the Chirurgeon; how much more ought you, the Pastors of the Church, (for the Church is a perfect Body, and sound Members; of such as believe in God, in the Fear of the Lord, and in Love) to do the like, when there is found in it a superfluous Member, with wicked Designs, and rendring the rest of the Body unseemly, and disturbing it with Sedition and War, and Evil-speaking; causing Fears, Disturbances, Blots, Evil-speaking, Accusations, Disorders, and do-

CONSTITUTIONS of

ing the like Works of the Devil, as if he were ordain'd by the Devil to cast a Reproach on the Church by Calumnies, and mighty Disorders, and Strife, and Division. Such an one therefore, when he is a second time cast out of the Church, is justly cut off intirely from the Congregation of the Lord. And now the Church will be more beautiful than it was before, when it had a superfluous, and to it self, a disagreeable Member. Wherefore henceforward it will be free from Blame and Reproach, and become clear of such wicked, deceitful, abusive, unmerciful, traiterous Persons; of such as are *Haters of those that are good, Lovers of Pleasure, Affecters of Vain-glory, Deceivers and Pretenders to Wisdom, of such as make it their Business to scatter, or rather utterly to disperse the Lambs of the Lord.*

¶ Tim.iii.
5. 4.

λαίς, ἐγκλήματα, ἀκαταστασίαις. Ἐπεὶ αὐτὰ τῷ ἀφ' ἐβίλου ἐργασίᾳ ὀκνηλῶν. ὡσανύ χειροτονημένοι. ὑποτῷ ἡρώδου σκυβαλλίζαν τὴν ἐκκλησίαν ἀφ' ἐκκλησιῶν καὶ πολλῆς ἀκαταστασίας. Ἐπειδὴ καὶ δι' ἡρώδου, ἔστι. ἔν δ' αὖτε ἐξ ὧν τὴν ἐκκλησίαν βληθείς, ἀξίως ἀποτμήσῃ τὴν καὶ αὐτὰ καὶ ἡμᾶλλον οὐκ ἐκκλησίαν, ἢ τὴν καὶ ἐκκλησίαν, ἢ τὴν πρῶτον, ὅτι τὴν πρῶτον ὀκνητοῦ ἐκ αὐτῆς ἀνοικεῖον μέλλει, διὰ ἀπὸ τῆς καὶ ἀκαταστασίας. τὴς ἐστὶ καὶ ἀκαταστασίας, πονηρῶν ἀπαλαγνίσαν, δολίων, λωιδῶν, ἀνιμερῶν, περὶ τῶν, μετοχῶν, φιληδονῶν, κακοδοξῶν, ἀπαπλῶν, δοξοσκόπων, ἐργῶν δι' ἡρώδου ἀφ' ἐκκλησίας, καὶ τῶν καὶ ἀκαταστασίας. καὶ τῶν καὶ ἀκαταστασίας.

¶ οἱ ἐξ ὧν τὴν καὶ αὐτῶν, καὶ περὶ τῆς.

SECT.

S E C T. XXIII.

ΣΤ' ἐν, ὡς ἐκλήσθητε,
 ἀκούετε ἀμὲν. καὶ
 ὑποὶ τοῦ κλήρου, ὁρῶ
 τομῆν τὴν ἀγαθὴν τὴν ἀ-
 ληθείαν· ὅτι λέγει κύ-
 ριος· ἔγωγε πλάγιστος
 πρόσθεν· ἀπὸς με",
 καὶ γὰρ ἀπὸς ὑμῶν πλά-
 γιστος παρόντων. Καὶ
 ἀλλὰ λέγει, Μεταί· ὅτι
 ὁσωνισθή. 2 ὁ μὲν ἀ-
 νίσταται ἀπὸ τοῦ ἔθους,
 ὁ μὲν ἐπεὶ λέγει· ἔγωγε
 ὁσωνισθῶ. * * * παρόντων
 ὅτι, ἵνα μὴ ἴδωμαι· παίνις
 3 ἡ ἀταξίαν τὴν ὑποὶ τοῦ
 κυρίου, ἡ μὲν ψαύει· ὁ δὲ
 ὁ ἐναντίας.

Ὁμοσθένες ὦν ὄντις
 πρὸς ἀλλήλους, ἃ ὅτι
 σὺ ποὶ εἰρηνόει μετ'
 ἀλλήλων, Συμβαθεῖς.
 φιλάδελφοι, μὲν ἀκ-
 ρίβεις ποιμαίνει
 τὸ λαόν, οὐ φέρως δι-
 δάσκοντες τὰς υφ' ὑμῶν
 ὁμογνωμονεῖν, καὶ ὅτι αὐ-

DO thou therefore, O Bishop, together with thy subordinate Clergy, endeavour rightly to divide the Word of Truth. For the Lord says, *If you walk cross-grain'd to me, I will walk cross-grain'd to you.* And elsewhere, *With the Holy thou wilt be holy, and with the Perfect Man thou wilt be perfect, and with the Froward thou wilt be froward.* Walk therefore holily, that you may rather appear worthy of Praise from the Lord, than of Complaint from the Adversary.

Be ye of one Mind, O XLIV,
ye Bishops, one with ano-
ther, and be at Peace wth
one another ; sympathize
with one another ; love the
Brethren, and feed the Peo-
ple with Care ; with one
Consent teach those that are
under you to be of the same

¹ deest. V. ² deest. V. ³ ἀξιοθῆτι. V. ⁴ ἐπὶ. V. ⁵ γίνεσθαι. V.
⁶ ποιμαίνοντες. V.

CONSTITUTIONS of

Sentiments, and to be of the same Opinions about the same Matters, *That there may be no Schisms among you; that ye may be one Body, and one Spirit, perfectly join'd together in the same Mind, and in the same Judgment, according to the Appointment of the Lord.* And let the Deacon refer all things to the Bishop, as Christ does to his Father. But let him order such things as he is able by himself, receiving Power from the Bishop, as the Lord did from his Father the Power of Creation and of Providence. But the weighty Matters let the Bishop judge: But let the Deacon be the Bishop's Ear, and Eye, and Mouth, and Heart, and Soul, that the Bishop may not be distracted with many Cares, but with such only as are more considerable: As *Jethro* did appoint for *Moses*, and his Council was receiv'd.

τὸ πρὸς τῷ αὐτῶν δο-
ξάζειν, ὅπως μὴ ἢ ἐν
ὑμῖν σχίσματα, ἥτις εἰ-
ς σῶμα. Ἐν πνεύμα,
καὶ κυριασμένοι τῷ αὐτῷ
νοῷ, καὶ τῇ αὐτῇ γνώ-
μῃ, καὶ τῇ κυριακῇ θέ-
σει. Ἐκ πάντα μὲν ὁ
ἄρχων τῷ ἐπισκοπῶν
αἰσφερίτω, ὡς ὁ Χρι-
στὸς τῷ πατρὶ. ἀλλ' ὅσα
ἴδῃ διώκται, δύστυχῶς
δι' αὐτῷ, λαβὼν ὡς
ἐπισκοπῶν ἢ ἐξουσίαν, ὡς
ὁ ἡγεμὼν. ὡς τῷ
πατρὶ. ὁ δημιουργ-
γῆν, ὁ περινοεῖν τὰ
ἐν ὁ ἡγεμὼν ὁ ἐπι-
σκοπῶν κρανέτω. πλὴν
ἔστω ὁ ἄρχων τῷ ἐ-
πισκόπῳ ἀκοή, καὶ ὁφ-
θαλμοί, καὶ στόμα, καρ-
διάς, καὶ ψυχὴ, ἵνα
μὴ ἢ τὰ πολλὰ μεριμ-
νῶν ὁ ἐπισκοπῶν, ἀλλὰ
μόνα τὰ κυριώτερα. ὡς
παρὰ καὶ ὁ Ἰωθὴν τῷ
Μωυσεὶ διατάξατο, ὁ
ἀπεδέχθη αὐτῷ ἡ συμ-
βουλία.

1 Cor. i.
10.
Eph. iv. 4.

Exod.
xviii.

¹ deest. V. ² διδασκαλίαν. v. ³ deest. V. v. ⁴ χειρὶς. γ. ⁵ deest. V. ⁶ μὴ.
ζωῶν. v.

SECT.

SECT. XXIV.

ΚΑθὼν μὴ ἐν ἑστ
τῷ Χριστιανῷ εἶ-
κῶμεν, ὡς μὴδενα
εἶχεν πειράματα· εἰ δὲ
ἐκ κινῶ ὀπηρεγίας ἢ
πειρασμοῦ ἐπισυμβῇ
κινῶ πειράμα, αὐτὸ
ζῆτω ἀγλύτῳ αὐτοῦ,
καὶ δὲ βλαβῶσαι κ,
ἵνα μὴ ἐρχέσθω ἐπὶ κρι-
σίον ἐθνικόν. Ὡς μὴ
μὴ δὲ ἀνέχεσθαι ἡμῶν
κῶς ἀρχόντας τῆς
ὑμετέρων διατάξιν. Ὡς
γὰρ αὐτῶν ὁ ἀφελῶς
ἐπιποδοῦν τοῖς δούλοις
τοῦ Θεοῦ, ὅτι οὐκ εἶ-
πηαίρη, ὡς μὴ ἐχόντων
ἡμῶν ἕνα σοφόν καὶ δι-
δάμνον μεταξὺ βρα-
βῶσαι τοῦ δικαίου, ἢ
ἵνα δύνανται ἀφελῶ-
σαι.

* * Μὴ ἔν γινώσκ-
τασθῇ ταῖς ἐν ἡμῶν
ἀλλήλους ὑμῶν ἀφρο-
εῖς, μὴ περὶ κατὰ αὐτῶν

TIS therefore a brave En-
comium for a Christian
to have no Contest with a-
ny one: But if by any Ma-
nagement or Temptation a
Contest arises with any one,
let him endeavour that it
may be compos'd, though
thereby he be obliged to
lose somewhat; and let it
not come before an Heathen
Tribunal. Nay indeed, you
are not to permit that the
Rulers of this World should
pass Sentence against our
People: For by them the
Devil contrives Mischief to
the Servants of God, and
occasions a Reproach to be
cast upon us, as though we
had not one wise Man that is
able to judge between his Bre-
thren, or to decide their
Controversies.

Let not the Heathen there-
fore know of your Diffe-
rences among one another,
nor do you receive Unbe-

XLV.

1 Cor. vi.
1, 3c.

XLVI.

* * Pag.
234

CONSTITUTIONS of

Mat. xii.
21.

xvii.
24. &c.

lievers as Witnesses against
your selves, nor be judged
by them; nor owe them any
thing on account of Tri-
bute or Fear; but, *Render to*
Cæsar the things that are
Cæsar's, and unto God the
things that are God's, as Tri-
butē, Taxes, or Poll Money;
as our Lord by giving a
Piece of Money was freed
from Disturbance. Choose
therefore rather to suffer
Harm, and to endeavour af-
ter those things that make
for Peace, not only among
the Brethren, but also among
the Unbelievers. For by
suffering Loss in the Affairs
of this Life thou wilt be
sure not to suffer in the Con-
cerns of Piety, and wilt live
religiously, and according to
the Command of Christ. But
if Brethren have Law-Suits
one with another, which
God forbid, you who are the
Rulers ought thence to learn
that such as these do not
do the Work of the Lord,
but rather of publick Ene-

¹ εἰς ῥῆσιν αὐτῶν
δέχασθαι τὰς ἀπίστους,
μὴ κρινέσθαι ἐπ' αὐ-
τῶν· μὴ ὀφείλετε ² κ'
τὴν αἰσχύνην ἀποτιλέσθαι
³ φόβον· ἀλλὰ ἀποδοτέ-
τε Καίσαρι· Καίσαρι,
ὃ ἐστὶν τοῦ Θεοῦ τοῦ Θεοῦ
οἶον φόρον, ἢ κλῆρον,
ἢ δίδραχμον, ὡς καὶ ὁ
κύριος ἡμῶν δὲς τὴν
τῆρα ἀποπληροῦν τῶν
ματρῶν αἰσῶν ἢ μᾶλλον
βλαπτεῖς, ὃ ἐστὶν πρὸς
ἐκκλησίαν ἀποδοῦναι, ἢ
μόνον πρὸς τὴν ἀδελ-
φείαν, ἀλλὰ ὃ πρὸς τὴν
ἀπίστην, βλαβεῖς γὰρ τῇ
βιωτικῇ ⁴ τι· ἐπεὶ πρὸς
Θεὸν ἐζημιώθησιν ἀπὸ
δικαιοσύνης ὑπαρχοῦν, ὃ
κατ' ὀνόματι Χριστοῦ
ζῶν· εἰ δὲ ἀδελφοὶ εἰς
ἀλλήλους ἔχουσιν, ὃ μὴ
ῥηοισμὸς αὐτοῦτον νοεῖν
οφείλετε οἱ προσηγο-
ρήσοι, ὅτι οἱ τοιοῦτοι
οὐκ ἀδελφοὶν ⁵ ὄντες
εἰσὶν ἱσθῶν ὀπτηλῶν,
ἀλλὰ μάλλον ἔχουσιν
πολεμίας, ὃ εἰς ῥῆ-

¹ deest. V.v. ² deest. V. ³ φέρει. V. ⁴ deest. V. ⁵ Θεῷ. v. ⁶ deest. V.

the Holy Apostles.

αὐτῶν διρεθίσεται ἡ
 πικρία, ὁ δὲ ἐκείνῃ, φρονί-
 τεκνός, ἐπὶ τοῦ ὅτι αἰ-
 μερῶν, αὐθιγὰς, πλεο-
 νείας ὁ ἐν κατὰ γ-
 νωσιν ὁ δὲ τιμω-
 ρῶν ἀφωριζέτω, δι-
 κλῶν τὸ μὴ παθελεφίας
 πινυτῶν εἶτα μεταμέ-
 λησιν, πρὸς λαμβά-
 νειαν καὶ ὅτι φρονι-
 ζόμενοι, ὁ δὲ κενόσονται
 ὑμῖν τὰ κριτήρια καὶ
 ὅτι ἐσὶν ἡμεῖς τὰ εἰς
 ἀλλήλους ἀδικήματα καὶ
 τὴν κρίνειν, ἀλλὰ τὴν
 ἑαυτοῦ εἰς ἑαυτὸν κα-
 θίστηναι, ὁ δὲ ἀποφ-
 ραζοῖται, ἐμὲ Πέτρον ἐρωτή-
 σαρ, αὐτὸν Ποσείδων
 ἀμείψασθαι εἰς ἐμὲ ὁ ἀ-
 φησὶς μοι, ὅτι ἀφῆσω
 αὐτὸν, ἕως ἑπτάκις;
 ὁ δὲ ἀπεκρίθη, Οὐ λέ-
 γω σοι, ἕως ἑπτάκις,
 ἀλλ' ἕως ἑβδομήκοντι
 καὶ ἑπτάκις, ὅτι οὕτως ὁ
 θεὸς ὁ κύριός, ἀληθῶς
 εἶναι αὐτὸν μαθητὴν, ὅτι
 μὴ εἴη ἔχων καὶ μὴ ε-
 ρὸς πάποτι, ὅτι ὁ ὄργην

mies; and one of the Par-
 ties will be found to be mild,
 gentle, and the Child of
 Light; but the other unmer-
 ciful, insolent, and covetous.
 He therefore who is con-
 demn'd, let him be punish'd,
 let him be separated, let him
 undergo the Punishment of
 his Hard to his Brother.
 Afterward, when he repents,
 let him be received, and so
 when they have learn'd Pru-
 dence, they will ease your
 Judicatures. 'Tis also a Du-
 ty to forgive each other's
 Trespases; not the Duty of
 those that judge, but of those
 that have Quarrels. As the
 Lord determin'd when I Pe-
 ter ask'd him, *How oft shall*
my Brother sin against me,
and I forgive him? Till Seven
times? He reply'd, *I say not un-*
to thee, Until Seven times, but
until Seventy times Seven. For
 so would our Lord have us
 to be truly his Disciples, and
 never to have any thing a-
 gainst any body; as for In-
 stance, Anger without mea-

Matt.
 xviii. 21.

αὐτῶν. V.

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sure, Passion without Mercy, Covetousness without Justice, Hatred without Reconciliation. Draw, by your Instruction, those who are angry to Friendship; and those who are at Variance to Agreement. For the Lord says, *Blessed are the Peacemakers; for they shall be called the Children of God.*

v. 9.

DEUT. XXV.

XLVII.

LET your Judicatures be held on the second Day of the Week, that if any Controversie arise about your Sentence, having an Interval till the Sabbath, you may be able to set the Controversie right, and to reduce those to Peace who have the Contests one with another against the Lord's Day. Let also the Deacons and Presbyters be present at your Judicatures, to judge without Acceptance of Persons, as Men of God, with Righteousness. When therefore both the Parties are come, according as the Law says, those that

Deut. xix.
17.

ἀμετρον, ἢ θυμὸν ἀνὴρ-
μερον, ἢ ὀφθαλμοὺς ἀ-
δίκην, ἢ μίσος ἀποποι-
εῖσθαι, καὶ ἐν ὁρμῇ ἡμετέ-
ραις ἐκείνους ἐλθόντας εἰς
φιλίαν, καὶ ἐκ τῆς ἐχθρᾶς εἰς
ἀφιλίαν, ὅτι λέγει κύ-
ριος ὁ Θεός. Μακάριοι οἱ
ἐπιλωποῖτες, ὅτι αὐτοὶ
καλεῖσθαι υἱοὶ τοῦ Θεοῦ.

XXV.

TA' δικαστήρια ὑμῶν
ἐκείνην τὴν ἡμέραν
ἐκείνην, ὅπως εἴη
ἀντιλογία τῇ ἀποστά-
σει ὑμῶν ἡμέραν, εἰς ἡμέ-
ραν ἑξῆς ἀδικίας,
δυναθῇ περὶ δίδοναι τὴν ἀν-
τιλογίαν, καὶ εἰρηνό-
σαι τὴν κυριακὴν τῆς
ἀφαιρέσεως τῆς ἀδ-
ικίας. Συμμετέστωσαν
ἡμετέρας δικαστήριον καὶ οἱ
ἐπίσκοποι, καὶ οἱ πρεσ-
βύτεροι, ἀπορρο-
φήτως κρίνοντες, ὡς
Θεὸς ἀνθρώποι, μετὰ δι-
καιωσύνης. ὡς ἡ νόμος
ἔχει ἐν ἐκείνῃ τῇ
προσώπων, καὶ ὡς ὁ
κύριος.

ὁ νόμος λέγει, ἐπὶ τῷ
ἐκείνῳ ὅς ἐστι μέσος
κρίσεως, οἷς ἔστιν ἡ
ἀρετή. ὁ δὲ ἀκούων
αὐτῶν, ὁσίων ἀνέ-
κατε παρὰ ψήφους, σπου-
δαίοντες αὐτὸς φίλους
ἀμφοτέρους ποιῆσαι, πρὶν
ἀποφασίῃ τῷ ἔθελον
αὐτοῦ, ὅπως μὴ ἐξέλθοι ἐκ
τῆς κρίσεως. ὁ δὲ ἀκούων
αὐτῶν, καὶ ἐν
τῷ δικαστηρίῳ Σύμφη-
ρον ἔχει, ὁ σωίσεται τῷ
δικῷ. τὸ Χρῆστον τῷ
Θεῷ. εἰ δὲ κενεῖ * * ἐν
βλασφημίαις τῷ μὴ κα-
λῶς οὐδύνει ἐν κυρίῳ
ἐλέγχοντο ὑπὸ τῷ
ὀργισμῷ ἀκούων ἐκα-
τέρων τῶν περσώπων, ὅ-
τι κατηγορεύοντο, καὶ
τῷ κατηγορευμένῳ, ἀλ-
λὰ μὴ περὶ τῆς μὴ ὅ-
μολογίας, ἀλλὰ μὴ
δικαιοσύνης, ὡς ὑπὸ
ζωῆς αἰωνίου ἢ θανάτου
διδόντες δόξα. Δι-
καίως γάρ, φησὶν ὁ
Θεός, διὰ τῆς δικαιοσύ-
νης καὶ ἀφοριδῆς ὅς
ἔστιν, αἰωνίῳ ζῶντι

have the Controversie shall
stand severally in the mid-
dle of the Court ; and
when you have heard them,
give your Votes holily, en-
deavouring to make them
both Friends before the Sen-
tence of the Bishop, that Judg-
ment against the Offender
may not go abroad into
the World : knowing that
he has in the Court the
Christ of God, as consci-
ous of, and confirming his
Judgment. But if any Per-
sons are accus'd by any one,
and their Fame suffers, as if
they did not walk uprightly
in the Lord : In like manner
you shall hear both Parties,
the Accuser and Accused ; but
not with Prejudice, nor with
hearkening to one Partry on-
ly, but with Righteousness,
as passing a Sentence con-
cerning eternal Life, or Death.
For, says God, *He shall pro-*
secute that which is right just-
ly. For he that is justly pu-
nish'd and separated by you,
is rejected from Eternal Life
and Glory ; he becomes
dishonourable among holy
Men,

* * * Page
255.

Deut. xvi.
20.

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Men, and one condemn'd of
God.

XLVIII.

Do not pass the same Sentence for every Sin, but one suitable to each Crime, distinguishing all the several sorts of Offences with much Prudence, the great from the little. Treat a wicked Action after one manner and a wicked Word after another, a bare Intention still otherwise. So also in the case of a Contumely or Suspicion: And some thou shalt curb by Threatnings alone, some thou shalt punish with Fines to the Poor, some thou shalt mortifie with Fallings, and others thou shalt separate according to the Greatness of their several Crimes. For the Law did not allot the same Punishment to every Offence, but had a different Regard to a Sin against God, against the Priest, against the Temple, or against the Sacrifice, from a Sin against the King, or Ruler,

δοξας ἀπὸ βλήτος γέγονε,
ἐστὶν ἀπὸ τῶν αὐτοῦ οἰοῦν
ἀτιμῶν, ὡς ὅτι Θεῷ
κατὰ δίκην.

Μὴ παῖσις ὁ ἀμάρ-
τίας ἢ αὐτὴν ποιεῖτε
δοῦρασιν ἀλλ' ἐκαστὸς
ἰδὲν μὲν πολλῇ φρο-
νήσας κρίνοντες ἕκαστα
τῶν πλημμελημάτων,
καὶ τε σιμῶν, ὡς ὅτι
μεγάλου, ὡς ὅτι ἄλλως
ἐργῶν, καὶ λόγων, καὶ
ἐπιγῶν, ὡς ὅτι περιουσίας,
καὶ ληστείας, καὶ ὑποκλο-
πῆς, καὶ ἀφάρσεως, ὡς ὅτι
τῶν μὲν ὑποβαλεῖς μό-
νας ἀπειλας, τῶν δὲ
πενήτων χωρηγίας, ἄλ-
λας δὲ νουσίας δόσεις,
καὶ ἐπὶ τῶν ἀσθενῶν περὶ
β' μέγιστον, καὶ ἐπὶ τῶν
μαλ' αὐτῶν, ὡς ὅτι
καὶ ὁ νόμος ἐπὶ πόρνης
ἐμάρτυμα ὡς αὐτὴν
ἵπαιετο τιμωρίαν ἀλ-
λα ἄλλως μὲν τὰ εἰς
Θεόν, ὡς εἰς ἱερεῖα, ὡς
εἰς ἱερὸν, καὶ εἰς ἱερῶν,
ἐπὶ τῶν εἰς βασιλείαν,
ὡς ἄρχοντα, καὶ στρατῶ-
ν, ὡς ὑπάρχον ὁμο-

¹ deest. v. ² καὶ. v. ³ deest. v. ⁴ καὶ v. ⁵ deest. v. ⁶ ἄλλως. v.

τιμῶν,

Matt. vii. 2.

When therefore you are
set down at your Tribunal,
and the *Parties* are both of
them present, (for we will
not call them *Brethren* until
they receive each other in
Peace

CONSTITUTIONS of

Peace) examine diligently concerning those who appear before you, and first concerning the Accuser, whether this be the first Person he has accused, or whether he has advanced Accusations against some others before, and whether this Contest and Accusation of theirs does not arise from some Quarrel, and what sort of Conversation the Accuser is of. Yet though he be of a good Conscience, do not give Credit to him alone; for that is contrary to the Law. But let him have others to join in his Testimony, and those of the same course of Life. As the Law says, *At the Mouth of two or three Witnesses every thing shall be established.* But why did we say, that the Conversation of the Witnesses was to be enquir'd after, of what sort it is? Because it frequently happens that two and more testify for Mischief, and with joint Consent prefer a Lye; as did the two

[illegible]

Deut. xix.
25.

Dan. xiii.

¹ deest. V. ² deest. V. ³ deest. V. ⁴ deest. V. ⁵ m. v. ⁶ deest. V.

Σωσάν-

[illegible]

Elders against *Susanna* in *Ba-*
bylon, and the Sons of Trans-^{3 King}
gressors against *Naboth* in *Sa-*^{xxi.}
maria, and the Multitude of ^{Matt.}
the *Jews* against our Lord at ^{xxvi.}
Jerusalem, and against *Ste-*^{Act. vi,}
phen, his first Martyr. Let ^{& vii.}
the Witnesses therefore be
meek, free from Anger, full
of Equity, kind, prudent,
continent, free from Wick-
edness, faithful, religious:
For the Testimony of such
Persons is firm on account
of their Character, and true
on account of their Conver-
sation. But as to those of
a different Character, do not
ye receive their Testimony,
altho' they seem to agree to-
gether in their Evidence a-
gainst the Accused. For 'tis ^{** Pag}
ordain'd in the Law, ^{256.} *Thou* ^{Exod.}
shalt not be with a Multitude ^{xxiii. 21.}
for Wickedness. Thou shalt not
receive a vain Report. Thou
shalt not consent with a Mul-
titude to pervert Judgment.
You ought also particularly
to know him that is accused,
what he is in his course of

CONSTITUTIONS of

Life, and in his Conversation, whether he have a good Report as to his Life, whether he has been unblameable, whether he has been zealous in Holiness, whether he be a Lover of the Widows, a Lover of the Strangers, a Lover of the Poor, and a Lover of the Brethren; whether he be not given to filthy Lucre; whether he be not an extravagant Person, or a Spendthrift; whether he be sober, and free from Luxury, or a Drunkard, or a Glutton; whether he be compassionate and charitable.

L. For if he has been before addicted to wicked Works, the Accusations which are now brought against him will thence in some measure appear to be true, unless Justice do plainly plead for him. For it may be that though he had formerly been an Offender, yet that he may not be guilty of this Crime, of which he is accused. Wherefore be exactly

εἰδέναι, ὁφείλετε, ὁποῖος ἔστι τῇ τῆ βίῃ σωφροσύνῃ, ἔμμετρον, εἰ μαρτυρημύ. τὸ βίον, εἰ αἰδέσθη. εἰ ὁσιότητα ἐζηλωκῶς, εἰ φιλόχρηστον, ἔμμετρον, εἰ φιλόπικρον, καὶ φιλόδελοφον, εἰ μὴ ἀχρεοκέρδης, ἔμμετρον, καὶ μὴ βροχτικῶς καὶ ἡμιμετρολαίλαψ, εἰ σαρφρον, ἔμμετρον, ἢ μέδυσον, ἢ ἀργοφάγον, εἰ δὲ σαρφλάχον, καὶ δὲ μετῶδοτον.

Εἰ γὰρ αὐτῷ προὔπικται ἔργα φαῦλα, ἥδη ὅτι μερῶς ἀληθεῖς εἰν εἶναι καὶ αἱ αὐτῶν ὁπιφερόμεναι + αὐτῷ καταγορεύει. εἰ μὴ αὐτὸς αὐτῷ δίδουσι ἡ σωτηρίαν, ἡ ζωὴν εἰς ζωὴν γὰρ αὐτῶν ἡ μαρτυρία αἱ μὲν ποτε, τότε ὅτι ἐκλήμαται ἀνδρῶν παρὰ χεῖν διὸ ἀκριβεῶς πρὸς ταῦτα ἡσυχοντες,

1 deest. v. 2 καὶ πλουταλόφον. v. 3 deest. v. 4 deest. v.

the Holy Apostles.

ἀποφασίς ἐ βεβήαις
 ποιῶναι τὰς ἀποφάσεις
 καὶ τὴν ἐλεγχθῆναι. καὶ
 εἰ μὴ τὸ ἀφορισμὸν
 συνήκωμι αὐτῇ, καὶ
 προσπέσῃ τῇ ὁπισθό-
 πῳ, ἐ ἡμαρτηκέναι ὁ-
 μολογῇ, προσδεξαίμε-
 αὐ. μήτις τὸ συχο-
 φάντην ἀτιμώρητον εἰ-
 σῆται, ἢ αὐτὸν ἐπεὶ
 τὴν ἀγαθὴν βίβιντα βλα-
 σφημίσῃ. ἢ ἐπεὶ ἄλλῳ
 προστρέψῃ τὰ ὁμοία
 αὐτῷ δεῖσται. μήτις
 μὴ τὸ ἐλεγχθῆναι αὐ-
 τὸν εἰς τὸν ὅτι μὴ ἔ-
 πρὸ τοῦ αὐτοῦ ὁ συ-
 χεῖν. ἢ τὸ μάρτυς
 ἡλικὸν ἀτιμώρητον εἰ-
 σῆται. ἢ ὁ πλημμελῶν
 δίκης ἐκτός.

cautious about such Circum-
 stances, and so render your
 Sentences, when pronounc'd
 against the Offender convict-
 ed, safe, and firm. And if
 after his Separation he begs
 Pardon, and falls down be-
 fore the Bishop, and acknow-
 ledges his Fault, receive him :
 But neither do you suffer a
 false Accuser to go unpunish'd,
 that he may not calumniate
 another who lives well. or
 encourage some other Person
 to do like him. Nor, to be
 sure, do ye suffer a Person
 convicted to go off clear,
 lest another be ensnar'd in
 the same Crimes. For nei-
 ther shall a Witness of Mis-
 chiefs be unpunish'd, nor shall
 he that offends be without
 Censure.

Εἰπομὴν τὸ ὅτι τὰς
 κρίσεις ἐ δίκαιον μὴ ὁ-
 μερεῖς τυχεῖσθαι. εἰ μὴ
 τὸ εἶναι προσώπων ἀκρί-
 στες, μὴ κινῶνται τὴν
 ἑκείνου μηδὲ ἀπολογη-
 θεῖσθαι πρὸς τὸ ὁπισθό-
 πῳ. εἰ μὴ ἐκλήναι, προ-

We said before, that Judg-
 ment ought to be given upon
 hearing only one of the Par-
 ties : For if you hear one of
 them when the other is not
 there and so cannot make his
 Defence to the Acculation
 brought against him, and

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CONSTITUTIONS of

rashly give your Votes for
Condemnation, you will be
found guilty of that Man's
Destruction, and Partaker
with the false Accuser before
God, the just Judge. For,

Prov. xvi
17. *As he that holdeth the Tail of
a Dog, so is he that presides at
unjust Judgment.* But if ye
become Imitators of the El-
ders in Babylon, who when
they had born Witness a-
gainst Susanna, unjustly con-
demn'd her to Death, you
will become obnoxious to
their Judgment and Con-
demnation. For the Lord,
by Daniel, deliver'd Susanna
from the Hand of the Un-
godly, but condemn'd to the
Fire those Elders who were
guilty of her Blood ; and re-
proaches you by him, saying,
Are ye so foolish, ye Children

Dan. xiii.
48.

*of Israel? Without Examina-
tion, and without knowing the
Truth, ye have condemned a
Daughter of Israel. Return a-
gain to the Place of Judgment ;
for these Men have born False-
witness against her.*

πεπῶς ἐξενέκχηται ἡ
φον κατὰ κρίσεως, ἐνο-
χοι τ' ἀνακρίσεως, & συμ-
μετρηταὶ τῷ συκοφάν-
τη, ὡς ὁ Θεὸς ὁρίσθη-
σεαί, τῷ δικαίῳ κρι-
τῇ. Ὡς γὰρ ὁ κρατῶν
κέρκυ κυνὸς, ὅπως ὁ
πρεσβυτέρων ἀλλοτρίαις κρί-
σεως. Ἐὰν τὴ μισητὰν
γυναικα τῇ ἐν Βαβυ-
λῶνι πρεσβυτέρων, οἱ-
κνεν κατὰ μαρτυρήσασ-
ται τὴ Σωσθμένης ἀδίκως
καπεδικασθῇ αὐτὴν εἰς
θάνατον, ἐνοχοὶ τ' ἐκ-
είνων κρίσεως & κατὰ
δικῆς γυναικα. ὅτι τὴ
πρὸ Σωσθμένης ὁ κύριος
ἔλεος τὸ Δανιὴλ ἐρρύσα-
το ἐκ χειρὸς τοῦ ἀνό-
μων, τὸς τὴ ἐνόχους τὸ
αἷμα αὐτῆς πρεσ-
βυτέρους ἐν πυρὶ κα-
πεδικασεν ὑμεῖς τὴ δι-
αὐτῆς ὠνέδησε λέγων
Οὕτως μωροὶ οἱ υἱοὶ Ἰσ-
ραὴλ ; ὅτι ἀνακρίνου-
ντες, ὅτι τὸ ἀφ' ὧν ὁπι-
γνόντες καπερίνασι συ-
γνώστης Ἰσραὴλ ; ἀνα-
κρίνασι ἐν εἰς τὸ κρι-

στέριον. Ἡ δὲ γὰρ ὅτι κατὰ μαρτυρήσασθαι αὐτῆς.

the Holy Apostles!

S.E.C.T. XXVI.

Θεάματα δὲ τὰ ἐν ταῖς
 κοσμικαῖς δικαστη-
 ρια, ὡς τῇ ἐξουσίᾳ οὐ-
 ρῶν ἀποκρίσεις ποιεῖς,
 μισθούς, φάρμακους, τυμ-
 βωρίζεις, ληστές, καὶ τὰς
 ἀνακρίσεις αὐτῶν λα-
 βόντες οἱ ἡγούμενοι ὑπὸ
 τῆς περιστάσεως, λέ-
 γουσι πρὸς κακουργίαν, εἰ
 πάντα ὑποτασσόμενοι κατὰ
 κρίσιν Συλκαταθεμένων,
 ὅτι δυνάμεις ἐπὶ τῇ κρί-
 σεσιν αὐτῶν ἐκπέμπου-
 σιν, ἀλλὰ πλείοσιν ἡ-
 μέραι ποιῶν τὸ αὐτὸ καὶ
 ἐξέτασιν μετὰ συμβου-
 λην πολλῶν, καὶ ὅρα πε-
 πημέναι τὸ μένος τῆς
 λαοκρατορίας οὐρανῶν καὶ ὑψι-
 φων θανάτου ὁ μέλλων
 ἐκφέρειν κατὰ αὐτῶν,
 ὡς τὸ ἥλιον ἐπαύρας
 τὰς χεῖρας, Ἀγαμέμνων
 τύρεται ἐπὶ τῶν ὑπαρ-
 χόντων τῶν ἀνθρώπων καὶ

Consider even the Ju-
 dicatures of this World,
 by whose Power we see Mur-
 derers, Adulterers, Wizzards,
 Robbers of Sepulchres, and
 Thieves, brought to Tryal;
 and those that preside when
 they have receiv'd their Ac-
 cusations from those that
 brought them, ask the Male-
 factor whether those things
 be so? And tho' he does not
 deny the Crimes, they do not
 presently send him out to
 Punishment, but for several
 Days they make Enquiry a-
 bout him, with a full Coun-
 cil, and with the Veil inter-
 pos'd: And he that is to pass
 the final Decree and Suffrage
 of Death against him, lifts up
 his Hands to the Sun, and
 solemnly affirms that he is
 innocent of the Blood of the
 Man: Though they be Hea-
 thens, and know not the

LII

CONSTITUTIONS of

Deity, nor the Vengeance which will fall upon Men from God, on account of those that are unjustly condemn'd, they avoid such unjust Judgments.

ἀνθρώπων, καὶ τοὶ ὄντες ἰθνηκοί, καὶ ἐγνωσκόντες θεότητα, ἢ ᾧ εἰς αὐτοὺς ἀπὸ Θεοῦ ἀμυναν ὑπὸ τῆς δρᾶσις κατὰ κριθέντων, ἀποφύγουν.

LIII.

But you who know who our God is, and what are his Judgments, how can you bear to pass an unjust Judgment, since your Sentence will be immediately known to God? And if you have judged righteously, you will be deem'd worthy of the Recompences of Righteousness, both now and hereafter; but if unrighteously, you will partake of the like. We therefore advise you, Brethren, rather to deserve Commendation from God than Rebukes: For the Commendation of God is Eternal Life to Men, as is his Rebuke Everlasting Death. Be ye therefore righteous Judges, Peace-makers, and without

Τμεῖς ὅτι γνωσκόντες τίς ὁ Θεὸς ἡμῶν, καὶ ὅποια τὰ κρίματα αὐτοῦ. πῶς ἂν καὶ ἐπὶ κριθεὶς διμυστῶς πρὸς ἀποφασιν δεῖναι τὴν κρίσεως ὑμῶν ὑπὸ χρημάτων γνωσκόμενης Θεῷ; καὶ εἰ μὴ δικαίως κρινάμετε, δικαίων ἀμοιβῶν κατὰ ξιωθήσεσθαι καὶ ἡμεῖς καὶ εἰς αὐτοὺς εἰ ὅτι ἀδίκως, πάλιν τῆς ὁμοίων τῶν ἐξελθεῖν ἡμεῖς μὴ ἔν, ἀδελφοί, συμβεβηκόσιν ὑμῖν, μᾶλλον ἐπαίνων ἀξιοῦσθαι ὑπὸ Θεῷ ἢ φόνων ὅτι Θεὸς ἐπαίνει τὸ ζῶν αἰώνι. ἀνθρώποις, ὡς περ. καὶ ὁ φόνος θάνατος αἰ. δι. διό γίνεσθαι δικαιοὶ καὶ ἐν κρίσει.

Mat. 22 Anger. For, *He that is an*

the Holy Apostles.

ἡτοι, ἀόργητοι. Ὁ
 ὀργιζόμενος γὰρ τὰς ἀ-
 δελφῶν αὐτοῦ εἰς ἡ, ἐνο-
 χ. ἐστὶν τῇ χειρὶ. Εἰ
 ὃ ἐ συμβῇ ἐξ ὀνε-
 ρίας κενός ὀργιζήσῃς ὑ-
 μῶς κατὰ πν, ὁ ἡ-
 λι. μὴ ὀπιδύσῃς ὅτι
 τῇ ὀργῇ ὑμῶν. Ὀρ-
 γιζέσθαι γὰρ, φησὶν ὁ Δα-
 βίδ, καὶ μὴ ἀμάρτυρετε
 τῷ ἐστί, παχέως ἀγαλ-
 λῶσθε, ὅπως μὴ ἡ ἐ-
 πίμην. * * ὀργὴ μνη-
 σιγασίας γήνηται, καὶ ἀ-
 μάρτυρ ἀπεργάσθῃ. Ψυ-
 χαὶ γὰρ μνησιγῶν εἰς
 θάνατον, φησὶν ὁ Σο-
 λωμών. λέγει ὃ ὁ κὺ
 εἰ. ἡμῶν καὶ σωτὴρ Ἰη-
 σὺς ὁ Χρῆστος ἐν διαγῶ-
 λίοις. Ἐδὲ προσφέρει
 ὁ δῶρον σου ἐπὶ τῷ θυσια-
 στήριον, ἐκεῖ μνησθῇς
 ὅτι ὁ ἀδελφός σου ἐχθρὸς
 καὶ σὺ, ἀφες ἐκεῖ ὁ δῶ-
 ρόν σου ἐμπαροῦσθαι τῷ
 θυσιαστηρίῳ, καὶ ὅτι γὰρ,
 πρῶτον ἀγαλλῶναι τὸν
 ἀδελφόν σου, καὶ τότε εἰ-

gry without a Cause is obnoxia-
 ous to the Judgment: But if it
 happens that by any one's
 Contrivance you are angry
 at any body, *Let not the Sun* Eph. iv. 26
go down upon your Wrath. For,
says David, Be angry and sin Psal. iv. 4:
not: That is, be soon recon-
cil'd, lest your Wrath con-
tinue so long, that it turn to
a settled Hatred, and work
Sin. For the Souls of those Prov. xii. 28. LXX
that bear a settled Hatred are
to Death, says Solomon. But * * Pag.
 our Lord and Saviour Jesus 258.
 Christ says in the Gospels, Mat. v. 23:
If thou bring thy Gift to the 24:
Altar, and there remembrest
that thy Brother hath ought
against thee, leave there thy
Gift before the Altar, and go
thy way; first be reconcil'd to
thy Brother, and then come and
offer thy Gift. Now the Gift
 is every one's Eucharistical
 Prayer and Thanksgiving. If
 therefore thou hast any thing
 against thy Brother, or he has
 any thing against thee, nei-
 ther will thy Prayers be

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heard, nor will thy Thank-
givings be accepted, by rea-
son of that hidden Anger. But
'tis your Duty, Brethren, to
pray continually, Yet because
God hears not those which
are at Enmity with their Bre-
thren by unjust Quarrels, e-
ven tho' they should pray three
times an Hour, 'tis our Duty
to compose all our Enmity
and Littleness of Soul, that
we may be able to pray with
a pure and unpolluted Heart.
For the Lord commanded us
to love even our Enemies,
and by no means to hate
our Friends. And the Law-
giver says, *Thou shalt not hate
thy Brother in thy Mind. Thou
shalt certainly reprove thy Bro-
ther, and not incur Sin on his
Account. Thou shalt not hate
an Egyptian, for thou wast a
Sojourner with him. Thou
shalt not hate an Idumean,
for he is thy Brother. And
David says, If I have repayed
those that requited me Evil.
Wherefore, it thou wilt be a
Christian, follow the Law
of the Lord. Loose every
Band of Wickedness: For the*

θὼν προσφέρει τὸ δῶρον
σου. Δῶρον δὲ ἔστιν Θεῷ
ἢ ἐκείνου προσδοχὴν ἢ
ἀγαθότητα. ἐὰν ὅτι ἐχθρὸς
ἐκ καὶ τοῦ ἀδελφοῦ σου,
ἢ αὐτοῦ ἐχθρὸς ἐκ καὶ οὗ,
ἔτι αἱ προσδοχαὶ σου
εἰσακκιθήσονται, ἔτι αἱ
ἀγαθότητες σου προσδο-
χήσονται, ἄλλο δὲ ὅτι
καμνύμενος ὀργάνῃ. καὶ ὅτι
συμμεχόμενος προσδοχὰς
ὑμῶν, ἀδελφοί. διὰ
ἐπειδὴ ἡμεῖς ὅτι ὀργαίς ἀ-
δικαῖς ἐχθραίνοντων ἀ-
δελφοῖς ὁ Θεὸς οὐκ ἐ-
πακεί, ἢ ἐὰν τοῦτο
ᾤεαι προσδοξῶνται,
καὶ ἀγαθότητα πάντων
ἐχθρῶν ἢ μικροψυχί-
αν, ἵνα διωκόμεθα προ-
σδοχὰς καρδίας τῇ
καρδίᾳ καὶ αὐτοῦ, καὶ
τοῦτο καὶ ἐχθρὸς ὁ κώ-
ριτος ἀγαπᾷν προσ-
δοξῶν, ἐχθρὸς δὲ καὶ τοῦ
φίλου μιστῶν. ἢ ὁ το-
μοδότης φησὶν. Οὐ με-
σότης ἀνθρώπων
ἢ μιστὸς δὲ ἀδελφόν σου
τῇ ἀφροσύνᾳ σου ἐλε-
γμῶ ἐλέγχεις δὲ ἀδελ-
φόν σου, καὶ ἢ λήψῃ δι-
καιοσύνην.

Levit. xix.
17.

Dent.
xxiii. 7.

Psal. vii. 5.

1. 1. c.

the Holy Apostles.

αὐτὸν ἀμνηστῆσαι. ἡ μὲν
 σίσις Αἰγυπτίον, ὅτι
 παρὲν αὐτὸν ἡδὲ αὐ-
 τὸν ἡμισίσις Ἰδουμαίων,
 ὅτε ἀδελφός. **Ἐν ἑξή-
 κατῷ Δαβὶδ λέγει·**
Εἰ ἀνταπόδωκα τοῖς
ἀνταποδιδῶσι μοι κα-
κία. Ὅστιν εἰ Χρισ-
τὸς θέλεις εἶναι, ἔξα-
κολέσθῃ τῷ τῷ κρείν-
νόμῳ. λυέ πόρτα συν-
θεσμον ἀδικίας. Ἐπὶ
σοὶ γὰρ ὁ κύριος ἔ-
ξουσίαν ἐντεῖον ἀφίεναι ἀ-
μαρτίας τῷ ἀδελφῷ τῷ
εἰς σὲ γηνομένης ἕως ἐβ-
δομηκοντάκις ἑσπερῶς,
τετράκις, πεντακοσίας ὀν-
ετήκοντα. ποσάκις ἐν
ᾗδῃ ἀφῆκας τῷ ἀδελφῷ
σου, ἵνα μὴ θελήσῃς
αὐτῷ ἀφίεναι ἃ νῦν;
καὶ τοὶ ἀχέσας ἔ· Ἰερε-
μίς λέγοντι, ὅτι ἔχα-
ς. ἢ κακίαν ἔ· πλη-
σίον αὐτῷ μὴ λογιζε-
σθαι ὅτι παῖς καρδίας ὑ-
μῶν. Σὺ δὲ μνησχα-
κῆς, καὶ ὡς σωτηρεῖς ἔχ-
θεις, ἃ ἔστιν κρείον

Lord has given thee Autho-
 rity to remit those Sins to
 thy Brother which he has
 committed against thee, as
 far as *Seventy times Seven*, Mart. xviii.
 that is, *Four Hundred and* 22.
Ninety times. How oft there-
 fore hast thou remitted to
 thy Brother, that thou art un-
 willing to do it now? when
 thou also hast heard Jere-
 miah saying, *Do not any of Zach. viii.*
you impute the Wickedness of 17.
his Neighbour in your Hearts.
 But thou remembrest Inju-
 ries, and keepest Enmity, and
 comest into Judgment, and
 art suspicious of his Anger,
 and thy Prayer is hindered.
 Nay, if thou hast remitted
 to thy Brother Four Hundred
 and Ninety times, do thou
 still multiply thy Acts of
 Gentleness more to do good
 for thy own sake; altho' he
 does not do so, yet how-
 ever do thou endeavour to
 forgive thy Brother for God's
 sake, *That thou mayest be the* Mat. x. 42
Son of thy Father which is in
Heaven; and when thou

ἢ ἑπὶ ἡμέρας. v. ἢ ἐν ἡμέραις. V. οὐκ ἔστιν. v.

CONSTITUTIONS of

prayest mayst be heard, as a ^{ἐρχη, ὁ μὴνιν ὑφορᾷ,}
Friend of God. ^{καὶ ἡ προσοχή σου ἐμ-}

^{ποδίζετα. ἀλλ' εἰ καὶ τὰ}
^{ἐπ' ἐραχίᾳ ἐνενήχοντα ἄφεις τῷ ἀδελφῷ σου, πλεόνασθαι ἢ}
^{ἀοργησθαι ἐπὶ πλείονι εἰς ἀγαθωσυμῶν δι' ἑαυτόν. καὶ ὁ κεί-}
^{τος μὴ ποιῇ, ἀλλὰ γὰρ σὺ ἄβυσσος Θεὸν ἀπέδαξε ἀφίσταται τῷ}
^{πλησίον, ὅπως ἡγῆται ὡς πατὴρ σου. ὅτι ἐν ἐραχίᾳ, καὶ προσ-}
^{δοχίᾳ μὴ ὑπακούῃ ὡς φίλῳ Θεῷ.}

LIV.

Wherefore, O Bishop, when
you are to go to Prayer, after
the Lessons, and the Psalmo-
dy, and the Instruction out
of the Scriptures, let the Dea-
con stand nigh you, and with
a loud Voice say, Let none
have any Quarrel with ano-
ther; Let none come in Hy-
pocrisie; that if there be any
Controversie found among
any of you, they may be
affected in Conscience, and
may pray to God, and be
reconcil'd to their Brethren.
For if upon coming into
any one's House we are to
say, *Peace be to this House,*
like Sons of Peace bestowing
Peace on those who are wor-
thy, as it is written, *To them*
that are nigh, and them that

^{Διὰ τοῦτο, ὁ ἐπί-}
^{σκοποι, μελλόντων ὑ-}
^{μῶν εἰς προσοχὴν ἀ-}
^{πομταῖν, μὴ ἢ ἀνά-}
^{γνωσιν, ὅτι ἡ ψαλμο-}
^{διδυ, ὅτι ὁ ἐπίσκοπος γὰρ}
^{φαις διδασκαλίδυ, ὁ}
^{ἑαχίᾳ εἰς πλῆθος}
^{ὑμῶν, μὴ ὑψιλήθης φω-}
^{νῆς * * * λεγῶν μὴτις}
^{κατὰ πινθί μὴτις ὅτι}
^{ὑπακούσθαι. ἵνα ἐὰν δι-}
^{ρεθῇ ἐν ποιν ἀντιλο-}
^{γία, συνηδύσθαι κρη-}
^{θεντες, δεηθῶσι ὅτι Θεῷ,}
^{ὅτι ἀλλὰ γὰρ τοῖς ἀ-}
^{δελφοῖς. εἰ γὰρ τίς ἐν}
^{οἰκίᾳ τινὸς εἰσερχομένης,}
^{ὡς πάντων δὲ λέγειν}
^{Εἰρήνη τῷ οἴκῳ τέτρω}
^{ὡς ὑμῶν εἰρήνης εἰρήνη}
^{χαρίζομένης τοῖς ἀξίοις,}

* * Pag.
259.

Matt. x. 12

Isa. lvii. 19

Eph. ii. 17

3 Tim. ii.

19.

ἢ ὑποτάσσεται. V. ἢ εἰς τὴν V. ἢ συνεχέσθαι. V.

43

the Holy Apostles.

καθὼς γέγραπται, ¹ τοῖς
 ἑγγύς καὶ τοῖς μακρὸν,
 ὧς ἐγνω κύνει. ² ὄντας
 αὐτῷ πολὺ μᾶλλον
 τῆς ὅν ἐκκλησίας Θεῷ
 εἰσερχομένοις χρητὸν
 πρῶτων ³ ἐπιδύχεσθαι
 τῷ Θεῷ εἰρήνην. εἰ δὲ
 ἄλλοις ταύτην ἐπιδύχε-
 σται, ⁴ πολὺ μᾶλλον
 αὐτὸς αὐτῆς ἐν τοῖς ὑπαρ-
 χέσιν, ὡς τέκνον φωτός.
 ὁ γὰρ μὴ ἔχων αὐτὴν ἐν
 ἑαυτῷ, ὅσα ἐστὶν ἀξιο-
 πίας, ἄλλοις αὐτὴν
 χαρίζεται. ⁵ ὅς ὡς
 πρῶτων χρητὸν εἰς ἑαυτὸν
 εἰρηνοῦσιν αὐτόν. ὁ γὰρ
 μὴ ὡς ἑαυτὸν εἰσαά-
 ζων, ἐδὲ ἀνὴρ ὡς ἄλ-
 λον ἀφαιμαχισθήσεται,
 ἀλλ' ἔσται εἰρηνοῦς,
 φιλικὸς, σωτὴρ πάν-
 τῶν κύνει, ὡς ὡς
 αὐτῷ ⁶ γινόμενον.
 ὡς δὲ πλεονάζει αὐ-
 τῷ τῆς ὡς ὡς ἐν
 ὁμοιοῖα. οἱ γὰρ ἐπινοῦν-
 τες ἔχθρας ὡς μάχας,
 ἀντιλογίας ὡς κρείσας, πο-
 νηροὶ καὶ τῷ Θεῷ ἀλλοτριοὶ τυγχάνουσιν.

are far off, whom the Lord
 knows to be his, much more
 is it incumbent on those that
 enter into the Church of
 God before all things to pray
 for the Peace of God: But
 if he prays for it upon o-
 thers, much more let him-
 self be within the same, as
 a Child of Light; for he
 that has it not within him-
 self is not fit to bestow it
 upon others. Wherefore, be-
 fore all things, 'tis our Duty
 to be at Peace in our own
 Minds; for he that does not
 find any Disorder in himself,
 will not quarrel with ano-
 ther, but will be peaceable,
 friendly, gathering the Lord's
 People, and a Fellow-worker
 with him, in order to the in-
 creasing the Number of those
 that shall be saved in Una-
 nimity For those who con-
 trive Enmities, and Strifes,
 and Contests, and Law-Suits,
 are wicked, and Aliens from
 God.

¹ ἐλθων εὐηγγελισατο εἰρήνην ὑμῖν. γ. ² πολλὰ. V. v. ³ ἐπιδύχεσθαι τῷ
 Θεῷ τὴν τῷ λαῷ εἰρήνην. V. ⁴ πολλὰ. V. ⁵ defunct. V. ⁶ γινόμενον. V.

CONSTITUTIONS of

SECT. XXVII.

LV.

FOR God, being a God of Mercy from the Beginning, called every Generation to Repentance by righteous Men and Prophets. He instructed those before the Flood by *Abel*, and *Sem*, and *Seth*; also by *Enos*, and by *Enoch* that was translated: Those at the Flood by *Noah*: The Inhabitants of *Sodom* by hospitable *Lot*: those after the Flood by *Melchisedek*, and the Patriarchs, and *Job*, the Beloved of God; the *Egyptians* by *Moses*; the *Israelites* by him, and *Joshua*, and *Caleb*, and *Phin* as, and the rest. Those after the Law by Angels and Prophets, and the same by his own Incarnation of the Virgin; those a little before his Bodily Appearance by *John*, his Fore-runner, and the same by the same Person after Christ's Birth, saying,

Mar. i. 15.

Repent ye, for the Kingdom of Heaven is at hand. Those

Ο Γάρ Θεός, Θεός ὢν ἐλέως, ἀπ' ἀρχῆς ἐκάλει γενεὰς ἐπὶ μετανοίας καλεῖ δὲ τῶν δικαίων ὡς τῶν προφητῶν. ὡς τὸν μὲν πρὸ τῆς κατακλυσμῆος, ὡς δὲ Ἀβελ καὶ Σήμ, καὶ Σήθ, ἔτι δὲ Ἐνὼς, ὡς δὲ μετατρεψάμενος ὁ Ἐνὼχ ἐσωφρονίζετο τὸν δὲ ὅν τῃ κατακλυσμῶ, ὡς δὲ Νῶε, τὸν ἐκ Σοδόμοις ὡς δὲ φιλοξένον Λώτ. τὸν μὲν δὲ κατακλυσμὸν, ὡς δὲ Μελχισεδεκ, ὡς τῶν πατριαρχῶν, ὡς δὲ Ἰσραὴλ τοὺς αἰσχρολογῶντας, ὡς δὲ Μωσέως τοὺς Ἰσραηλῖτας, δι' αὐτὸν καὶ Ἰησοῦ, καὶ Χαλεβ, ὡς Φινεὲς, ὡς τῶν λαῶν τὸν μετὰ νόμον, δι' ἀγγέλων ὡς προφητῶν. τὸν αὐτὸν ὡς δὲ τὴν ἰδίαν ἐνανθρωπήσας τὴν ἐκ τῆς δέξης Ἀννῆς καὶ Ἰωάννου τὸν πρὸ μικροῦ τὸ δὲ

ἐν πεισματῷ ἀγῶν καὶ V. v.

δείξω

the Holy Apostles.

δείξεως αὐτοῦ τῷ Ὁμο-
 λογῆς ὁ Ἰωάννης τῷ
 πορδερμῷ τῆς δι' αὐ-
 τῆς, ὁ αὐτοῦ, ὁ
 μετα τῷ Ἰησοῦ αὐτοῦ
 λέγων. Μετῃροῖτι
 ἡμεῖς ὅτι ἡ βασιλεία
 τοῦ ἔθους. τῆς μετα
 τῷ πατρὶ αὐτοῦ, δι' ἡ-
 μῶν τοῦ δώδεκα, ὁ τῷ
 τῷ ἐκλογῆς σκώβους Παύ-
 λῳ. ἡμεῖς ὅτι οἱ κατὰ
 ζωὴντες εἶναι μάρτυ-
 ρες τῷ πνεύματι αὐτοῦ,
 αὐτῷ Ἰακώβῳ τῷ τῷ κυ-
 ρίῳ ἀδελφῷ, ὁ ἐπὶ τοῖς
 ἐκδομῶντα δύο μαθη-
 ταῖς, ὁ * * τοῖς ἐπὶ τοῖς
 διακόνοις αὐτοῦ, ὁ ἐκ τῷ
 ματρὶ τῷ κυρίῳ ἡμῶν
 Ἰησοῦ Χριστῷ ἡκούσμεν,
 ὁ ἀκριβῶς ἐδόξε λέ-
 γμεν, τί ἐστὶ τὸ θέλημα
 τοῦ Θεοῦ τὸ ἀγαθὸν καὶ
 διάρετον καὶ τέλειον, τὸ ὁ Ἰησοῦ γνωρεῖν ἡμῖν, ἵνα
 μηδεὶς ἀπόληται. Ἀλλὰ πότε ἀνθρώποι συμφώνως πιστεύ-
 ομεν αὐτῷ, αἶνον σύμφωνον ἀναπέμψαντες αὐτῷ, ζήσο-
 μεν αἰωνίως.

after his Passion by us, the
 Twelve Apostles, and Paul the
 Chosen Vessel. We therefore
 who have been vouchsaf'd
 the Favour of being the Wit-
 nesses of his Appearance, to-
 gether with James the Bro-
 ther of our Lord, and the
 other Seventy two Disciples,
 and his Seven Deacons, have
 heard from the Mouth of
 our Lord Jesus Christ, and
 by exact Knowledge declare
What is the Will of God, that
good, and acceptable, and per-
fect Will, which is made
 known to us by Jesus; that
 none should perish, but that
 all Men, with one Accord,
 should believe in him, and
 send unanimously Praise to
 Him, and thereby live for
 ever.

Rom. xii. 2

* * Pag:
260.

Τὸτο γὰρ ἔστιν ὁ ἔθ-
 ος ἡμεῖς ὁ κύριος.
 προσεχόμενοι λέγειν

For this is that which our
 Lord taught us when we
 pray to say to his Father,

LVI.

CONSTITUTIONS of

Matt. vi.
10.

Thy will be done, as in Heaven, so upon Earth. That as the Heavenly Natures of the incorporeal Powers do all glorify God with one Consent, so also upon Earth all Men with one Mouth and one Purpose may glorifie the Only, the One, and the True God; by Christ, his only Begotten. 'Tis therefore his Will that Men should praise him with Unanimity, and adore him with one Consent. For this is his Will in Christ, that those who are sav'd by him may be many; but that you do not occasion any Loss or Diminution to him, nor to the Church, or lessen the Number by one Soul of Man, as destroy'd by you, which might have been sav'd by Repentance; and which therefore perishes not only by its own Sin, but also by your Treachery besides, whereby you fulfil that which is written,

Matt. xii.
30.

He that gathereth not with me, scattereth Such an one is a Disperfer of the Sheep, an

τῶν πατέρων αὐτοῦ. Γενή-
σεται δὲ θελημα σου,
ὡς ὃν ἐρανοῦ καὶ ἐπὶ τῇ
γῆς. ὅπως ὡς αἱ ἐπι-
ρανοὶ φύσεως τῇ αὐτο-
μάτων δυνάμεων πα-
σαι δοξάζουσιν τὸ Θεόν
συμφωνῶς, ὕμνω καὶ ἐπὶ
τῇ γῆς πόμπης οἱ ἄνθρω-
ποι ὃν ἐνὶ σῶματι καὶ
μὴ διαθείσας δοξάζωσι
τὸ μόνον Θεόν, καὶ ἵνα
καὶ ἀληθινόν, καὶ τὸ
μονογενὲς Χριστόν. θε-
λημα ἐν αὐτῷ ἔστιν αἰ-
νεῖν αὐτὸν ὁμοφρονῶς,
καὶ περισκυλεῖν αὐτὸν
συμφωνῶς. τὸτο γὰρ
αὐτοῦ ἐστὶ θελημα ὃν
Χριστῷ, πολλὰς εἶναι
τὰς σωζομένης ἐν αὐ-
τῷ, ἀλλὰ μὴ ζημεῖν
αὐτόν. μηδὲ ἐλαττο-
νεῖν ὑμᾶς καὶ ἐκκλησίαν,
ἣ συνέλλειν καὶ ἀριθμὸν,
διὰ μᾶς ψυχῆς ἀνθρώ-
πων ὑφ' ὑμῶν ἀναιρεθεί-
σης, ἥτις ἡδυνάτο συ-
θῆναι διὰ μεταμορφώσεως αὐ-
τοῦ καὶ τὸ μόνον ἐξ
ιδίας ὁργῆς, ἀλλ' ἥδη

ἡ τυτίαν. v. ἡ ἀσώματι δυνάμει πασαι ἐν ἑξῆς. v. πασῶν. V.
ἡ defunct. v. ἡ ἐλαττεῖν. v.

the Holy Apostles.

καὶ ἐξ ὑμετέραις ὁπότε
 λῆς ἐ πληρώσατε ὁ
 γεγραμμένον. Ὁ μὴ
 σωάγων μετ' ἐμῶ, σκορ-
 πίζῃ. Τοιούτου ὃ ὦν,
 σκορπίαι, περιβάτων
 ἀντίδικου, Θεῷ ἐχ-
 θροῖς, τῷ ἀρνίῳ φθο-
 ροῦς, ὦν ὁ κύριος ποι-
 μὴν ὑποῖκε. καὶ ἡμεῖς
 σωαγωγοὶ ἐκ διαφό-
 ρων ἐθνῶν καὶ γλωσσῶν,
 ἐν πολλῷ μόχθῳ, καὶ κιν-
 διῳ, ἐ χρητὴ διώκε-
 καί, ἀγρυπνίαις, ἀσι-
 τίας, χαμδυνίαις, διωγ-
 μοῖς, πληγαῖς, φυλα-
 καῖς, ἵνα ὁ Θεὸς ποιήσῃ
 πληρώσωμεν τὸ τεύχος
 τῷ ἀνακειμένῳ, τῷ
 τυτίῳ ἵεραν καὶ δο-
 λικὴν ἐκκλησίαν, ἀ-
 φραινομένων, τῷ κλη-
 τῶν. ἐ ἀγαλλιωμένων,
 ὑμνούντων ἐ δοξαζόν-
 των τὸ καλέσθητα αἰ-
 τῆς δι' ἡμῶν εἰς ζωὴν,
 Θεόν. ὑμεῖς ὅτι ὁ
 ὑμῖν διεσκορπίσται. καὶ
 ὑμεῖς ὅ οἱ λαῖκοι εἰ-

Adversary, an Enemy of God,
 a Destroyer of those Lambs,
 whose Shepherd was the
 Lord, and we were the Col-
 lectors out of various Na-
 tions and Tongues, by much
 Pains and Danger, and per-
 petual Labour, by Watch-
 ings, by Fastings, by Lyings
 on the Ground, by Persecu-
 tions, by Stripes, by Imprisonments,
 that we might
 do the Will of God, and
 fill the Feast-Chamber with
 Guests to sit down at his
 Table, that is the Holy and
 Catholick Church with joy-
 ful and chosen People, sing-
 ing Hymns and Praises to
 God that has called them by
 us to Life. And you, as
 much as in you lies, have
 dispers'd them. Do you al-
 so of the Laity be at Peace
 with one another, endeavour-
 ing, like wise Men, to in-
 crease the Church, and to
 turn back, and tame, and
 restore those which seem wild.
 For this is the greatest Re-
 ward by his Promise from

ὅτι ν. ὅ μὴς ἐν ἀνάγειν ὁφείλουτες τῆς ν. ὅ ν. V. defunct. V.
 ὅ λον. ν.

God,

CONSTITUTIONS of

Jer. xv. 19. God, If thou fetch out the Wor-
thy and Precious from the Un-
worthy, thou shalt be as my
Mouth.

πρωτόντι πρὸς ἀλλήλους,
αὐδαζοντες ὡς φέρον-
τες ἢ ἐκκλησίαν αὐξάν-
ει· καὶ νομιζόμενα ἀ-
γρία ὅπως ῥέειν εἰς αὐ-
τήν, ἐξ ἡμερῶν, ἐκ ἀποκαταστά-
σεως. ἢ τὸ πρῶτον ὅτι ὁ μέγας Θεὸς
ἐξ ἐπιτολῆς μιᾶς αὐτοῦ Θεοῦ. Ἐὰν ἐξαγάγῃς ἐξ ἀνα-
ξίου ἄξιον, καὶ τίμιον, ὡς σῶμα μου ἴσθι.

LVII

But be thou, O Bishop,
holy, unblameable, no Striker,
not soon angry, not cruel;
but a Builder-up, a Conver-
ter, apt to teach, forbearing
of Evil, of a gentle Mind,
meek, long-suffering, ready
to exhort, ready to comfort,
as a Man of God.

Σὺ δὲ ὁ ἐπίσκοπος,
ἅγιος, ἀμωμος, μὴ
πλήκτις, μὴ ὀργιστός,
μὴ ἀπεινός· ἀλλ' οἰκοδο-
μικός, ὁπσιπροσφύς, ὁ δι-
δακτικός, ἀνεξίγητος,
ὑποδουμικός, πραῖος,
μακροθύμικός, ὡκεκλή-
νους, ὡκεκληπτικός ὡς
Θεὸς ἀνθρώπος.

S E C T. XXVIII.

W H E N thou callest
an Assembly of the
Church, as one that is the
Commander of a great Ship,
appoint the Assemblies to be
made with all possible Skill,
charging the Deacons, as
Mariners, to prepare Places
for the Brethren, as for Pas-

Όταν δὲ συναθροίσῃς
τὴν ἐκκλη-
σίαν, ὡς ἂν κυβερνήτης
πλοῦς μεγάλης, μετ' ἐπι-
τολῆς πάσης καὶ λόγου ποιῇ-
σαι πᾶς σωόδους, πα-
ραγγέλλων τοῖς ἀρχι-
νοῖς ὡς πλοῖς ναύταις, τοῖς
ἱερωσὶν ἐκτασθῆναι τοῖς ἀ-

ἢ τὸ πρῶτον ὅτι ὁ μέγας Θεὸς ἐξ ἐπιτολῆς μιᾶς αὐτοῦ Θεοῦ. Ἐὰν ἐξαγάγῃς ἐξ ἀναξίου ἄξιον, καὶ τίμιον, ὡς σῶμα μου ἴσθι. ἢ τὸ πρῶτον ὅτι ὁ μέγας Θεὸς ἐξ ἐπιτολῆς μιᾶς αὐτοῦ Θεοῦ. Ἐὰν ἐξαγάγῃς ἐξ ἀναξίου ἄξιον, καὶ τίμιον, ὡς σῶμα μου ἴσθι.

διανοίῃ, καὶ δάπτει ὁ
 βάναις, μὲν πῶς * *
 ἐπιμελείας ἐ σμενότη-
 τοις. ἐ πρῶτον μὲν οὐκ οὐ
 ἔστω ἐπιμήνις, καὶ ἂ
 νατολῆς περὶ αμμήν, ὅ
 ἔξ ἐκείνου τῆς μερῶν
 παῖ παροφεία" ὡς
 ἀνατολῆς, ὅς τις ἔοικε
 νηὶ. κείνῳ δὲ μέσθῳ ὅ
 ὅ ἐπιστήπυ δρῶν. ὅ
 ὅς ἐκείνου δὲ αὐτῶ
 καὶ τῶν πρὸς πρὸς
 πρὸν, καὶ οἱ ἀφ' αὐτοῦ
 παρὰ αὐτοῦ, δὲ παλῆς
 ἢ τῆς πλείονος. ὅς τις
 ἔοικεσι καὶ ναύταις καὶ
 ποιηταῖς. ὡς οὐκ οὐ
 τῶν εἰς τὸ ἔσθῳ μέ-
 ρῳ οἱ λαῖκοι καὶ δ-
 ζῶντες μὲν πῶς ἡ
 συγῆς ἐ δὲ δὲ τῆς
 καὶ γυναικὲς καὶ ἄλλοις
 μὲν καὶ αὐτῶν καὶ δ-
 ὡντες, σιωπῇ ἀγνοῶν.
 μέσθῳ δὲ ὁ ἀναγνώ-
 σης ἐφ' ὑψηλῶς ἐ-
 σῶς, ἀναγινώσκῃ πα-
 Μωσέως ἐ Ἰησοῦ ὅ * *
 'Ναυῇ', καὶ τῆς κριτῶν
 καὶ τῆς βασιλειῶν, καὶ

sengers, with all due Care and
 Decency. And first let the * * Pag.
 Building be long, with its 261.
 Head to the East, with its
 Vestries on both Sides at the
 East End, and so 'twill be like
 a Ship. In the Middle let
 the Bishop's Throne be plac'd;
 and on each Side of him let
 the Presbytery sit down; and
 let the Deacons stand near at
 hand, in close and small girt
 Garments; for they are like
 the Mariners and Managers
 of the Ship: With regard to
 these, let the Laity sit on the
 other Side, with all Quiet-
 ness and good Order. And
 let the Women sit by them-
 selves, they also keeping Si-
 lence. In the middle, let the
 Reader stand upon some high
 Place; let him read the Books
 of Moses, of Joshua the Son of
 Nun, of the Judges, and of
 the Kings, and of the Chro-
 nicles, and those written after
 the Return from the Capti-
 vity; and besides these, the * * Pag.
 Books of Job and of Solo- 261.
 mon, and of the Sixteen Pro-

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phets. But when there has been two Lessons severally read, let some other Person sing the Hymns of *David*, and let the People join at the Conclusions of the Verses. Afterwards let our *Acts* be read, and the Epistles of *Paul*, our Fellow-worker, which he sent to the Churches under the Conduct of the Holy Spirit; and afterwards let a Deacon or a Presbyter read the *Gospels*, both those which *I Matthew* and *John* have deliver'd to you, and those which the Fellow workers of *Paul* received and left to you, *Luke* and *Mark*. And while the *Gospel* is read, let all the Presbyters and Deacons, and all the People stand up in great Silence; for it is written, *Be silent and hear*, O *Israel*. And again, *But do thou stand there and hear*. In the next Place, let the Presbyters, one by one, not all together, exhort the People, and the Bishop in the last place, as being the Commander. Let the Porters stand at the Entries

τῶν τοῦ λαοῦ λειτουργούντων ἐπὶ τῇ ἐπομῳδῇ· τοὺς τέτοις τὰ τῷ Ἰωάννῃ καὶ τῷ Σολομῶντι, καὶ τὰ τῇ ἐκκλησίᾳ κοροφῆται. αὐτὰ δὲ οἱ ἡγουμένων ἀναγνωσμάτων, ἐπεὶ τὸς δὲ Δαβὶδ ψαλλέτω ὑμεῖς, καὶ ὁ λαὸς τὰ ἀκροατήρια ὑποψαλλέτω. μετὰ τούτο αἱ πράξεις αἱ ἡμέτεραι ἀναγνωσκέσθωσαν, καὶ ἐπιστολαὶ Παύλου δὲ συγγερῶν ἡμῶν, αἵ ἐπὶ τῇ ἐκκλησίᾳ καθ' ὑφήγησιν δὲ ἀγίου πνεύματος καὶ μετὰ ταῦτα ἀρχόντων ἢ πρεσβυτέρων ἀναγνωσκέσθωσαν διὰ τὴν Ματθαίου, καὶ Ἰωάννης κτλ. δὲ καὶ οἱ συγγερῶν Παύλου κτλ. λαοὶς καὶ πρεσβυτεροὶ καὶ οἱ ἀρχόντοι, καὶ πάντες ὁ λαὸς ἐκτίσθω μετὰ πολλῆς ἡσυχίας· γὰρ κελεύεται

Dent.
xxvii. 9.

v. 31.
Pag.
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the Holy Apostles.

Σιώπα, & ἄκυσ Ἰο-
ραήλ. Καὶ πάλιν Σὺ
ἢ αὐτῷ ἑῷ, & ἀκέρση.
Καὶ ἐξῆς ὡς χαλεπώ-
στη οἱ πρεσβύτεροι τῇ
λαὸν ὁ καθὲς αὐτῶν,
ἀλλὰ μὴ ἁπλοῦς &
πελόταί. Πόρων ὁ
ἐπίσκοπος, ὅς τοι καὶ κυ-
βερνήτη. σπλάτωσθαι ἢ
οἱ μὲν πωλοὶ εἰς τῆς
εἰσόδους τῆς δόξης φου-
λάσσοντες αὐταῖς, αἱ δὲ
διάκονοι εἰς τὰς τῆς
γυναικῶν, δίκην ναυσα-
λῶν. & ὅς καὶ ἐν τῇ
σκηνῇ ὅς μὲν τυρεῖς ὁ
αὐτὸς ἡγετολῶν τῶν
γῶ. & ὅς τοι, & ἐν
τῇ ναυῇ ὅς Θεῶν. εἰ δὲ
τις ὁρεθῇ ὡς τὸν
κατεζόμενον, ἐπιπλη-
στέω ὑπὸ τῶν διακόνων,
ὡς ὅς πρῶτος, & εἰς τῇ
καθήμενα αὐτῶν το-
πον μετὰ γένω. ἢ μόνον
ὅς νηὶ, ἀλλὰ & μόνον
δρῶ μοίωται ἢ ἐκκλη-
σία. ὡς ὅς οἱ ποιμῆνες
ἐκαστον τῶν ἀλῶν, αἰ-
γῶν, φημί, καὶ περὶ α-

of the Men, and observe
them. Let the Deaconesses
also stand at those of the
Women, like Ship-men. For ^{Dent.}
the same Description and Pat- ^{xiii 1, 2.}
tern was both in the Taber-
nacle of the Testimony, and
in the Temple of God. But
if any one be found sitting
out of his Place, let him be
rebuk'd by the Deacon, as
a Manager of the Fore-Ship,
and be remov'd into the
Place proper for him: For
the Church is not only like a
Ship, but also like a Sheep-
fold: For as the Shepherds
place all the Bruit Creatures
distinctly, I mean Goats and
Sheep, according to their
Kind and Age; and still eve-
ry one runs together, like to
his like; so is it to be in the
Church. Let the young Per-
sons sit by themselves, if
there be a Place for them;
if not, let them stand up-
right. But those that are
already stricken in Years,
let them sit in Order. For
the Children which stand,

ἡμα. V. 2. defunct. V. 3. defunct. V. 4. πρῶτος τὸν ἐπίσκοπον. v.

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let their Fathers and Mothers take them to them. Let the younger Women also sit by themselves, if there be a Place for them; but if there be not, let them stand behind the Women. Let those Women which are married, and have Children, be plac'd by themselves: But let the Virgins, and the Widows, and the elder Women, stand or sit before all the rest; and let the Deacon be the Disposer of the Places, that every one of those that comes in may go to his proper Place, and may not sit at the Entrance. In like manner, let the Deacon oversee the People, that no body may whisper, nor slumber, nor laugh, nor nod: For all ought in the Church to stand wisely, and soberly, and attentively, having their Attention fix'd upon the Word of the Lord. After this, let all rise up with one Consent, and looking towards the East, after the Catechumens and

των, καὶ Κυριανων ἐκ
λικίαν ἱστῶσι, ἐκ
αὐτῶν. ὁμοίον, ἵνα ὁμοίω
σωμεν. ἔγωγε ἐν τῇ
ὁκκλησίᾳ, οἱ μὲν νεώτε-
ροι ἰδίᾳ καθιζέωσιν,
ἐὰν ᾖ τύποι, εἰ δὲ μὴ,
ἐκτίσωσαν ὀρθοὶ οἱ δὲ
τῇ ἡλικίᾳ ἥδη περὶ
ἐκκλησίᾳ, καθιζέω-
σθαι ἐν τάξει. τὰ δὲ
παιδιά ἱστῶται περὶ
λαμπρόμενοι αὐτῶν
οἱ πατέρες, ἐκ μητέρες
αἱ δὲ νεώτεραι πάλιν ἰ-
δίᾳ, * * * ἐὰν ᾖ τύποι,
εἰ δὲ μὴ, ὁπότεν ἡ
γυναικῶν ἱσταμένων αἱ
δὲ ἥδη γαμνηταί, καὶ
πικναρχεῖσαι, ἰδίᾳ
ἱσταμένων αἱ νεώτεροι
δὲ καὶ αἱ χήραι καὶ πρεσβύ-
τεροι, πρῶται πάντων
κείμενοι, καὶ καθιζέω-
σθαι. ἔγωγε τῶν ἱσταν-
των ὁ διάκονος,
ἵνα ἐκαστος τῶν εἰσιν
χρημάτων εἰς τὸ ἴδιον τό-
πον ὁρμᾷ, ἐκ μὴ ὁρμᾷ
δὲ ὑπερῖτον καθιζάν-
ται ὁμοίως ὁ διάκονος

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τὴν πέντα ἔχουσαι. αἱ. γ. ὁ δὲ διάκονος.

ὁ πρεσβυ-
τερος

the Holy Apostles.

ἐπισκοπεῖτω ὁ λαός,
ὅπως μή τις ψευδῶς,
ἢ νυσῶν, ἢ γαλῶν, ἢ
νόσῃ. χρὴ γὰρ εἶναι ἐκ-
κλησίαν ὁπισθημένην, καὶ
νηφαλέως, ὡς ἐξηγηρέ-
τως ἐξάναν, ἐκπιτω-
μήν, ἐχούσαν τὸ ἀκόλου-
θῆναι τῷ κυρίῳ λέγον.
καὶ μετὰ τὸ συμπῶνως
ἀποθύμης, ἐξομασάντες,
καὶ ἐπὶ ἀνατολῆς ἡ κα-
πομόθυμης, μετὰ τῶν
ἐκκλησιάρχων, ὡς τὸ με-
πομόθυμων ἐξοδόν, πορ-
σάξασαν τῷ Θεῷ,
τῷ ὁπιβελήοντι, ὅτι τὸ
ἐρεανὸν τῷ ἐρεανῷ καὶ
ἀνατολῆς, ἀπομνησθῆ-
ναι, ὡς τὸ ἀρχαίως νο-
μῆς, ὡς καὶ ἀνατολῆς
ἐρεανῶν, ὅθεν ὁ πορ-
τῶ ἀνθρώπου ἀνθρώπου
ὡς ἐκκλησίαν, ὅπως Συμ-
βελία πειθεῖς, ἀπε-
βλήθη. οἱ δὲ διάκονοι
μετὰ τὸ πορσάξαι, οἱ
μετὰ τὴν πορσάξαι τὸ δι-
χαριστίας ἀνατάξαι
σάξαι, ἀπομνησθῆναι τῷ
κυρίῳ σώματι μετὰ

Penitents are gone out, pray
to God Eastward, who ascend-
ed up to the Heaven of Hea-
vens to the East. Remem-
bring also the ancient Situa-
tion of Paradise in the East,
from whence the first Man,
when he had yielded to the
Persuasion of the Serpent,
and disobey'd the Command
of God, was expell'd. As
to the Deacons, after the
Prayer is over, let some of
them attend upon the Obla-
tion of the Eucharist, mi-
nistring to the Lord's Body.
Let others of them watch the
Multitude, and keep them
silent. But let that Deacon,
who is at the High-Priest's
Hand, say to the People,
*Let no one have any Quarrel
against another: Let no one
come in Hypocrisie.* Then let
the Men give the Men, and
the Women give the Wo-
men the Lord's Kiss. But
let no one do it with De-
ceit, as Judas betray'd the
Lord with a Kiss. After this,
let the Deacon pray for the

Psalm. lvi.
34.

ἐπισκοπεῖτω v.

N

whole

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whole Church, for the whole World, and the several Parts of it, and the Fruits of it: for the Priests and the Rulers, for the High-Priest and the King, and the Peace of of the Universe. After this, let the High-Priest pray for Peace upon the People, and bless them in these Words, *The Lord bless thee, and keep thee; the Lord make his Face to shine upon thee, and give thee Peace.* Let the Bishop pray for the People, and say, *Save thy People, O Lord, and bless thine Inheritance, which thou hast obtain'd with the precious Blood of thy Christ, and hast called a Royal Priesthood, and an holy Nation.* After this let the Sacrifice follow, the People standing, and praying silently; and when the Oblation has been made, let every Rank by it self partake of the Lord's Body, and precious Blood, in order, and approach with Reverence and holy Fear, as to the Body of their King. Let the Women approach

φόβῳ, οἱ δὲ τῆς ὀχλῆς διασκοπεῖτωσαν, ἡ σὺν αὐτοῖς ἐμπο- εἰπωσθῶ. λεγέτω δὲ ὁ ἱερεὺς τῷ ἀρχιερεῖ διάκονοι τῷ λαῷ, μὴ πῶς κατὰ ἴκνοι· μὴ πῶς ἐν ὑποκρίσει. εἰπα ἡ ἀσπαζέσθωσαν ἀλλήλους οἱ ἀδελφοί, ἡ ἀλλήλους αἱ γυναῖκες, * * * ὅς ἐστι κύριον φιλήμα. ἀλλὰ μὴ τις δολιῶς, ὡς Ἰε- δας τὸ κύριον φιλήμα ἡ ἡρέδωκε. ἡ μετὰ τῆτο προσδουχέσθω ὁ διάκο- νος ὑποφύ τὸ ἐκκλησίας ἀπάσης, ἡ πᾶσι τῷ κῆρμι, ἡ τῶν ἐν αὐτῷ μεσῶν, ἡ ἐκφορεῶν ὑ- πὲρ τῶν ἱερέων, ἡ τῶν ἀρχόντων ὑποφύ δὲ ἀρ- χιερέως, ἡ τῷ βασι- λέως, ἡ τὸ καθόλου ἐρ- ρήνης. ἡ μετὰ τῆτο ὁ ἀρχιερεὺς ἐπιδουχέσθω τῷ λαῷ εἰρήνην, δόλο- γαίτω τῆτον· ὡς ἡ Μωσῆς ἐνεπίστατο ἡ ῥόσιν δόλογαν τὸ λαὸν τέτοις τοῖς ῥήμασιν· Ἐν- λογήσαι σε κύριος, ἡ

* * Pag.
265.

Numb. vi.
24.

Psal. xxvii.
8.
Añ. xx. 28
1 Pet. i. 19
ii. 9.

φυλάξαι σε ὁππότεναι with their Heads covered;
 κυρίου ὃ προσώπων αὐ- as is becoming the Order of
 τῆ ἐπὶ σε, καὶ δώη σοι Women: But let the Door
 εἰρήνην. Ἐπεὶ χέειν be watched, lest any Un-
 ὅς ἐστι ὁ ὁπποκοπῶ, ἐ believer, or one not yet ini-
 λεγέτω Σάσον ἢ λαόν tiated, come in.
 σε κυρίε, καὶ ὁλοκληρο-
 ἢ κληρονομίᾳ σου ἡ ἐκπύω, ἐ κατεποιήσω τῷ πι-
 μίῳ αἵματι τῆ Χειρὸς σου. ἐ ἐκαλεσας βασιλεὺς
 ἱερατόμω, καὶ ἴθι. ἅγιον. Μετὰ τὸ παῦτα γινέ-
 ῶν ἡ Δυσία, ἐστὶν πῦρ τῆ λαοῦ, ἐ προσδύ-
 λωμους ἡσυχίας καὶ ὅττω ἀνεχθῆναι μεταλαμβά-
 νειτω ἐκείνη τάξις καὶ ἐαυτὴν τῇ κυριακῇ Σωματικῇ
 τῇ τιμῇ αἵματι, ὅν παῖς, μὴ αἰδῆς καὶ ἀλαβείας,
 ὡς βασιλέως προσερχόμενοι σωματι καὶ αὐτοῖς κα-
 πακχευόμενοι ἢ κεφαλῇ, ὡς ἀρμόζει γυναικῶν τάξις,
 προσερχώσασιν. φυλάττειν αὐτὰς, μηδὲς ἀπι-
 εῖν εἰσελθόν. ἢ αἰμώντ.

* * Γίδ' ἐστις ἀπο τοῦ
 χίας ἀδελφός ἢ ἀδελφὴ
 ἐπελθῇ, ὧσπερ ὁπ-
 κομιζόμενοι, Ἀφαιρέσας
 ὁππότεναι, καὶ κατ'
 αὐτὰς, ἀνακρίνων εἰ
 πιστοί, εἰ ἐκκλησιαστικοί,
 εἰ μὴ ἀπὸ αἵρέσεως εἰσι
 μεμολυσμένοι ἐ πα-
 λιν εἰ ὑποδύσθω, ἢ
 χηρὰ ἐ ὕτω γυνὴ πα-
 κατ' αὐτὰς, ὡς εἰσὶν ἀ-
 ληθῶς πιστοὶ ἐ ὁμογνώ-

If any Brother, Man or Woman, come in from ano-
 ther Parish, bringing Re-
 commendatory Letters, let the
 Deacon be the Judge of that
 Affair, enquiring whether they
 be of the Faithful, and of
 the Church? Whether they
 be not defiled by Heresie?
 And besides, Whether the
 Party be a marry'd Woman,
 or a Widow? And when he
 is satisfied in these Questi-

I VIII.
 * * Page
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ἢ ἐλεῖται σε, ἐπὶ αὐτῇ κυρίῳ τὸ προσώπων αὐτῇ ἐπὶ σε V. v. δεξι. V.
 αἰετῶν V. αἰετῶν V.

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ons, that they are really of the Faithful, and of the same Sentiments in the things of the Lord, let him conduct every one to the Place proper for him: And if a Presbyter comes from another Parish, let him be receiv'd to Communion by the Presbyters; if a Deacon, by the Deacons; if a Bishop, let him sit with the Bishop, and be allow'd the same Honour with himself; and thou, O Bishop, shalt desire him to speak to the People Words of Instruction: For the Exhortation and Admonition of Strangers is very acceptable, and exceeding profitable. For, as the Scripture

Luk. iv. 24
Joh. iv. 44. *says, No Prophet is accepted in his own Country.* Thou shalt also permit him to offer the Eucharist: But if out of Reverence to thee, and as a wise Man, to preserve the Honour belonging to thee, he will not offer, at least thou shalt compel him to give the Blessing to the Peo-

μονες ἐν τοῖς κυριακαῖς, ἀπαγγέτω ἕκαστος εἰς τὸ προσήκουσα αὐτῷ τόπον· εἰ δὲ ἐπρεσβυτέρῳ, ἀπὸ παροικίας ἐπέλθοι, προσδεχέσθω ὑπὸ τῆς πρεσβυτερίας ἡ κοινωτικῆς· εἰ δὲ ἀρχιεπίσκοπος, ὑπὸ τῆς διακονίας· εἰ δὲ ἐπίσκοπος, σὺν τῷ ἐπισκόπῳ καθεζέσθω, καὶ αὐτῷ ἀξιόμηνον ὑπὸ αὐτοῦ τιμῆς· ἐξουσιᾶς αὐτῶν, ὡς ἐπίσκοπος, προσλαλήσῃ τῷ λαῷ λόγους διδακτικὰς ἢ καὶ τῆς ξένων παρακλήσεως καὶ νουθεσίας· ὡς ἀποστόλος· καὶ ὡς ἀποστόλος· Οὐδέ τις ἂν προσήκει, φησὶν, δεκτός ἐν τῇ ἰδίᾳ πατρίδι. Ἐπιτρέψαις δὲ αὐτῷ καὶ τὴν εὐχαριστίαν ἀρροίσαι· εἰ δὲ διὰ ἀγάθειαν, ὡς σοφός, καὶ τιμὴν Κοι πρὸς μὴ ἀελύση ἀρνεύεσθαι, καὶ εἰς τὸ λαὸν διλογίᾳ αὐτὸν ποιῆσαι καὶ καταναγαγῆς· εἰ δὲ ἐν τῇ κα-

ἢ αὐτὸν κοινωτικῶς. v. ἢ δεσφ. V.

δεῖξαι, ἵτεράς τις ἐ-
 πέλθῃ δι' ἡμῶν ἐ-
 ἰδοῖτο. ὃν πῶς βίβῃ, ἢ ἕ-
 ρῳ, * * ἢ ἰσχυροῖ-
 ρι ὁ ἐπίσκοπος ὁ περ-
 σφαλῶν τὸ πρὸς Θεῷ
 λόγον, ἢ ὁ ἀκρίτος πρὸς
 ψάλλοντο, ἢ ὁ ἀνα-
 γινώσκοντο, μὴ πορ-
 σωπολητῶν καταλι-
 πης τὴ διακονίαν πρὸς
 λόγον, ἵνα διαπαύσῃ
 αὐτῶν περιερίαν, ἀλλὰ
 μὴ ἐκίσχυῃ, μὴ δια-
 κόντων σε τὸν λόγον, ἢ
 τὸ ἀκούει οἱ ὅτι ἀδελφοὶ
 ἔχῃ τῶν διακόνων πα-
 ραδεχόμενοι αὐτῶν εἰ
 ὅτι τυπῶν ὅτι ἔστιν, ὁ
 διακόνος τὸ μέλλον
 νεώτερον ἐγκρίσας, μὴ
 λόγον, ἀλλὰ μὴ μετ'
 ὀργῆς, ἐκείνον κατεπισ-
 τῶν δίκαιον ὅτι τῷτο καὶ
 ἀφ' ἑαυτοῦ τὸ φιλα-
 δελφον ποιῇται ἐὰν ὅτι
 ἀνανόη, ἐγκρίσας αὐτῶν
 ἀναγκασθῶς, ὁπίσω
 πόρτων ᾤσῃ, ἵνα παι-
 δαθῶσι καὶ οἱ λοιποὶ
 ἀντιπαρεχωρεῖν τοῖς ὁ-

ple. But if, after the Congregation is sat down, any other Person comes upon you of good Fashion and Character in the World, whether he be a Stranger, or one of your own Country; neither do thou, O Bishop, if thou art speaking the Word of God, or hearing him that sings, or reads, accept Persons so far as to leave the Ministry of the Word, that thou mayst appoint an upper Place for him; but continue quiet, not interrupting thy Discourse, nor thy Attention; but let the Brethren receive him by the Deacons; and if there be not a Place, let the Deacon by speaking, but not in Anger, raise the Junior, and place the Stranger there. And 'tis but reasonable that one that loves the Brethren should do so of his own Accord: But if he refuse, let him raise him up by Force, and set him behind all; that the rest may be taught to give place to those that are

* * Page
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more honourable : Nay, if a poor Man, or one of a mean Family, or a Stranger comes upon you, whether he be old or young, and there be no Place, the Deacon shall find a Place for even these, and that with all his Heart That instead of accepting Persons before Men, his Ministration towards God may be well-pleasing. The very same thing let the Deacons do to those Women, whether poor or rich, that come unto them.

καταλείπειν εἰς τὸ πῶτος, ἢ ἀγγέλους, ἢ ξένους. ἐπελδοι, προσεύχης ἢ νεότης, ἢλικία, & ὑπερῶν, & τέτοις πᾶσι ποίησιν ἐξ ὅλης τῆς καρδίας αὐτῶν ὁ διάκονος. ἵνα μὴ περὶ ἀνθρώπων αὐτῶν γίνηται ἡ προσωπολήψις, ἀλλὰ περὶ Θεοῦ ἡ διακονία δουλεύουσιν. ὅτι αὐτοὶ ποιεῖται & ἡ διακονία, τοῖς ἐπερχομένοις γυναῖξιν, πῶχαις ἢ τοῖς πλουσίοις.

SECT. XXIX.

LIX. **WHEN** thou instructest the People, O Bishop, command and exhort them to come constantly to Church Morning and Evening every Day, and by no means to forsake it on any Account, but to assemble together continually ; neither to diminish the Church by withdrawing themselves, and causing the Body of Christ to be with-

Διδάσκων δὲ, ὡς ἐπισκοπεῖ, κέλευε & παροτρύνει τὸν λαόν, εἰς τὴν ἐκκλησίαν ὁρδευελεχίζαν ὁρθρῶν & ἑσπερας ἑκάστης ἡμέρας, καὶ μὴ ἀπολείπειν τὸ σῶμα, ἀλλὰ συνέρχεσθαι διηκῶς, & μὴ τὴν ἐκκλησίαν κολλῶντα ἑαυτὸν ὑφαίρειν, καὶ τὸ μέλος ποιεῖν τὸ σῶμα

the Holy Apostles.

Ἡ Χρῆσις. ἡ γὰρ μόνον
 πρὸς ἱερῶν ὁρῶν. Ἀλλὰ
 καὶ ἐκαστὸς τῶν λαϊκῶν
 πρὸς αὐτῆς ἀκνέτω,
 λογιζόμενος ὅτι εἴρη-
 ται ὑπὸ τῷ κυρίῳ. Ὁ
 μὴ ὢν μετ' ἐμοῦ, κατ'
 ἐμὲ ἔστι, καὶ ὁ μὴ συνα-
 γων μετ' ἐμοῦ, σκορπί-
 ζει. Μὴ ἐν αὐτοῖς
 μέλη ὄντες τοῦ Χριστοῦ
 σκορπίζετε, μὴ συνα-
 θροίζομενοι. Χρῆστον
 κεφαλὴν ἔχοντες, καὶ
 τὴν ἐκκλησίαν αὐτῆς
 συνόντα ἐν κοινωνίᾳ
 ἡμῶν. μὴ ἀμελεῖτε
 αὐτῶν, μηδὲ ἀποσε-
 ρεῖτε τὸ σωτήρα τῶν
 οἰκείων μελῶν, μηδὲ
 διαιρεῖτε τὸ σῶμα αὐ-
 τῆς, μηδὲ σκορπίζετε
 τὰ μέλη αὐτῆς, μηδὲ
 προκρίνετε τὴν θείαν λό-
 γον τοῦ βιωτικῆς ἡμέρας.
 Ἀλλ' ἐκαστος ἡμέρας συ-
 ναθροίζεσθε ὁρθρῶς ἐν
 ἑσπέρας, ψάλλοντες ἐν
 καρδίᾳ ὡς ἄνθρωποι ὄντες
 τοῖς κυριακοῖς ὁρθρῶς
 καὶ λέγοντες ψαλμὸν καὶ

out its Member. For 'tis not
 only spoken concerning the
 Priests, but let every one of
 the Laity hearken to it, as
 concerning himself; consider-
 ing that it is said by the
 Lord, *He that is not with*

me is against me, and he that

gathereth not with me scatter-

eth abroad. Do not you there-
 fore scatter your selves a-
 broad, who are the Mem-
 bers of Christ, by not assem-
 bling together since you have
 Christ your Head, according
 to his Promise, *present,* and

communicating to you: be

not careless of your selves,

neither deprive your Saviour

of his own Members, neither

divide his Body, nor disperse

his Members, neither prefer

the Occasions of this Life to

the Word of God; but assem-

ble your selves together every

Day Morning and Evening,

singing Psalms, and praying in

the Lord's House, in the Morn-

ning saying the Sixty second

Psalms, and in the Evening the

Hundred and fortieth; but

Matt. xii.
30.

xxviii. 30.

* * Pag.
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ἡ ἡ. V. ἡ ἡ. V. ἡ συνοικνύται ὑμῶν. V.

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principally on the Sabbath-Day, and on the Day of our Lord's Resurrection, which is the Lord's Day, meet more diligently, sending Praise to God that made the Universe by Jesus, and sent him to us, and condescended to let him suffer, and raised him from the Dead. Otherwise what Apology will he make to God, who does not assemble on that Day to hear the saving Word concerning the Resurrection? On which we pray thrice, standing, in Memory of him who arose in three Days, in which is perform'd the Reading of the Prophets, the Preaching of the Gospel, the Oblation of the Sacrifice, the Gift of the holy Food.

LX.

And how can he be other than an Adversary to God, who takes Pains about temporary Things Night and Day, but takes no care of things

ξβ', ἐσπέραις ὅτι ῥμ',
μαλιστα ὅτι ἐν τῇ ἡμέρᾳ
τῷ ἁγιάσῃ, ἐν τῇ
ὅτι κυρίου ἀναστάσεως,
τῇ κυριακῇ, πνευματι-
στῶν ἀπομνηστεύει, αἶνον
ἀπεμποιεῖ τῷ Θεῷ
τῷ ποιήσαντι τὸ ὅλα
διὰ Ἰησοῦ, ἐν αὐτῷ
ἐν ἡμέρᾳ ἐξαποστεί-
λαντι, ἐν συγχωρήσαντι
παθεῖν, καὶ ἐκ νεκρῶν
ἀναστῆναι. ἐπεὶ λέγει
λογιστὴς τῷ Θεῷ ὁ μὴ
συμπεριλαμβανόμενος ἐν τῇδε
τῇ ἡμέρᾳ ἀκρίβει ὅτι
πλείονας αἰσθησεὶς
λογεῖ; ὅτι ἡ ἐν τῷ δι-
χασμῷ ἐστῶτος ὀπιπλευρῶν,
μνήμης χάριν τῷ διὰ
τῶν ἀναστάντων ἡμε-
ρῶν ἐν ἡ προφητῶν ἀ-
γάγνωσις, ἐν δόξα ἁγίας
κηρυκίας, ἐν δυνάμει ἀ-
γαθοῦ, ἐν ἰσοφῇ ἰερέως
δωρεά.

Πῶς ὅτι πολέμιος
Θεῷ ὁ πλείονας πόρνοι-
α ἢ νύκτα ἐν μεθ' ἡ-
μέραν πνευματίζων, τῶν
ὅτι αἰώνιων ἀμειλῶν; ἐν

1. defunct, V. 2. deest, V.

λεπτοῦ

the Holy Apostles.

λυτρῶν μὲν ἐπεσκαί-
 ρε ἑσφῆς ἐχάσας μετα-
 ποιήματα, τῶν δ' αἰ-
 ποδ' αὐτῶν ἐπὶ ὅτις πε-
 ρομένη; πῶς οὖν ἐχί-
 ρη νῦν ἐρεῖ τῷ ποιῶν ὁ
 κύριος· ἐδικαιώθη πα-
 ῖθνη ὑπὲρ ὑμᾶς. ὡ-
 σπερ καὶ ἡ Ἱερουσαλὴμ
 ὀνειδίζων ἐλεγχῆ· Ἐδι-
 καιώθη Σοδόμα ἐκ αὐ-
 τοῦ γὰρ παῖθνη ἐξ ὑμῶν
 αὐτῶν κατ' ἡμέραν
 ἀναστάντα, καὶ ὅτι
 παῖθνα, καὶ λα-
 τρεύειν αὐτοῖς, ἐπε-
 ρμύς ἐργα ἐπάσης
 περὶ ξέως περὶτον αὐ-
 τοῖς περιστρέφονται, ἐ-
 ὅν ταῖς ἑορταῖς, καὶ ὅν
 ταῖς περὶ γύρεσιν αὐ-
 τῶν ἐπὶ ἁφ' ἐρεῖσιν,
 ἀλλὰ ἀπολάττουν, ἐχ-
 οὖσι τοῖς μόνον, ἀλ-
 λα καὶ οἱ πόρρωθεν οἱ-
 κόντες· ἐπὶ τοῖς θεά-
 ροις αὐτῶν ὡς ἐν συνα-
 γῇ πάντες συνέρ-
 χονται. * * ὁμοίως ἐ-
 οὖν μὲν λεγόμενοι Ἰε-
 ραῖοι, καὶ ἐξ ἡμέρας

Eternal? Who takes care of
 Washings and Temporary
 Food every Day, but does
 not take care of those that
 endure for ever. How can
 such an one even now avoid
 hearing that Word of the
 Lord? *The Gentiles are justifi-* Ezek. xvi.
fied more than you; as he 52.
 says by way of Reproach
 to Jerusalem, *Sodom is justify'd*
rather than thou. For if the
 Gentiles every Day, when
 they arise from Sleep, run
 to their Idols to worship
 them, and before all their
 Work and all their Labours,
 do first of all pray to them;
 and in their Feasts and in
 their Solemnities do not keep
 away, but attend upon them;
 and not only those upon the
 Place, but those living far
 distant do the same; and in
 their publick Shews all come
 together, as into a Syna-
 gogue In the same manner
 those which are vainly called
 Jews, when they have work'd
 Six Days, on the Seventh
 Day Rest, and come together

ἡμέρας. v. ἡμέρας. v. ἡμέρας. v. ἡμέρας. v.

into

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into their Synagogue, never leaving nor neglecting either Rest from Labour, or assembling together; while yet they are depriv'd of the Efficacy of the Word in their Unbelief; nay, and of the Force of that Name *Judah*, by which they call themselves; for *Judah* is interpreted *Confession*; but these do not confess to God, (having unjustly occasion'd the Suffering on the Cross,) so as to be sav'd on their Repentance. If therefore those who are not saved frequently assemble together for such Purposes as do not profit 'em, what Apology wilt thou make to the Lord God, who forsakeſt his Church? not imitating so much as the Heathen, but by such thy Absence growest slothful, or turnest Apostate, or aſteſt Wickedness? To whom the

Deesse vi.
detur.
Confer.
Ez. k. v. 7.
xvi. 47.

Lord says by *J. remiah*, *Ye have not kept my Ordinances; nay, ye have not walked according to the Ordinances of the Heathen, and you have in a*

ἀρηουῶντες, τῇ ἐξομῇ
ἡμέρα συνάσιν εἰς τὴν
Συναγωγὴν αὐτῶν, ὅ-
δε ποτε καθάρσιοντες ἢ
καθαμελύντες, ὅτι τὴν
ἀργίας αὐτῶν, ὅτι τὴν
Συναγωγῆς αὐτῶν οἱ
τὴν διωάμεως τῆς λέγου
ὅτι τῇ ἀπίστῳ αὐτῶν
κατωδέντες, προσέτι δὴ
καὶ ἔχοντες ὀνόματι τοῦ
καλέσιν Ἰούδα. Ἰούδας
ὅτι ἐξομολόγησις ἔρμη-
νόβεται ὅτι οἱ εἰσὶν
ἐξομολογημένοι Θεῷ,
ὅτι παρρησία ὅτι Χριστὸς
καθάρσιοντες πεποινημένοι,
ἵνα ὅτι μεταγνόντες
σωθῶσιν. εἰ ὅτι οἱ μὴ
σωζόμενοι, ὅτι οἱς ἐκ ὁ-
φελύνται ἡ πυκνάζουσι,
ὅτι τί ἂν ἀπολογίσῃ
κυρίῳ τῷ Θεῷ, ὁ τὴν
ἐκκλησίαν αὐτῷ ἀπολει-
πόμενος; καὶ μηδὲ τὰ
ἔργα μμεμένους, ἀλλὰ
ὅτι ὅτι ἀπολείπει τὰ
δομῶν, ἢ ἀποστατῶν, ἢ
κατοπατῶν; οἱς λέγει ὁ
κύριος. ὅτι Ἰερε-
μίας. Τὰ δικαιοσύνα-

ἔξ. V. ἡ παρ. V. ἡ μὴ. V. ἡ συνελθὼς ἀπαιτῶν. v.

the Holy Apostles.

πῶς μὲν ἐσὼν ἐφυλάξατε,
 ἀλλ' ἐπὶ τῇ τῷ δικαιο-
 ματὶ τῇ ἐν τῶν ἐπο-
 ρούδων, καὶ ὁ λόγος ἐ
 ἐκράβητε αὐτοὺς. Καὶ
 πάλιν. Ἐδικαίωσε ἡ
 ψυχὴ αὐτοῦ Ἰσραὴλ
 ἀπὸ ¹ τῆς ² ἀσυνέτου
 Ἰσραὴλ. Καὶ ἐξῆς. Εἰ
 ἀλλάξοντες ἔθνη Θεοὺς
 αὐτῶν, ἐστὶν ἐκ ἐπὶ
 αὐτοῖς ² διότι διέλθετε
³ εἰς ⁴ νέους Χεκεῖμ, ἐ
 ἴδωτε, καὶ εἰς Κηδάρ ἀπο-
 σταλάτε, καὶ ¹ νοήσατε
 σφόδρα, εἰ γέροντες ποι-
 αῖνται ὅτι ἐκείνα μὴ
 ἐκ ἀμείβουσι τῷ ἑαυτῶν
 νόμῳ. ὁ ὅς μιν
 φησιν, μάλα το ἡ δό-
 ξαν αὐτοῦ, ἐξ ἧς ἐκ ἐφ'
 στήν καὶ ὀλιγορήσας ἡ ὁ

a manner exceeded them. And again, *Israel has justified his Soul more than treacherous Judah.* And afterwards, *Will the Gentiles change their Gods which are not Gods? Wherefore pass over to the Isles of Chittim, and behold, and send to Kedar, and observe diligently whether such things have been done. For those Nations have not changed their Ordinances: But, says he, my People has changed its Glory for that which will not profit. How therefore will any one make his Apology, who has despised or absented himself from the Church of God?*

[illegible]

But if any one alledge the Pretence of his own Work, and so is a Despiser, *offering Pretences for his Sins*, let such an one know that the Trades of the Faithful are Works by the By ; but the Worship of God is their great Work.

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Follow therefore your Trades,
as by the By, for your Main-
tenance, but make the Wor-
ship of God your main Bu-
siness, as also our Lord said,
Labour not for the Meat which
perishes, but for that which
endureth unto everlasting Life.

Joh. vi. 27

v. 29.

And again, *This is the Work*
of God, that ye believe on him
whom he hath sent. Endeav-
our therefore never to leave
the Church of God: But if
any one overlooks it, and
goes either into a polluted
Temple of the Heathens, or
into a Synagogue of the Jews,
or Hereticks, what Apology
will such an one make in
the Day of Judgment, who
has forsaken the Oracles of
the living God, and the
living and quickening Ora-
cles, such as are able to deli-
ver from Eternal Punishment,
and has gone into an House
of Dæmons, or into a Sy-
nagogue of the Murderers of
Christ, or the Congregation
of the Wicked: Not hear-
kening unto him that says,

Εἰσα. ταῖς ἐν πηγάς ὑ-
μῶν ὡς ἐν πηγήν
ποιεῖτε, εἰς ἀφ' ἧς
ὕμῶν ἐργα ὃ ἡ θεο-
σέβειαν ἀσκεῖτε ὡς καὶ ὁ
κύριος ἐλάλησεν. Ἐρ-
γάζεσθε μὴ ἡ βροτῶν
ἀπολλυμένων, ἀλλὰ ἡ
μὴ φθαρτῶν εἰς ζωὴν αἰῶ-
νιον. Καὶ πάλιν. Τὸ
τοῦ θεοῦ ἐστὶν ἔργον
Θεοῦ, ἵνα πισθύνῃτε εἰς
ὃν ἀπέστειλεν ὁ κύριος.
Σπυδαίετε ἐν μηδέποτε
ἡ ἐκκλησίαν τοῦ Θεοῦ κα-
ταλιπεῖν. εἰ δὲ τις ταύ-
τῃ ὑπερίδῃ, εἰς μα-
ρὴν ὃ ἐθνῶν εἰσελθῇ,
ἢ εἰς συναγωγὴν Ἰ-
δαίων, ἢ αἱρετικῶν, ὁ
ποιεῖται τί ἀπολογήσι-
ται τῷ Θεῷ ὃν ἡμέτερά
κρίσις; λόγια Θεοῦ
ζῶντος καταλιπὼν,
ζῶντα καὶ ζωοποιεῖν
καὶ * * διδάσκειν ῥη-
σάδης ὑποστάσεως αἰώνιου
καὶ πορεύσεως εἰς οὐρανὸν
δαίμόνων, ἢ εἰς συνα-
γωγὴν ἁριστοκράτων, ἢ
ἐκκλησίαν πονηροῦμα-

* * Pag.
270.

the Holy Apostles.

των· ἐπεὶ ἀκέσας ἔει-
πον· Ὁ· Ἐμίσησα ὁκ-
κλησάαν ποτηροῦ μύρων,
καὶ μὴ ὄψανομαι αὐτῶν· καὶ
μὴ εἰσελθῶ· ἐκ ἐκεί-
νης· μὴ· Ὡς εἰς μα-
ταιότητι·, καὶ μὴ ἀσε-
βῶν ἐμὴ καλῶσω. Καὶ
παλιν· Μακάρι· ὁ· ἀ-
νὴρ, ὃς ἐκ ἐπορεύθη ἐν
βυλῇ ἀσεβῶν, καὶ ἐν
ὁδῷ ἀμάρτυρων ἐκ ἔστη,
καὶ ἐπὶ καθεδρῶν λοι-
μῶν ἐκ ἐκάθισεν, ἀλλ'
ἢ ὅτι τῷ νόμῳ κυρίου· ὁ·
δέλημα αὐτοῦ, καὶ ἐν
τῷ νόμῳ αὐτοῦ μελε-
τῇ ἡμέρας καὶ νυκτός.
Σὺ ὅ· κατὰ ληπτὸν τῷ
πιστῶν· ὁ· συνάθρο-
σμα, τῷ Θεῷ· ὁ· ἐκκλη-
σίαν, τῷ ἐκείνῳ νόμῳ,
ὁ· ἐκείνῳ ἐπὶ ταῖς ἀγί-
αις τῷ ληπτῶν, ἀγα-
πῇ· ὁ· ἀ· ὁ· ἐκείνῳ·
βέβηλα ἀπεχάλεσε, καὶ
κρηνοποιῶν· ἀ· ἐκείνῳ·
ἀπεχωρισ·· καὶ ἐ
τῷτο μόνον, ἀλλ' ἤδη
ἐπομπαίς· Ἑλλήνων συν-
ήρχεις, καὶ ὅτι ταῖς θεα-

I have hated the Congregation Psal. xlv.
of the Wicked, and I will not 5. 4
enter with the Ungodly. I
have not sat with the Assembly
of Vanity, neither will I sit with
the Ungodly. And again,
Blessed is the Man that hath i. i.
not walked in the Counsel of
Ungodly, nor stood in the way
of Sinners, and hath not sat
in the Seat of the Scornful:
But his Delight is in the Law
of the Lord, and in his Law
will he meditate Day and Night.
But thou, forsaking the ga-
thering together of the Faith-
ful, the Church of God, and
his Laws, hast respect to
those Dens of Thieves, calling
those things holy which he
has called profane; and ma-
king such things unclean
which he has sanctified.
And not only only so, but
thou already runnest after
the Poms of the Gentiles,
and hastenest to their Thea-
tres, being desirous to be
reckoned one of those that
enter into them, and to par-
take of unseemly, not to say

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abominable, Words; not hearken-
 ing to *Jeremiah*, who
Jer. xv. 17. says, *O Lord, I have not sat*
in their Assemblies, for they are
Scorners; but I was afraid, be-
cause of thy Hand; nor to
Job, who speaks in like man-
Job xxi 5. ner, *If I have gone at any*
time with the Scornful: For I
shall be weigh'd in a just Bal-
ance. But why wilt thou be
 a Partaker of the Heathen O-
 racles, which are nothing but
 dead Men, declaring by the
 Inspiration of the Devil, dead-
 ly Things, and such as tend
 to subvert the Faith, and to
 draw those that attend to
 them to Polytheism? Do you
 therefore who attend to the
 Laws of God esteem those
 Laws more honourable than
 the Necessities of this Life,
 and pay a greater Respect to
 them, and run together to
 the Church of the Lord, *which*
he has purchased with the Blood
of Christ, the Beloved, the
First-born of every Creature.
 For this Church is the Daugh-
 ter of the Highest, which has

τὰ ἐπιγῆ, ὅτι θυμὸς
 οὐκ εἶναι τῶν εἰσπορευο-
 μένων οὐκ εἶναι λογισμῶν,
 καὶ μετατρέψαι ἀνθρώ-
 πων ἀπορετῶν, ἵνα
 μὴ λέγομεν μωσαῖον
 μὴ ἀκούσας τῶν ἱερειῶν
 λέγοντι. Κύριε ἐκ
 ὁκάδισα ὅτι σω-
 δῶν αὐτῶν παιζόν-
 των, ἀλλ' ἀλαβερῶς
 ἀπὸ πορομένων χειρὸς
 τοῦ καὶ τῶν φάσκειν
 τοῦ καὶ ὁμοῖα. Εἰ δὲ
 ἐμὲ γὰρ ἡλθιασάντων ἐπὶ
 ῥόδῳ πῦρ, ἵσταμιν ὅτι
 ὅτι ζυγῶ διχαίω. Τί
 δὲ βέλη μετατρέψαι τῶν
 ἑλληνικῶν λογίων, ὅτι
 των νεκρῶν αἰθερώτων
 ἐξ ὁπποιοῦντος ὁμοῦ
 ἀπορροδέντων νεκρῶ
 πια, καὶ πῖντος αἰα-
 τρεπῆκα, καὶ πορὶ πο-
 λυθείαν ἀπύροντα τῶν
 πορομένων χονδρῶν αὐτοῖς;
 ὑμεῖς ἐν ἀολαζοῦντι
 τοῖς τῷ Θεῷ νόμοις, καὶ
 τῶν βιωτικῶν ἀρεῶν
 τῶν ἡγιασμένων τιμω-
 ρῶν ἐπὶ πλεονα τιμῶν

Vid. AA.
 xx. 28.
 Col. i. 15.

μετὰ συνειδέειν. V. v. ὅτι καὶ, V. v. ὅτι καὶ ἡ πῦρ. V.

ἡμεῖς

the Holy Apostles.

ἵμεντες αὐτοῖς, σω-
 ητέχετε εἰς τὸ ἔκκλη-
 σιν τῷ κυρίῳ· ὡς
 πεποιησάτο τῷ αἰ-
 ματι τῷ Χριστοῦ, τῷ
 ἡγαπημένῳ, τῷ ὡσ-
 ποτόντι πάσης κτίσεως.
 αὐτῷ ὅτι θυγάτηρ ἔστι τῷ
 ὑψίστῳ, ἡ ὠδινήσασα
 ὑμᾶς Ἀφ' οὗ λόγου τὸ
 χαρίδιον, καὶ μορφώσασα
 ἐν ἡμῖν τὸ Χριστόν· ἃ μέ-
 ποιοιχρόνιοι, ἱερὰ μέλη ἐστέ ἐκλεκτὰ, μὴ ἐλθόντα στί-
 λον, ἢ ῥυτίδα, ἢ τι τῶν τοιούτων· ἀλλ' ὡς ἅγιοι καὶ ἄμωγοι
 ἐν πίστει πεπληρωμένοι ἐστέ ἐν αὐτῷ, καὶ εἰκόνα τῷ κτί-
 σθῃ· ὑμᾶς· Θεοῦ.

been in Travel of you by
 the Word of Grace, and has
 form'd Christ in you; of whom
 you are made Partakers, and
 thereby become his holy and
 chosen Members, *not having*
Spot or Wrinkle, or any such
thing; but as being holy and
unspotted in the Faith, ye are
compleat in him, after the I-
mage of God that created you.

Eph. v. 27.

Φυλάσσετε ἵνα τῷ
 μὴ συγχολάζειν τοῖς
 ἀπολυμένοις, ὃ ἔστι συ-
 ναγωγὴ ἐθνῶν, εἰς ἀ-
 πάτην καὶ ἀπωλείαν. ἡ
 διμία γὰρ κοινωνία Θεῷ
 ὡς Ἀβόλον. ὃ γὰρ
 συναθροίζομεθα· μὴ
 τῷ τῷ Ἀβόλῳ φε-
 ρουμένων, εἰς ἐξ αὐτῶν
 λογιώμεται, καὶ ὁ δὲ αἰ-
 κληρονομήσῃ· φάσκει
 δὲ καὶ τῷ ἀσπερῇ τῷ
 θεαμάτων· τὰ θεά-
 τρα φημι, καὶ τὰς ἑλ-
 ληνικάς πομπάς, ἐ-

Take heed therefore not
 to join your selves in your
 Worship with those that pe-
 rish, which is the Assembly
 of the Gentiles, to your De-
 ceit and Destruction. For
 there is no Fellowship be-
 tween God and the Devil:
 For he that assembles himself
 with those that favour the
 Things of the Devil, will
 be esteem'd one of them, and
 will inherit a Wo. Avoid
 also indecent Spectacles, I
 mean the Theatres and the
 Pumps of the Heathens, their

LXII

CONSTITUTIONS of

Enchantments, Observations of Omens, South-sayings, Purgations, Divinations, Observations of Birds, their Necromancies, and Invocations.

Numb.
xxiii. 23.

2 King.
xv. 23.
LXX.

Levit. xix.
26.
Deut. xviii.
10.

Jer. x. 2.
* * Pag.
271.

For it is written, *There is no Divination in Jacob, nor South-saying in Israel. And again, Divination is Iniquity. And elsewhere, Ye shall not be South-sayers, and follow Observers of Omens, nor Diviners, nor Dealers with Familiar Spirits. Ye shall not preserve alive Wizzards.* Wherefore Jeremiah exhorts, saying, *Walk ye not according to the Ways of the Heathen, and be not afraid of the Signs of Heaven.* So that 'tis the Duty of a Believer to avoid the Assemblies of the Ungodly, of the Heathen, and of the Jews, and of the rest of the Hereticks, lest by uniting our selves to 'em, we bring Snares upon our own Souls; that we may not by joining in their Feasts, which are celebrated in Honour of Demons, be Partakers with them

παοιδας, κληιδνας, μω-
πιας, καδαρισμους, οιω-
νισμους, ορνιθοσκοπιας,
νεκυομομπιας, εθιφω-
νησας οτι γερεαπται.
Ου γαρ εστιν οιωνισμος
ον Ιακωβ, εδ ε μωμπια
ον Ισραηλ. Και παλιν.
Οιωνισμα αμφοτρία εστι.
Και αλλαχου. Ουκ οιω-
νισατε, κη κληιδου κη
μωμπιας ε ελγαστριμω-
δους εκ επιτακολεθησεται,
φαρμακους ε χειροποιη-
σεται. Διο φησιν ει ε
ο Ιερεμιας, λεγων. Κα-
τα τις οδους τω εθων
μη πορευεσθαι κη * *
δπο των σημειων ε ερα-
νυ μη φοβεσθαι. Διο
περ χρη ε πιστον φου-
ρην τας συωδους των
ασεβων Ελληνων, κη Ιε-
δαιων, ε των λοιπων
αιρετικων. Ινα μη τω
συχολαζεν αυτοις,
παγιδας λαβωμεν τ
εαυτων ψυχαις. οπως
μη συωταστροφωμεν τ
εορταις αυτων. απ-
τες εθι κμη των δαι-

the Holy Apostles.

ῥόνων ἐπιτελούνται, καὶ
 ὡν ἡσυχία αὐτοῖς ἐ
 ἀσκήσιαι. φθονταῖα δὲ
 αὐτῶν ¹ καὶ αἱ πικρὰ
 γύρεις, ἐ τὰ ἐν αὐ
 ταῖς ἐπιτελούνται πα
 γνια. πιστὸν γὰρ ἐν πα
 νηγύρεϊ ἢ χρητὴν ἀφαι
 λειν, ² πλείον τῷ σω
 ματίον πλείον, ἐ ³ ψυ
 χὴν ἀφαιροῦσά σου, ἐ
 ἐπὶ ἐκείνῃ Συνοήσας
 τῷ πνεύματι Συνοήσας
 ῥόνων. ἀπέχεσθαι ἐν
 πάσης τῶν εἰδῶλων
 πομπῆς, φθονταῖας,
 πανηγύρεως, συμπο
 σίων, μνηστικῶν, καὶ
³ πάσης θείας ⁴ διακο
 νικῆς.

in their Impiety. You are al
 so to avoid their publick
 Meetings, and those Sports,
 which are celebrated in them.
 For a Believer ought not to
 go to any of those publick
 Meetings, unless to purchase
 a Slave, and save a Soul; and
 at the same time to buy such
 other things as suit their Ne
 cessities. Abstain therefore
 from all Idolatrous Pomp and
 State, all their publick Meet
 ings, Comportations, Duels,
 and all Shews belonging to
 Dæmons.

SECT. XXX.

Οἱ δὲ νεώτεροι τῆ ἐκ
 κλησίας, ἐν πά
 ραις ἡ ἀρεταῖς ἀσκήσας
 λειτουργεῖν σπουδάζετε.
 μὴ πάσης σεμνότητι
 τοῖς ἔργοις ὑμῶν ἀπολαύ

LET the young Persons of
 the Church endeavour
 to minister diligently in all
 Necessaries; mind your Busi
 ness with all becoming Serio
 usness, that so you may

LXIII

¹ ἔσταν. v. ² ἐν μὴ βέλονται τι πεισθῶν τῷ σώματι ἀναγκάσιον
 ἢς σκάνην, ἢ v. ³ ἀλλας. v. ⁴ σατανικῶς v.

CONSTITUTIONS of

always have sufficient to support your selves, and those that are needy, and not burden the Church of God: For we our selves, besides our Attention to the Word of the Gospel, do not neglect our inferior Employments: For some of us are Fishermen, some Tent-makers, some Husbandmen, that so we may never be idle. So says Solomon somewhere, Go to the Ant, thou Sluggard, consider her Ways diligently, and become wiser than she. For she having neither Field, Overseer, nor Ruler, prepareth her Food in the Summer, and layeth up a great Store in the Harvest. Or else go the Bee, and learn how laborious she is, and her Work how valuable it is, whose Labours both Kings and mean Men make use of for their Health. She is desfrable and glorious, though she be weak in Strength, yet by honouring Wisdom she is improv'd, &c. How long wilt thou lie on thy

ζεπ, ὅπως ὁν παντὶ τῷ χρόνῳ ἡμῶν ἥτις ἐστὶν ἡ πικρὴ καὶ ἰαυτὴς ἐστὶν πικρὴ νομίζου, πρὸς δὲ μὴ ὀπίσθαι. καὶ ὁ Θεὸς ἐκκλησίαν. καὶ γὰρ ἐστὶν ἡμεῖς ἀπολαύοντες τῷ λόγῳ τοῦ εὐαγγελίου, ὅμως καὶ τῶν ἐπιτηδεύων ἡμεῖς ἀμελεῖν οἱ μὲν γὰρ εἰσιν ἐξ ἡμῶν ἄλλοις, * * οἱ δὲ σκηνοποιοὶ, οἱ δὲ ἡμεῖς ἐργάται, πρὸς δὲ μηδέποτε ἡμεῖς ἀργεῖν εἶναι. λέγει δὲ πάλιν ὁ Σολομών "Ιδοὺ πρὸς τὴν μύρμηκα, ἣ οὐκ ἔχει, ἐξ ἡλῶσιν ἰδὼν τὰς ὁδοὺς αὐτῆς, καὶ ἡμῶν ὁκνεῖν σοφώτερον. ὁκνεῖ γὰρ γαστρίῳ μὴ ὑπαρξάν. Ἰδοὺ, ὅτι τὸ ἀπολαύοντα ἔχων, ὅτι ὑποδεσπότιω ὦν, ἐτοιμάζει δίδυμους καὶ ἱερῶν, πολλὴν τε ἐν τῷ αἵματι ποιεῖται τὸν ὄφελος. ἡ ποροῦσθαι πρὸς τὴν μέλισσαν. ὁ μαθεὶς ἐργάτης ἐστὶν, τίς τε ἐργασίαν σεμνὴν ὡς ἐμπο-

*. Pag.
272.
Prov. vi.
6, &c.
LXX.

CONSTITUTIONS of

you. For the Lord our
God hates the Slothful :
For no one of those who
are dedicated to God, ought
to be idle.

ξῆς· Κυρίου οὐκ ἀγαπᾷ·
χῆρα αὐτῆς, ἡ δυνά-
στη αὐτῆς· καὶ πάλιν·
Δὲ ἀργίαν χερσὶν πα-
πινωμένηται ἡ δούλῳ.

Ἐργάζεσθαι ἐν ὀνόματι τοῦ κυρίου· ὅτι ὁ κύριος
μὴ μὴ· εἰ δέ τις μὴ ἐργάζεται· ἔσθαι· ὅτι ὁ κύριος
μὴ μὴ· ὅτι ὁ κύριος· ὁ θεὸς ἡμῶν· ἀργίαν
μὴ μὴ· ὅτι ὁ κύριος· ὁ θεὸς ἡμῶν· ἀργίαν

καὶ ὁ κύριος· ὁ θεὸς ἡμῶν· ἀργίαν
καὶ ὁ κύριος· ὁ θεὸς ἡμῶν· ἀργίαν
καὶ ὁ κύριος· ὁ θεὸς ἡμῶν· ἀργίαν
καὶ ὁ κύριος· ὁ θεὸς ἡμῶν· ἀργίαν
καὶ ὁ κύριος· ὁ θεὸς ἡμῶν· ἀργίαν
καὶ ὁ κύριος· ὁ θεὸς ἡμῶν· ἀργίαν
καὶ ὁ κύριος· ὁ θεὸς ἡμῶν· ἀργίαν
καὶ ὁ κύριος· ὁ θεὸς ἡμῶν· ἀργίαν

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*. * Pag.
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Περὶ χηρῶν.

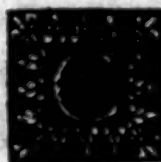
BOOK III.

SECT. XXXI.

Concerning Widows.



Ἡ εἰς τὴν κα-
ταστάσιν μὴ
ἐλάττωσιν ἡ-
λικίαν τῶν τῶν ἐξ-
ουχῶν, ἵνα ὑποφω-
τῇ διγαμίας αὐτῶν ἀνύ-
ποπτον βέβαιον ὑμῶν
ἀφ' οὗ τῆς ἡλικίας ὑπερ-
χῇ. εἰ δὲ νεώτεραν κα-
ταστήσῃ εἰς τὴν χηρι-
κὴν, καὶ μὴ φέρουσα τὸν
νεώτερον χηρεῖαν, γαμη-
θῇ, ἀπρέπειαν ἐμποι-
σά τῇ δοξῇ τῆς χηρικῆς,
καὶ λόγον ὑφ' ἐξουσίας Θεοῦ
ἔχ' ὅτι ἀδύνατον γάμου



Choose your Widows Chap. I.
not under Sixty Years Vid. 1 Tim
of Age, that is some v. 9.
measure the Suspi-

cion of a second Marriage may be prevented by their Age. But if you admit one younger into the Order of Widows, and she cannot bear her Widowhood in her Youth, and marries, she will procure indecent Reflections on the Glory of the Order of the Widows, and shall give an Account to God; nor be- cause she marry'd a second

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Y. 11.

time ; but because she has
~~waxed wanton against Christ,~~
 and not kept her Promise,
 because she did not come
 and keep her Promise with
 Faith and the Fear of God:
 Wherefore such a Promise;
 ought not to be rashly made,
 but with great Caution:
For 'tis better for her not to
vow, than to vow and not to
pay. But if any younger
 Woman, who has liv'd but
 a while with her Husband,
 and has lost him by Death,
 or some other Occasion, and
 remains by herself, having
 the Gift of Widowhood, she
 will be found to be blessed,
 and to be like the Widow of
 Sarepta, belonging to Sidon,
 with whom the holy Pro-
 phet of God *Elijah* lodged.
 Such an one may also be
 compared to *Anna*, the Daugh-
 ter of Phanuel, of the Tribe
 of Aser, which departed not
 from the Temple, but conti-
 nued in Supplications and Pray-
 ers Night and Day, who was
 Fourscore Years old, and had

συνήφθη, ἀλλ' ὅτι ἔ-
 ἑαυτῇ ἐπαγγελίαν ἐκ-
 ἐφύλαξεν. καὶ παρηνεί-
 ῥαται ἔχεις ὁ δὲ
 μὴ ἀφῶν ἐφ' ὅσον Θεῷ
 ὅσον ἡλθε φυλάξαι τὴν
 ἐπαγγελίαν. ὁ δὲ ἀγὴρ μὴ
 πορρωτέρως ποιῶν τὴν
 ἐπαγγελίαν, ἀλλὰ μὴ
 ἀσφαλῆως κρείσσον γὰρ
 αὐτῇ εἶναι μὴ ὀφείδειν,
 ἢ ὀφείδειν ἢ μὴ ἀπο-
 γαίει δὲ τις νεώτερος
 ὀλίγον χρόνον ζῶν τῷ
 ἀνδρὶ ποιήσασα καὶ
 ἀποβαλὼσα αὐτὸν ἀφῶν
 πλοῦτος ἢ δὲ ἀφορ-
 μῇς τινα ἑτέρας, καὶ
 μείνηται ἑαυτῇ, δῶρον
 ἔχουσα χάριτος. μακα-
 ρία ὀφεισθήσεται, ὁμοιω-
 θείσα πρὸς τὴν Σαρεφ-
 τοῖς Σιδωνία χήρα,
 πρὸς τὴν ὁ ἀγὼς τὸ
 Θεῷ προσήκει Ἠλίας
 ἐξενῶν. ἢ παύσῃ ἡ
 ὁμοιωθήσεται Ἀννῇ τῇ
 θυγατρὶ Φανουὴλ τῇ
 ἐκ φυλῆς Ἀσέρ, ἡ ὅσην
 ἀφῶν ἔχει ἱερῶν, νύκτωρ
 ἢ μεθ' ἡμέραν προσ.

Ecclef.

Y. 4.

a King.

xvii. 9.

Luk. ii. 36.

desunt. v. 2. πληρῶν. v. 3. deest. V.

μύρεσα

μήνσα ἢ διήσσι, ἔ
 ποροδύχαις, ἔσα μὲ
 πῶν ὀγδοήκοντα π
 σάων, ζήσασα ὅ με
 πᾶ ἀνδρὸς ἐκ τῆ
 δυνάμει αὐτῆς ἐπὶ ἐπὶ
 ἔτην ἔ Χρυσῆ δο
 ξάσασα ὁρυσίαν ἀν
 θρωπολογίᾳ τῶ κυρίῳ,
 ἔ ἐλάλῃ πρὸς αὐτῆ
 πᾶσι τοῖς ἑποδο
 κῶσι λύτρωναν ἐν Ἰσ
 ραήλ. ἡ ταύτη μὲν
 πύριον λαβῶσα κρη
 θίσται, καὶ ἔχουσα ἔ
 πρὸ Θεῷ ἐν ἑρανοῖς ἔ
 αἰάγιον ἔπαινον.

liv'd with an Husband Se
 ven Years from her Virgini
 ty, who glorify'd the Coming
 of Christ, and gave Thanks
 to the Lord, and spake con
 cerning him to all those who
 look'd for Redemption in Israel.
 Such a Widow will have a
 good Report, and will be
 honour'd, having both Glo
 ry with Men upon Earth,
 and eternal Praise with God
 in Heaven.

Αἱ ὅ νεώτεραι χη
 ραὶ εἰς χηρικὸν μὴ μὴ
 ἐνταύτῃ αὐτῶν, μήποτε
 ποροδύχαις τῶ μὴ διῶα
 ὡς * * κεραπίῃ τῆ ἀκ
 μῆς, ἐπὶ δόρυ πρυαμίαν
 ἐλθῶσιν, ἐν πρᾶγμα
 ἔχων. ὅτι κυρεῖ αὐ
 τῶν ὅ ἔ βοηθεῖ αὐτῶν,
 ἵνα μὴ ποροδύχαις τῶ
 λείπειν, ἐπὶ δόρυ πρυ
 αμίαν ἐλθῶσιν, ἐν
 πρᾶγμα ἀπρεπῶς ἐν
 χεῖρῶσι. ἔ τῶν γὰρ

But let not the younger
 Widows be placed in the
 Order of Widows, lest un
 der Pretence of Inability to
 contain in the Flower of
 their Age, they come to a
 second Marriage, and be
 come subject to Imputation.
 But let them be assisted and
 supported, that so they may
 not, under Pretence of be
 ing deserted, come to a se
 cond Marriage, and so be
 insnared in an unseemly

II.

* * Pag.
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Imputation. For you ought to know this, that once marrying according to the Law, is righteous, as being according to the Will of God; but second Marriages, after the Promise, are wicked; not on account of the Marriage it self, but because of the Falshood. Third Marriages are Indications of Incontinency: But such Marriages as are beyond the Third are manifest Fornication, and unquestionable Uncleanneſs. For God in the Creation gave one Woman to one Man; for, *They two ſhall be one Fleſh*. But to the younger Women, let a ſecond Marriage be allow'd after the Death of their firſt Husband, leſt they fall into the Condemnation of the Devil, and many Snares, and fooliſh Luſts, which are hurtful to Souls, and which bring upon them Punishment rather than Reſt.

Gen ii. 24.

III.
* * * Pag.
276.

But the true Widows are those which have had only one Husband, having a good Report among the generality for good Works. *Widows*

εἰδέναι ὀφείλετε, ὅτι
μνηστῆρσι μὴ καὶ τὸν
μοῖνον γυναικῇ, δικαία,
ὡς ἀπὸ καὶ γυνάμην Θεοῦ
ἐπαρχουσα διγαμία
καὶ μετὰ ἐπιγαλίδου,
πορνόμορον, καὶ δὲ πιν
σώφειαν, ἀλλὰ καὶ
καὶ φθόνον· τετραμία
καὶ ἀκρασίας σημείον·
καὶ εἰ καὶ τὴν τετρα-
μίαν, πορφύρας πορ-
φύρεας, ἐκαστήρια δὲ αμ-
φιβολοῦται. ὁ γὰρ Θεὸς
μίαν γυναῖκα ἐνὶ ἀν-
δρὶ δίδωκεν ἐν τῇ δι-
καιουργίᾳ· Ἐσονται γὰρ
οἱ δύο εἰς σάρκα μιάν.
Νεωτέραις καὶ μετὰ τὴν
τῷ περὶ τοῦ πατρὸς συλ-
ληρωμένη καὶ ὁ οὐρανός,
ἵνα μὴ εἰς κρίμα τῷ
καὶ βόλοι ἐμπέσωσι, καὶ
παγίδα πολλὰς, καὶ
ἐπιθυμίας ανοήτους, καὶ
ἐπιζημίους ψυχαῖς, αἰ-
κνες κλέψουσιν πορνεύ-
σαι μᾶλλον ἢ ἀνεσθαι.

* * Αἱ δ' ἀληθινὰ
 χῆραι εἰσιν, αἱ μόνου-
 ροι ὑπαρξασαί, μὴ συ-
 νέμμεται ὑπὸ πλεόντων
 ἐν ἑργοῖς ἀγαθοῖς, χῆ-
 ραι

φαι τῶν ὄντων, ὧφρονες, ἀγναί, πισταί, δισεβείς, πικνοβροθήσασαι ἡγαῶς, καὶ ξενοδοχήσασαι ἀμέμπτως· ὧν δὲ ἀντι-
 λαμβάνεσθαι χρὴ ὡς Θεῷ ἀπακευμένων. Ἀλλὰ μὲν καὶ τῶν πενήτων, ὧν ἐπι-
 σκοπεῖ, μνημόνευε, καὶ αὐτοῖς χεῖρα ὀρέγων ἐπι-
 κურίας, καὶ ἐκείνοις αὐτῶν ποιεῖν, ὡς Θεὸς οἰκονόμος, δικαί-
 ως ἐκείνους δακρύων ἐκ-
 ποσφύρα, χήραις καὶ ὀρφανοῖς¹ καὶ ἀπει-
 τοῖς² καὶ τοῖς ἐν θλί-
 ψει ἐξεταζομένοις.

Τὶ γὰρ, εἰ ἔσονται μὴ εἰσι χήραι³ καὶ χήροι, βοηθείας καὶ χρήσεις ἀπὸ πενίτου, καὶ ἀπὸ νό-
 σον, καὶ ἀπὸ πικνοβρο-
 φίδου; πάντας οὖν δεῖ ἐφορεῖν, καὶ πάντων ἐπιμελεῖσθαι. οἱ γὰρ πάντες δοῦντες, ὅτι αὐτοχρηδίας αὐτὰ δι-
 δασιν καὶ χήραις, ἀλλὰ σωεσφέρουσιν ἀπλῶς, ἐκείνους αὐτὰ ὀνομάζον-

indeed, sober, chaste, faithful, pious, who have brought up their Children well, and have entertain'd Strangers unblame-ably, which are to be support-
 ed, as devoted to God. Besides, do thou, O Bishop, be mindful of the Needy, both reaching out thy help-
 ing Hand, and making Pro-
 vision for them, as the Ste-
 ward of God, distributing seasonably the Oblations to every one of them, to the Widows, the Orphans, the Friendless, and those try'd with Affliction,

For what if some are neither Widows nor Widowers, but stand in need of Assistance, either through Poverty, or some Disease, or the Main-
 tenance of a great Number of Children? 'Tis thy Duty to oversee all People, and to take care of them all. For they that give Gifts do not of their own head give them to the Widows, but barely bring them in, calling them

IV.

¹ defunct. v. ² deest. V. ³ defunct. v.

CONSTITUTIONS of

Free-will Offerings, that so thou that knowest those that are in Affliction, mayest, as a good Steward, give them their Portion of the Gift. For God knows the Giver, though thou distribute it to those in Want when he is absent: And he has the Reward of Well-doing, but thou the Blessedness of a conscionable Dispensation of it. But do thou tell them who was the Giver, that they may pray for him by Name: For tis our Duty to do Good to all Men, not fondly preferring one or another, whoever they be. For the Lord says,

Luk. vi. 30 Give to every one that asketh of thee: 'Tis evident that 'tis meant of every one that is really in want, whether he be Friend or Foe, whether he be a Kinsman or a Stranger, whether he be single or married. For in all the Scripture the Lord gives us Exhortations about the Nedy, saying, first by *Isaiah*,

πες ὅπως Κυ ὁ δότης
μυμ. τὸς εὐλογοῦντες,
ἀνελθὼς ὡς ἀγαθὸς οἰ-
κονόμος. μερίζεις αὐ-
τοῖς ἐκ τοῦ δοῦματος. ὁ
γὰρ Θεὸς γινώσκῃ τὸ δα-
δόντα καὶ ἀπὸ τοῦ
αὐτοῦ. ἵνα οἱ τοῖς θεο-
μυμοῖς μερίζεται. καὶ ὁ
μυμ. ἐξῇ τὸ τὸ δωρεῖται
μυμ. Κυ γὰρ τὸ τὸ δῶ-
σιν αὐτῷ οἰκονομίας
μεταχειρισμόν. λέγει γὰρ
αὐτοῖς. ὅτι τίς ὁ δίδων
καὶ, ἵνα ὁ ἐξ οὐνοῦ
τοῦ. ἵνα αὐτῷ προσδο-
χῇ. καὶ γὰρ ὁ ποιῶν
ποῦτος ἀνελθόντες, μὴ
φιλοκενῶντες τῷ σπ.,
ὁς μετ' ἡμῶν, ἢ ἐκείνῳ,
ὁ γὰρ κύριός φησι. Πάρε-
τε τῷ αὐτῷ σπ. διδοῦ-
σθαι ὅτι τῷ χρηζόντι
καὶ ἀλήθειαν, καὶ φι-
λῶ. ἢ καὶ ἐχθροί, καὶ
συγγενεῖς καὶ ἀλλο-
τρίοι, καὶ ἀγαπῶ-
ντες καὶ ἀγαπητοὶ ὑμῶν
καὶ ὅτι πᾶσι γὰρ γε-
νησθὶ ὁ κύριος. καὶ τῷ
πενήτων ὡφθαλμοῖς, λέ-

ἔργον. Ἀλλ' ὡς ἡμεῖς· Ἐπειδὴ
 Διαθροῦτε πένωντας καὶ
 ἄρτους αὐτῶν. Ὁ πτωχὸς ἀ-
 σέβει· εἰσαγαγε εἰς τὸ οἶ-
 κόν σου· ἐδωκεν ἡ δ' ἡμε-
 ρὴν· ἀείθαλε· ὁ δὲ δὴν
 ἡβ' οἰκείων· ὁ ἀνέμω-
 τος σου ἔχ' ὑπόψην. Ὁ
 Ἀλλ' ὁ Δαυὶδ λέγει τῷ
 διωκτῇ· Διό, βασι-
 λεί, ἡ βουλὴ μου ἀρε-
 σάτω σοι· καὶ τὰς ἀμάρ-
 τίας σου ὅτι ἐλεημοσύνης·
 λύτρωσαι, ὁ πᾶς ἀδι-
 κίας σου ὅτι οἰκτιρμοῖς
 πένωντος· Ὁ Ἀλλ' Σολο-
 μῶνός φησιν· Ἐλεημο-
 σύνης καὶ πίστεως ἀποκα-
 ταίρονται ἀμάρτια· καὶ
 Ἀλλ' ὁ * * Δαβὶδ πα-
 λιν λέγει· Μακάριος
 ὁ Κυριῶν ἐπὶ πτωχόν,
 καὶ πένοντα· ὅτι ἡμέρα
 πονηρῶν ῥυσσεται αὐτόν· ὁ
 κρείσσων· ὁ παλιν, Ἐσ-
 χόρησεν, ἔδωκε τοῖς πέ-
 νοντι, ἡ δικαιοσύνη αὐ-
 τῷ ὡς εἰς τὸν αἰῶνα· Ὁ
 Σολομῶν φησιν· Ὁ
 ἐλεῶν πτωχόν· κρείσσων,
 θανείσκει· καὶ ὁ τὸ δοῦν

Deal thy Bread to the Hun-
 gry, and bring the Poor, which
 have no Covering, into thine
 House : If thou seest the Naked,
 do thou cover him ; and thou
 shalt not overlook those which
 are of thine own Family and
 Seed. And then by Daniel
 he says to the Potentate,
 Wherefore, O King, let my
 Counsel please thee, and purge
 thy Sins by Acts of Mercy, and
 thine Iniquities by Bowels of
 Compassion to the Needy. And
 he says by Solomon, By Acts
 of Mercy and of Faith Ini-
 quities are purged. And he
 says again by David, Blessed
 is he that has Regard to the
 Poor and Needy, the Lord shall
 deliver him in the evil Day.
 And again, He hath dispersed
 abroad, he hath given to the
 Needy, his Righteousness re-
 maineth for ever. And Solo-
 mon says, He that hath Mer-
 cy on the Poor lendeth to the
 Lord ; according to his Gift
 it shall be repaid him again.
 And afterwards, He that stop-
 peth his Ear, that he may

IIa. lviii. 7.

Dan. iv. 24.

Prov. xv. 27.

Psal. xl. 2.

177. Pag.

cxl. 9.

Prov. xix. 17.

xxi. 13.

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not hear him that is in Want, he also shall call himself, and there shall be none to hear him.

αὐτῷ, ἀνταποδοῖν
αὐτῷ· ἔξῃς· Ὁ φε-
ρεῖ τὸ ὅτι αὐτῷ μὴ
εἰσακούσῃ· ὁ δὲ μὴ
αὐτῷ ἐπαγγέλλεται, ἔ-
στιν ἔσται εἰσακούων αὐτῷ.

S E C T. XXXII.

V. **L**ET every Widow be meek, quiet, gentle, sincere, free from Anger, not talkative, not clamorous, not hasty of Speech, not given to Evil-speaking, not captious, not double-tongued, not a Busy-Body. If she see or hear any thing that is not right, let her be as one that does not see, and as one that does not hear; and let the Widow mind nothing but to pray for those that give, and for the whole Church; and when she is asked any thing by any one, let her not easily answer, excepting Questions concerning the Faith, and Righteousness, and Hope in God, remitting those that desire to be instructed in the

ὑπαρχέτω ἡ πᾶσα
χήρα πραΰνα, ἡσυ-
χῆ, ὁπιηκὴ, ἀγα-
κῆ, ἀόρητῆ, μὴ
πολυλάλῃ, μὴ κραυ-
γασῇ, μὴ πρὸς ὀνεί-
δῃ, μὴ καταλάλῃ,
μὴ λεξιθῇ, μὴ δι-
σπασθῇ, μὴ φιλοπ-
ράγμων. βλέπονται τι
πολλὸν ἢ ἢ ἀκούσα
γινώσκον, ἔσται ὡς μὴ
βλέπωντα, ἔσται ὡς μὴ
ἀκούσα ὑπαρχέτω ἡ
μηδὲν ἔπρον τῇ χήρᾳ
μελέτω, εἰ μὴ ὁ πρὸς
σώτηρα καὶ τῷ τῷ δι-
δόντων ἔσται ὅλης τῇ
ἐκκλησίας. ἐπερωτῶ
μὴν δὲ τι ὑπὸ τινος,
μὴ ἔραδίως ἀποκρινέ-
σθω, πλὴν ὅσα περὶ

the Holy Apostles.

πίστεως, καὶ δικαιοσύνης,
καὶ τῆς εἰς Θεὸν ἐλπίδος.
ἀποκρίσασθαι τοῖς ἡγε-
μόνοις τὸς διέλογους κα-
τηγεῖσθαι τὰ τ' ἀσέβεια
δογματῶν· μόνον δὲ ἀπο-
κρινέσθαι τὰ κατὰ ἀνα-
τροπὴν πολλοῦ πλάτους,
ἀποδείκνυσθαι τὸ κατὰ
μοναρχίας Θεοῦ λόγον·
κατὰ τὸ ἡγῆσθαι ὡς πε-
παισμενός τι μὴ ἀποκρινέσθαι,
ὅπως μὴ τι ἀμαρτάνῃ
φανεραῖς βλασφη-
μίαις· ὡς εἶπεν ἡ τοῦ Λό-
γου, ἡ ἁγία καὶ ὁ ἀνάπαιδος
ἐοικέναι τῷ λόγῳ· ὁ καὶ
ἐξ ὁδοῦ γινώσκων· τὸ το-
σοῦτον δὲ ἀκαταμάχητον, ὅ
ἐν τῇ τῇ ἀπειρίᾳ χρησι-
ται, πικρὸν αὐτὸ ἀνθρώ-
πῳ· γὰρ ὅτι τοῖς μυστικοῖς
μὴ ὡς δοκῇ εἶναι, ἀλλ'
ἀσφαλτῇ· ὡς εἶπεν γὰρ ὁ
κύριος· ὁ καὶ εἶπεν λέγων·
Μὴ βάλλετε τὰς μαργα-
ρίτας ὑμῶν ἐμὲ περὶ τοῦ
ἡγῆσθαι, μήποτε κα-
ταπατήσωσιν αὐτοὺς ὅτι
τοῖς ποσὶν αὐτῶν, καὶ
σπασέντες ῥήξωσιν ὑμᾶς.
Ἀκούοντες γὰρ οἱ ἄν-
θρωποι τὸ κατὰ Χριστὸν λό-

Doctrines of Godliness to the
Governours. Let her only
answer so as may tend to
the Subversion of the Error
of Polytheism, and let her
demonstrate the Assertion
concerning the Monarchy of
God. But of the remain-
ing Doctrines, let her not
answer any thing rashly, lest
by saying any thing unlear-
nedly, she should make the
Word to be blasphemed.
For the Lord has taught us
that the Word is like a Grain *Mat. xiii.*
of Mustard-seed, which is of *31.*
a fiery Nature, which if any
one uses unskilfully, he will
find it bitter. For in the
Mystical Points we ought not
to be rash, but cautious:
For the Lord exhorts us say-
ing, Cast not your Pearls be-
fore Swine, lest they trample
them with their Feet, and turn
again and rent you. For Un-
believers, when they hear
the Doctrine concerning
Christ not explain'd as it
ought to be, but defectively,
and especially that con-
cerning his Incarnation, or
his Passion, they will rather
reject

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reject it with Scorn, and laugh at it as false, than praise God for it. And so the aged Women will be guilty of Rashness, and of causing Blasphemy, and will inherit a Wo: For, says he,

Isa. lii. 5. *Wo to him by whom my Name is blasphemed among the Gentiles.*

φησι, δι' ε' ε' ονομα μου βλασφημεῖται, ὃν τις ἰδεῖσιν.

VI.

1 Cor xiv.
34.

We do not permit our Women to teach in the Church, but only to pray, and hear those that teach: For our Master and Lord, Jesus Christ himself, when he sent us the Twelve to make Disciples of the People, and of the Nations, did no where send our Women to preach, although he did not want such: For there were with us the Mother of our Lord and his Sisters; also *Mary Magdalen*, and *Mary the Mother of James*, and *Martha* and *Mary*, the Sisters of *Lazarus*; *Salome*, and certain

γον, & διότις, ἄλλ' ὀνόμας, καὶ μέγιστα τὸ πρὶ ὀνοματισμοῦ. ἡ δ' παῖδες αὐτῆς, κυκλήσαντες, χλευάζουσι μᾶλλον αἰς ψόφον, ἢ δόξαν, καὶ ἐνοχλοῦσι τῇ ἐκκλησίᾳ. ὡς ἡ προφητεία, ἡ πρὸς βλάσφημιαν, καὶ τὴν κληρονομίαν. Οὐαὶ τῷ, φησι, δι' ε' ε' ονομα μου βλασφημεῖται, ὃν τις ἰδεῖσιν.

Οὐκ ἐπιτρέπομεν ἡμῶν γυναικας διδασκειν ἐκκλησίᾳ, ἀλλὰ μόνον προσεύχεσθαι, καὶ ἰσχυρῶς ἀκοῦν. ὅτι ὁ κύριος καὶ ὁ διδάσκαλος ἡμεῶν καὶ κύριος Ἰησοῦς ἡμῶν τὸς δώδεκα ἀποστόλους μαρτυροῦντες τὸ λαόν, καὶ τὰ ἔθνη, γυναῖκας ἐκκλησίᾳ ἐξαπέστειλεν εἰς κήρυγμα καὶ ἐν ὅσῳ δόξαν. Συνελθόντες ἡμεῖς ὅτε ἐν τῷ κυρίῳ εἰν, καὶ αἱ ἀδελφαὶ αὐτοῦ ἐν τῇ Μαρία τῇ Μαγδαληνῇ καὶ Μαρία τῇ Ἰαννοῦ καὶ Μάρθα καὶ

* * Pag.
279.

defunct. v. ὁ λοιπὸν. v. ὁ δεσφ. V. ὁ γὰρ. V. ὁ χεῖρ. v.

Μαρία

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Isa. vi. 9.

σπόντων ἢ τῆς ἀναγνωσκόντων τὴν κυρίαν λήσιν. καὶ γὰρ
τῆς τοιούτων καὶ Ἡσαΐας ὁ περιφώνηται λέγει· Ἀκοῇ ἀκούσπ,
καὶ ὅ μὴ σιωπῇ καὶ βλέποντες βλέψεν, καὶ ὅ μὴ ἰδῇτες ἴπ.
χρῆσθαι γὰρ ἡ καρδία τῷ λαῷ τούτῳ.

In the same manner therefore the Ears of the Hearts of such Widows as these are

¹ defunt. V. ² defunt. V. ³ ຊູ່ ກັ້ງ ວັງ ປັ ພຣຸ່ ພັ ກຸ ສຸ ພ. v.

[illegible]

stop'd, that they will not sit within in their Cottages to speak to the Lord, but will run about with the Design of getting, and by their foolish Prating fulfil the Desires of the Adversary. Such Widows therefore are not affix'd to the Altar of Christ: For there are some Widows which esteem Gain their Business; and since they ask without Shame, and receive without being satisfied, render the generality more backward in Giving: For when they ought to be content with their Subsistence from the Church, as having moderate Desires; on the contrary, they run from one of their Neighbour's Houses to another, and disturb them, heaping up to themselves Plenty of Money; and lend at bitter Usury; and are only solicitous about Mammon: whose Bag is their God; who prefer Eating and Drinking before all Vertue, saying, *Let us eat and drink, for to*

Ис. xxi. '3
1 Кор. x

¹ al φλοισαίνω. ² ἐπιδέχουσαι. V. ἐπιδέχουσαι. v. ³ forte πλυσίον. V. 32.
⁴ ἰπποπόδον. V.

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Morrow we die: who esteem
of these things as if they
were durable, and not pe-
rishing Things. For she that
uses herself to nothing but
talking of Money, worships
Mammon instead of God;
that is, is a Servant to Gain,
but cannot be pleasing to
God, nor resign'd to his
Worship: not being able to
intercede with him on ac-
count that her Mind and Dis-
position runs after Money:
For *Where the Treasure is, there*
will the Heart be also. For she
is thinking in her Mind whi-
ther she may go to receive,
or that a certain Woman her
Friend has forgot her, and
she has somewhat to say to
her. She that thinks of such
things as these will no longer
attend to her Prayers, but to
that Thought which offers it
self; so that though some-
times she would pray for any
body, she will not be heard,
because she does not offer
her Petition to the Lord but
with a divided Mind: But

καὶ αἱ τὸ φαγαῖν καὶ τὸ
πίνειν θεωρεῖν αἰσίοις
ἀρεταῖς, λέγουσιν· Φα-
γαμὴν καὶ πίνωμεν, αὐ-
ριοι γὰρ ἀποθνήσκειμεν· αἱ
ὡς ἐπὶ ταῦτα ἐλο-
γισθῶσιν καὶ ὡς φέ-
ρονται· ἡ γὰρ ποικιλία
τοῦτο· ὁ χρηματολο-
γῶν, οὗτις ὁ Θεὸς γα-
ρὸν τῆς μαμμωνῆς,
τὸν ἐστὶν δουλόν· τῷ κερ-
δί τῷ ὅτι Θεὸς διαρέσει
εἶναι ὁ δυνάστης, οὗτος
ταῖς λατρείαις αὐτοῦ ὁ-
πῆκοις, συνεχῶς ὁ δὲ
γαμὴν ἐνταύχων ἐν αὐ-
τῇ, ὅτι ὁ ἀργυρολο-
γῶν τὸν Θεὸν καὶ τὸν ἀγα-
ποῖν· ἔχουσα· ἐπεὶ
περὶ ἐκείνου ὁ θησαυρὸς,
ἐκεῖ καὶ ἡ καρδία αὐ-
τοῦ· εἰ γὰρ γὰρ ἀγαλαμ-
βάνη, τὸ πορεύειν λημ-
μα· ὁ γὰρ οὗτος ὁ
ἡ δαίνα ἡ φίλη αὐτοῦ
* * ἐπιλέληται, καὶ δὲ
τοῦ πῖνα ταύτην περὶ
σπεύκειν· ὁ φεῖλδ' ἡ
παιδί· λογιζομένη
οὕτως τῇ προσέχῃ

Matt. vi.
21.

* * Pag.
281.

deest. v. ἔχ. v.

περ

πρὸς τὴν, ἀλλὰ τῇ ἐμ-
 πασίᾳ ἐννοίᾳ· ὅς κ' αὖ
 ποτε διελήσθ' ὡς οὐ-
 ξάμεθα ὑπὸ τοῦ, ὅτι
 εἰσακόμεθα εἰς τὸ εἶ-
 ὅλης καρδίας πρὸς τὴν
 ῥῆ· δέησιν κυρίου, ἀλ-
 λά μεμνημένην ὡς
 νοίᾳ. ἡ δὲ Θεῷ βυλο-
 μῆν πρὸς τὴν, κα-
 τὰ τὴν ἐνδοξάν, φρονεῖται
 ὅτι κυρίου, νύκτας καὶ
 ἡμέρας ἀναπαύσας
 εὐμαλὴ δέησιν πρὸς
 ῥου εἰλημένην. ὅσπερ
 ἐν καὶ ἡ σφοδράτη· ἰ-
 σθῆ, μὴ τυρηνικήν ὅτι
 ὑπερσύν, νύκτας καὶ
 ἡμέρας εἰσέειτο ὅτι Θεῷ
 ὑπὸ ὅτι Ἰσραὴλ· ὅτι
 ἐν καὶ ἡ ὁμοία αὐτῇ
 χῆρα ἐκπορεύει ἀναπαύ-
 σον ὑπὸ τῇ ἐκκλη-
 σίᾳ πρὸς τὸν Θεῷ, ὅ
 εἰσακόμεθα αὐτῇ, ὡς
 ὅτι ὡς αὐτῇ αὐτῇ
 πρὸς μὴν τῆς ἡρ-
 τῆς, καὶ μὴ πρὸς ἀ-
 γλῆσαν, μὴ πρὸς ἐ-
 πιδουμένην πολυδαπα-
 ναν· ὅτι εἰδὼς ὅτι ὅφ-
 διὰ τὴν αὐτῇ ἀγνῶσιν,

she that will attend to God,
 will sit within, and mind the
 Things of the Lord, Day
 and Night, offering her sin-
 cere Petition with a Mouth
 ready to utter the same
 without ceasing. As there-
 fore Judith, most famous for
 her Wisdom, and of a good
 Report for her Modesty,
 prayed to God Nights and Day Judith is
 for Israel. So also the Widow, xii.
 who is like to her will
 offer her Intercession, with-
 out ceasing for the Church
 to God; and he will hear
 her, because her Mind is
 fix'd on this thing alone, and
 is not dispos'd to be either
 insatiable, or covetous, or
 expensive; when her Eye is
 pure, and her Hearing clean,
 and her Hands undefil'd, and
 her Feet quiet, and her Mouth
 prepar'd for neither Glutto-
 ny nor Trifling, but speak-
 ing the things that are fit,
 and partaking of only such
 things as are necessary for
 her Maintenance: So being
 grave, and giving no Distur-
 bance, she will be pleasing

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to God; and as soon as she asks any thing, the Gift will prevent her; as He says,

11a. lvi. 9. *While thou art speaking I will say, Behold I am here. Let such an one also be free from the Love of Money, free from Arrogance, not given to filthy Lucre, not insatiable, not gluttonous; but continent, meek, giving no body disturbance, pious, modest, sitting at home, singing, and praying, and reading, and watching, and fasting; speaking to God continually in Songs and Hymns. And let her take Wool, and rather assist others than herself want from them; being mindful of that Widow who is honour'd with the Lord's Testimony, who coming into the Temple, cast into the Treasury two Mites, which make a Farthing. And Christ our Lord and Master, and Searcher of Hearts, saw her, and*

Mar. xii. *said, Verily I say unto you,*
43. *that this Widow hath cast*
Luk. xxi. *into the Treasury more than*

[illegible]

Jo 2 In the Holy Apostles! O O

et in laudibus, et in
gratia multum, uti
gratia, uti
et in laudibus, et in
gratia multum, uti
gratia, uti

they all: For all they have cast
in of their Abundance, but this
Woman of her Penny hath cast
in all the Living that she had.

ΣΕΡΑΦΕΙΜΟΣ ὁ ἁγίος
παις χήρας, πειθο-
μήρας τοῖς ἐπισκοποῖς
καὶ τοῖς πρεσβυτέροις καὶ
τοῖς διακόντοις, ἐτιμω-
καὶ τῶν διακόνων, δὲ λα-
βουμένης, ὡς προσκυμένης,
φοβουμένης, μὴ καπ-
τῶσθαι, μὴτε ὡς
τῶν διακόνων πῶς ποιεῖν
δύναται, δὲ τῶν γυναικῶν
τῶν διακόνων, οἷον δὲ ὡς
ἐκείνη ἀπελθούσα, ὡς
δὲ φανερὸν ὡς αὐτῇ καὶ
πᾶν ἢ ὡς εἴη τι πα-
ρα τὴν. εἰ δὲ μὴ κα-

THE Widows therefore
ought to be grave, obe-
dient to their Bishops, and
their Presbyters, and their
Deacons, and besides these to
the Deaconesses, with Piety,
Reverence, and Fear; not u-
surping Authority, nor de-
siring to do any thing be-
yond the Constitution, with-
out the Consent of the Dea-
con; as suppose the going
to any one to eat or drink
with him, or to receive any
thing from any body; but
if without Direction she does

! desunt. V. ἀπὸ τῆς γ. ἀπὸ τῆς γ. V.

CONSTITUTIONS of

any one of these things, let her be punish'd with Fasting, or else let her be separated on account of her Rashness.

VIII. For how does such an one know of what Character the Person is from whom she receives? Or from what sort of Ministration he supplies her with Food; whether it does not arise from Rapin, or some other ill Course of Life: while the Widow does not remember, that if she receives in a way unworthy of God, she must give an Account for every one of these things. For neither will the Priests at any time receive a Free-will Offering from such an one; as suppose from a rapacious Person, or from a Whore. For it is written, *Thou shalt not covet those that are thy Neighbour's: And, Thou shalt not offer the Hire of an Harlot to the Lord God.* From such as these no Offerings ought to be accepted, nor indeed

ληλυθὲς καὶ παθόντα ἐν τῇ
 ἡμέρᾳ τῇ ἐκείνῃ, καὶ ὁ ἀποστόλος
 πάλιν λέγει, ὅτι ὁ Χριστὸς
 ὡς πρὸς τὴν θάλασσαν

Τι γὰρ ἐπισημαίῃ, ὁ-
ποῖα τίς ἐστὶ ἡδ' ἡ
λαμβάνει, ἢ ὅτι πτω-
χὸς ἀφελουσίας² παρε-
βάλλει ἢ ἱεροῦ; το-
ποῦν οὐδ' ἀρπαγῆς, ἢ
ἐπὶ αὐτῇ πρὸς ἡμετέρας ἀ-
γωγῆς; ἐπὶ ἐπισημαίῃ
ἢ ἡμετέρας ὅτι ἡμετέρας
ἐκδοῦν τέτων δὲ ἀπὸ
τοῦ Θεοῦ, ἐκδοῦν ἀ-
γαθῶς Θεοῦ, ἐπὶ γὰρ ἡ
ἐκδοῦν τοιαύτης ἐκδοῦν
μὲν δέξονται ποτὶ οἱ
ἀρπαγῆς, ἢ πύργος, γέ-
νεσθαι γὰρ. Οὐκ ἐπι-
σημαίῃ⁴ τὸ ἔ" πλῆ-
σιον ἐ. Οὐ πρὸς αὐτῇ
μείδωμεν πύργος καὶ
τῷ Θεῷ, ἐ. δὲ ἡ ἐκ-
δοῦν ἡμετέρας τῷ
ἐπισημαίῃ ἀφελου-
μῶν * * γενεσθαι
δὲ αὐτῇ γένεσθαι ποτὶ
ὑμᾶς ἀπὸ τῷ ἐκδοῦν
μῶν, αὐτῇ ἡμετέρας

Exod. xx.
17.
Deut.
xxiii. 18.
* * * Pag.
282.

† τὸν ἐρημίαν. v. * 20974. v. * 21001 πίνυ. v. † π 769 τῶ. v.

αρθ. 13

κρετόνων, ὅτι καὶ
ἀφ' ὧν ὁ Θεὸς ἐκρί-
νει αὐτοὺς, ὡς Θεὸς
ὑπακούουσιν· ὁ γὰρ ἀπὸ
πιάτου ἐπὶ ῥήματι, ὃ δὲ
συναγωγῇ διχομήσῃ,
καὶ ὡς πύτυ περὶ
ῥήματι, ἐμμένει τοῖς
κακοῖς περὶ ῥήματι, καὶ
μὴ δέοντος μετὰ
ληθῆναι ποτε, κοινωνεῖ
τούτῃ τῇ περὶ ῥήματι, καὶ
λοπεῖ Χριστὸν ὃς τις
ἀδίκῃ δὲ προφύμῳ.
Ἐοικόδομεῖ αὐτοὺς ἀφ'
τῆ ἀναξίᾳ δοσῶς, καὶ
αὐτοὺς ἀντὶ
μὴ ἀφίων αὐτοὺς εἰς
μαθητοὺς εἰλθεῖν, ὡς
περὶ λαῦσαι, Ἐδοκί-
μηται τῷ Θεῷ.

from those that are separated
from the Church. Let the
Widows also be ready to o-
bey the Commands given
them by their Superiors, and
let them do according to the
Appointment of the Bishop,
being obedient to him as to
God: For he that receives
from such an one who is
worthy of Blame, or from
one excommunicated, and
prays for him, while he pur-
poses to go on in a wicked
Course, and while he is not
willing at any time to repent,
holds Communion with him
in Prayer, and grieves Christ,
who rejects the Unrighteous,
and confirms them by means
of the unworthy Gift, and
is defiled with them, not

suffering them to come to Repentance, so as to
fall down before God with Lamentation, and pray
to Him.

SECT. XXXIV.

ΠΡΕΒ. ὅτι τῷ γυναι-
κα βαπτίζεν, γυν-
αῖς οὖν ὑμῶν, ὅτι καὶ
δυνά. ἔμμεναι τῷ
ἐπὶ χειρὸς αὐτοῦ, διὸ ἔ

NOW as to Womens Bap-
tizing, we let you
know, that there is no small
Peril to those that under-
take it. Therefore we do not

IX.

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advise you to sin, for it is dangerous, or rather wicked, and impious. For if the

1 Cor. xi. 3. *Man be the Head of the Wo-*
man, and he be originally or-
 dain'd for the Priesthood,
 it is not just to abrogate
 the Order of the Creation,
 and leaving the Principal to
 come to the extream Part of
 the Body. For the Woman
 is the Body of the Man,
 taken from his Side, and
 subject to him, from whom
 she was separated for the Pro-
 creation of Children. For

Gen.iii. 16. says He, *He shall rule over thee.* For the principal Part of the Woman is the Man, as being her Head: But if in the foregoing *Constitutions* we have not permitted them to teach, how will any one allow them, contrary to Nature, to perform the Office of a Priest? For this is one of the ignorant Practices of the Gentile Atheism, to ordain Women Priests to the Female Deities; not one of the *Constitutions* of Christ.

[illegible]

• • • Pag.
284.

284.

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¹ dceft. v. ² ἵσταί καὶ ἀλλή καὶ v.

ADAMS

6. 9.

५५

[illegible]

For if Baptism were to be administred by Women, certainly our Lord would have been baptiz'd by his own Mother, and not by *John*; or when he sent us to baptize, he would have sent along with us Women also for this purpose. But now he has nowhere, either by Constitution, or by Writing, deliver'd to us any such thing; as knowing the Order of Nature, and the Decency of the Action; as being the Creator of Nature, and the Legislator of the Constitution.

Ἄλλ' ἔτε λαϊκοῖς
 ἐπιτρέπουμι πρὶν τι
 ἢ ἱερατικῶν ἔργων.
 αἶον δυσὶν, ἢ βαπτί-
 σμα, ἢ χειροτονίᾳ, ἢ
 διλογίᾳ μικρᾷ ἢ
 μεγάλῃ. Οὐχ' ἐυ-
 τῶ γάρ τις λαμβάνει ἢ
 πινύ, ἀλλὰ ὁ χαλε-
 μῆς ἀπὸ τοῦ Θεοῦ. Διὰ
 γὰρ τὸ ἐπιθεσθαι τῇ
 χειρὶ τῆ ἐπιτάφου
 δίδωμι ἢ ποιᾶν αἴξια
 ὁ ὅ μὴ ἐχειρῶν
 ταύτην, ἀλλ' ἀρπάσαι
 αὐτὴν ἐαυτῷ, ἢ τιμω-

Neither do we permit the Laity to perform any of the Offices belonging to the Priesthood: As for Instance, neither the Sacrifice, nor Baptism, nor the laying on of Hands, nor the Blessing, whether the smaller or the greater:

For, *No one taketh this Honour to himself, but he that is called of God.* For such sacred Offices are conferr'd by the Laying on the Hands of the Bishop. But a Person to whom such an Office is not committed, but he seizes up-

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on it for himself, he shall undergo the Punishment of *Uzziah.*

XI. Nay farther, we do not permit to the rest of the Clergy to Baptize: As for Instance, neither to Readers, not Singers, nor Porters, nor Ministers, but to the Bishops and Presbyters alone, yet so that the Deacons are to minister to them therein. But those who venture upon it shall undergo the Punishment of the Companions of

Num. xvi. *Corah.* We do not permit Presbyters to ordain Deacons, or Deaconesses, or Readers, or Ministers, nor Singers, or Porters, but only Bishops. For this is the Ecclesiastical Order and Harmony.

BOOK XXXV.

XII. NOW as concerning Envy, or Passion, or Evil-speaking, or Strife, or the Love of Contention, we have said already to you, that these are

ΕΙΔΕΝ

no

ΧΑΙΟ

ἀλλότρια, ὁ μάλιστα
ἐπὶ χηρῶν ἐπειδὴ ὁ
ὄνερῶν ἀφ' ὧν πο-
λυποῖται καὶ ποικί-
λονται, εἰς τὰς μὴ
χηρὰς ἐμπομπόει, ὡς
καὶ ποτε εἰς τὸν Κάιν. ἔτι
καὶ λέγουσιν εἶναι χηρὰς,
τὰ δὲ τὴν χηρείαν ἀξία
παραγὰλματά. ὅτι πο-
τε, ὡς καὶ ὁ Κάιν τὰ
ἀδελφικά διχνοῦμεν.
ἀλλ' οὐκ ὡς ὁ Κάιν
τὴν χηρείαν εἰς βασιλείαν
αὐτῶν εἰσάγει. Ἀλλ' ἡ
ἀληθὴς πίστις, καὶ τὰ ὁ-
σια ἔργα. ὅτι δὲ τις
μὴ ὄνομα τὴν χηρείαν
κίχηται, τὰ δὲ ὅτι ἂν
πνεύματι ἐπιπλεῖ ἐπι-
ποδύμεται, ἡ μὲν χη-
ρὰ αὐτῆς ἐλθούσης
ταῖς, ἐξωθήσεται ὅτι τὴν βα-
σιλείαν, αἰώνια κολάσις
ἐξεδιδόσεται. ἀκούμεν
γὰρ ἰσχυρὰ χηρὰς ζήλο-
τύπους, φθονεράς, ἀφ-
ρόνους, βασιλευσάσας
ἐν ταῖς αἰεσίαις. αἱ δὲ
ποιεῖται, ἐκ εἰσὶ τῶν
Χριστῶν, οὐδὲ τὸ ὅτι

alien from a Christian, and
chiefly in the Case of
Widows. But because the
Devil, who works in Men,
is in his Conduct cunning,
and full of various De-
vices, he goes to those that
are not truly Widows, as
formerly to Cain; (for some
say they are Widows, but do
not perform the Injunctions
agreeable to the Widowhood;
as neither did Cain discharge
the Duties due to a Brother:
For they do not consider
how 'tis not the Name of
Widowhood that will bring
them to the Kingdom of
God, but true Faith and
holy Works) But if any
one possesses the Name of
Widowhood, but does the
Works of the Adversary, her
Widowhood will not be im-
puted: But she will be thrust
out of the Kingdom, and
deliver'd to eternal Punish-
ment. For we hear that
some Widows are jealous,
envious Calumniators, and
envious at the Quiet of

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others. Such Widows as these are not the Disciples of Christ, nor of his Doctrine: For it becomes them, when one of their Fellow-Widows is cloath'd by any one, or receives Money, or Meat, or Drink, or Shooes, at the Sight of the Refreshment of their Sister to say,

XIII. Thou art blessed, O God, who hast refresh'd my Fellow-Widow. Bless, O Lord, and glorifie him that has bestow'd these things upon her; and let his good Work ascend in Truth to thee; and remember him for good in the Day of his Visitation. And as for my Bishop, who has so well perform'd his Duty to thee, and has order'd such a seasonable Alms to be bestow'd on my Fellow-Widow, who was naked, do thou encrease his Glory, and give him a Crown of Rejoicing in the Day of the Revelation of thy Visitation. In the same manner, let the Widow, who has receiv'd the

διδασκαλίας μαθητῶν
δοῦν γὰρ αὐταὶ ἐκδοθεῖ-
σις αὐτῶν συγχύει
καὶ πινέ, ἢ λαβόντες
ἀργύρια, ἢ χρυσίον,
ἢ ὡπλίσματα, ἢ ὑποδήματα,
θεασαμένης τὴν ἀδελφὴν
αὐτῶν ἀναψύχασθαι,
εἰπέν·
Εὐλογητὸς εἶ ὁ Θεὸς
ὁ ἀναψύχας τὴν συγχύ-
σαν. διλόγησον, κύριε,
ἐκδοχάσαν τὴν ἀφρονή-
σασσαν αὐτῇ, ἐκδοχά-
σον αὐτῇ ἀναβῆναι ἐν
ἀληθείᾳ πρὸς Θεόν· ἐ-
μνήσθη αὐτῇ εἰς ἀ-
γαθὸν ἐν ἡμέρᾳ ἐπισκο-
πῆς τῆς αὐτῆς· ἐκδοχά-
σον αὐτῇ μακάριον καλῶς
καὶ λειτουργήσασσαν,
ἐκδοχάσαντα δὲ κα-
λῶς ἐλεημοσύνην γυμ-
νῇ ὥσθ' τῇ συγχύσῃ με-
τ' αὐτῆς, προδόντι αὐ-
τῇ δόξαν, ἐκδοχά-
σαν αὐτῇ σφόδρον καυ-
χήσεως ἐν ἡμέρᾳ ἀπο-
καλύψεως ἐπισκοπῆς
τῆς ἀρετῆς αὐτῆς λαβόντα

ἀργύριον. V. ² deest. v. ³ μνήσθη. v. ⁴ σὺ. v. ⁵ desunt. v. ⁶ desunt. v.

χρησά το ἐλεῶν συμ-
μεροσάχραντ τῷ διδοῦντι
αὐτῇ ἢ ἡλικονίαν.

Ἡ μὲν τοὶ δὲ ποιῶ-
σα, δύπορν ψάτω. Ὡς οἱ
κρίον ὄνομα, ὡς ἑαφῇ
μὴ ἑαλπίζωσιν. Ἐμ-
μεροσάτῃ αὐτῆς ἰκαχέ-
νη. ἢ ἐλευθροσύνη πρὸς
τὸ Θεὸν ἐν κρυπτῷ. κα-
θὼς φησιν ὁ κύριος. ὅτι
οὐ δὲ ποιῶντες ἐλε-
μοσύνην, * * μὴ ἡρώτω
ἢ ἀεισεβῶσιν, τί ποιεῖ
ἢ δεξιά σου, ὅπως ἢ
ὅς ἢ ἐλευθροσύνη ἐν τῷ
κρυπτῷ. Καὶ ἡ χρῆσα
μεροσάχραντ ὑπὸ τῷ
διδωκῆναι, ὅς τις πῶς
ἂν ἢ, ἄλλον δυσιασ-
τιον. Χρῆσα ὑπὸ ἀρ-
χῆσα. καὶ ὁ πατήρ ὁ
βλέπων ἐν τῷ κρυπτῷ,
ἀποδώσῃ τῷ δὲ ποιῶντι
ἐν τῷ φανερῷ. Ἀλλ'
ὡς μὴ κατ' ἐν πολλῷ
Θεῷ. ζῶν δέλωσαι χῆ-
ρα, φροντίζουσι * πολυ-
πύσειν, τίς ἢ ἡλικ-
κονισαμένη. Ἐ τίνες αἱ
λαβῶσαι. Ἐ μαθεῖσα,

Alms join with the other
in praying for him.

But if any Woman has

been good, let her, as a pru-
dent Person, conceal her own
Name, not sounding a Trum-
pet before her, that her Alms
may be with God in Secret,
as the Lord says, *Thou when*
thou doest thine Alms, let not
thy Left Hand know what thy
Right Hand doth, that thine
Alms may be in secret. And
let the Widow pray for him
that gave her the Alms, who-
soever he be, as being the
holy Altar of Christ; and
the Father who seeth in se-
cret, will render to him that
did Good openly. But those
Widows which will not live
according to the Command
of God, are solicitous and
inquisitive what Deaconess it
is that gives the Charity? and
what Widows receive it? And
when she has learn'd those
things, she murmurs at the
Deaconess who distributed
the Charity, saying, Dost not

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Matt. vi. 2;
3. 4.

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thou see that I am in more Distress and Want of thy Charity? Why therefore hast thou preferr'd her before me? She says these things foolishly, not understanding that this does not depend on the Will of Man, but the Appointment of God. For if she is herself a Witness that she was nearer, and upon Enquiry was in greater Want, and more naked than the other, she ought to understand who it is that made this Constitution, and to hold her Peace, and not to murmur at the Deaconess who distributed the Charity, but to enter into her own House, and to cast herself prostrate on her Face to make Supplication to God, that her Sin may be forgiven her. For God commanded the Deaconess, who brought the Charity, not to proclaim the same, and this Widow murmur'd, because she did not publish her Name, that so she might know it, and run

ἐπιμέμεφεται τῇ διακονησάμενῃ, λέγουσα ὅτι ἰδοὺ ὅτι ἐγὼ σοὶ μάλλον ἢ ὅτι ἐκείνῃ θλιβόμην; ὅτι "ἐν περιουσίᾳ ἐκείνῃ ἐμὴ; ταῦτα δὲ λέγει ἀφ' ὧν ἰσχυρὰ, ὅτι νοῦσα ὅτι σὺ ἀνθρώπου τῆτο δέλημα γέγονεν, ἀλλὰ Θεοῦ προτάγμα. εἰ γὰρ μάρτυρά αὐτῇ ὅτι ἐγγύτερον ὑπῆρχε, καὶ οὐκ ἔστι πλείονι ἐνδεείᾳ ἐξηταζέτω καὶ μάλλον αὐτῇ γυμνῇ ἢ ἐκείνῃ, ὁφείλει νοεῖν ἡ διαταξάμενον, καὶ ἀποσιγήσασα, καὶ μὴ μεμφάμενῃ ἡ διακονήσασῃ, ἀσελθῦσα εἰς οἶκον αὐτῆς, καὶ ὅτι προσωπὸν αὐτὴν βαλῖσα, ἰκελεύουσι ἡ Θεὸν ἀφελθῆναι αὐτῇ ὅτι πλημμέλημα. ὁ γὰρ Θεὸς ἐνεπίσταν τῇ δὲ ποιήσει μὴ παραγοδεῖν ἡ ἀποποιᾶν ἢ δὲ ἐμμεφετο ὅτι μὴ ἐκήρυξεν τὴν αὐτῆς ὅτι διοργα, ἵνα δὲ αὐτῇ μαθῶσα δέσμη

ἐγγύτερον παρ' ἐκείνης, καὶ μάλλον. V. π. v. ἡ ἰωάν. V.

[illegible]

B̃ĩ θ̃ĩ ἡ εἰρήνη ἐπὶ τοῖς αἰῶσι. If therefore Peace returns XV.
 πρὸς τοὺς ἀποστέλλοντας αὐτὴν ἐπὶ upon those that sent it, may,
 ἐκείνους, πάλιν ἐπιστρέψῃ upon those that before had
 ἐπὶ τοῖς παραλαβάνουσιν actually given it, because it
 αὐτὴν, ὅτι οὐ μὴ εὑ- did not find Persons fit to
 ρεῖν ἀξίους αὐτῆς, πολλὸν receive it, much rather will
 μᾶλλον ἢ ἐστρέψῃ ἐπὶ a Curse return upon the
 τὴν ἐπὶ κεφαλὴν τοῦ Head of him that unjustly
 ἀποστέλλοντος αὐτὴν ἐκπέμ- sent it, because he to whom
 ψαντος, ὅς, ὅτε ἀξίος it was sent was not worthy to
 ὄντος λαβεῖν αὐτὴν receive it: For all those who
 ἐκείνους πρὸς οἵτινες ἔξα- abuse others without a Cause
 πτάληται, πάντες ὡς ὁ μωυσὴς curse themselves, as Solomon
 προειπών, ἑαυτοὺς ὀρεῖται, says, As Birds and Sparrows Prov. xvi.
 καὶ οὐ φησὶν ὁ Σολομ- fly away, for the Cause cause. 2.

1 deest. v. 2 πνθ. v.

.V. fleeb

less

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less shall not come upon any one. And again he says,

4. 18. Those that bring Reproaches are exceeding foolish. But as the Bee, a Creature as to its Strength feeble, if she stings any one, loses her Sting, and becomes a Drone: In the same manner you also, whatsoever Injustice you do to others, will bring it upon

Psal. vii. 16 your selves. He hath graven and digged a Pit, and he shall fall into the same Ditch that

Prov. xvi. 27 he has made. And again, He that diggeth a Pit for his

Neighbour shall fall into it. Wherefore he that avoids a Curse, let him not curse a-

Tob. iv. 16 nother; For, What thou hast should be done to thee, do

not thou to another. Wherefore admonish the Widows that are feeble-minded, strengthen

those of them that are weak, and praise such of them as walk in Holiness. Let them

rather bless, and not calum- niate. Let them make Peace, and not stir up Contention.

Let not therefore either a

* derft. v. † deest V. ‡ ep. V. § deest. V. ¶ ο σλομ. v. * defunt. V. † deest. V.

the Holy Apostles.

ἄλλοις, ἰσχυροποιεῖται τὰς
 ἀδελφότητας, ὅπως εἴη τὰς
 ἐν ὁσίοις τῇ ἐκκλησίᾳ. δι-
 λογιώσῃ μὴ μόνον, καὶ
 μὴ λοιδόρει τὸν σὸν εἰρη-
 νοποιώσῃ, καὶ μὴ πύ-
 λετον ἐμποιεῖται τὸν μὴ-
 τὴν ἐν ἐπίσκοπον, μὴ τὴν
 πρεσβύτερον, μὴ τὴν ἱε-
 ρόν, μὴ τὴν ἄλλαν, καὶ
 ἐκ τῆς ἁγίας λόγου τῆς
 ἱερατικῆς λοιδόρειας καὶ
 γλῶσσαν μολυσμένην, ἵνα
 μὴ ἀντὶ διλογίας ἁγ-
 γέας κληρονομήσῃ
 ἕως τῆς αἰωνίου ἐν ἐπιμέ-
 λειᾳ τῇ ἐπίσκοπον, ὅ-
 πως μὴ οὐ λαϊκὸς κατὰ-
 ραν ἐκφέρει. καὶ πρὸς
 τῶν καὶ αὐτῶν μέλει
 ὁφείλει, καὶ κληρικῶν,
 καὶ ἱερέων, καὶ γη-
 ρῶν, καὶ λαϊκῶν. Ἀλλὰ
 πρῶτον, ὡς ἐπίσκοπος, τὴν
 συνεργῶν σου τῆς ζωῆς καὶ
 τῆς δικαιοσύνης ἐργασίας,
 διακόνους διαρέγεις Θεῷ
 προχειρίζεις, ὡς ἐκ πλη-
 τὸς τῆς ἁγίας δοκιμάσεις
 εἶναι ἀξίους, καὶ εἰς τὰς
 τῆς διακονίας ἁγίας δι-
 σκάλτους, προχειρίσας

Bishop, or a Presbyter, or a
 Deacon, or any one else
 of the Sacerdotal Catalogue,
 defile his Tongue with Ca-
 lumny, lest he inherit a Curse
 instead of a Blessing; and
 let it also be the Bishop's
 Business and Care, that no
 Lay-Person utter any Curse:
 For he ought to take care
 of the Clergy, of the Vir-
 gins, of the Widows, of the
 Laity; for which Reason, O
 Bishop, do thou ordain thy
 Fellow-workers, the Labou-
 rers for Life and for Righte-
 ousness, such Deacons as are
 pleasing to God, such whom
 thou provest to be worthy
 among all the People, and
 such as shall be ready for
 the Necessities of their Mi-
 nistration. Ordain also a
 Deaconess who is faithful
 and holy, for the Ministra-
 tions towards Women. For
 sometimes he cannot send a
 Deacon, who is a Man, to
 the Women, on account of
 Unbelievers. Thou shalt there-
 fore send a Woman, a Dea-
 coness, on account of the I-
 magi-

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Imaginations of the Bad. For we stand in need of a Woman, a Deaconess, for many Occasions; and first in the Baptism of Women, the Deacon shall anoint their Forehead with the holy Oil, and after him the Deaconess shall anoint them: For there is no Necessity that the Women should be seen by the Men; but only in the Laying on of Hands the Bishop shall anoint her Head, as the Priests and Kings were formerly anointed, not because those which are now Baptiz'd are ordain'd Priests, but as being Christians, or Anointed, from Christ the Anointed, *A Royal Priesthood, and an holy Nation, the Church of God, the Pillar and Ground of the Marriage-Chamber*, who formerly were not a People, but now are beloved and chosen, upon whom is called his new Name, as *Isaiah the Prophet* witnesses, saying, *And they shall call the*

ὁ καὶ ὁ ἀρχιεπίσκοπος πρῶτος
καὶ ἀρχιδιάκονος εἰς τὰς γυναῖκας
ἐν τῇ βαπτισμῷ τῆς ἁγίας
ἐλπίδος ὁποῦνται ἐν κ-
κῶν οἰκίαις ἀνδρῶν διά-
κονον γυναῖξιν ὡς ὁ
ῥα τῶν πέμπτων ἐξ ὧν
ἀπίστευε ἀποπέλεις ὅτι
γυναικαὶ ἀρχιεπίσκοπος,
ἐξ ὧν τὰς φανύλων δια-
νοίας. ὁ δὲ εἰς πολλὰς
χρείας γυναῖκας ἀρχι-
επίσκοπος διακόνου. ὁ πρῶτος μὲν
ἐν τῇ φωτιστικῇ γυναι-
κας, ὁ ἀρχιεπίσκοπος χεῖρας
μὲν μόνον ὁ μετὰ τὸν
αὐτῶν τῇ ἀγίᾳ ἐλπίδι,
καὶ μετὰ αὐτὸν ὁ ἀρχιεπίσκοπος
ἀλλήλῃ αὐταὶ ὡς ὁ
ἀνάλυσις τῶν γυναικῶν
πρὸ ἀνδρῶν κατὰ τὴν ἐλπίδα
ἀλλὰ μόνον ἐν τῇ χε-
ρὶ τῆς κεφαλῆς
αὐτῆς χεῖρας ὁ ἐπίσκοπος
πρὸ ὅν ὅσον οἱ ἱε-
ρεῖς. ὁ οἱ βασιλεῖς ὁ
πρῶτος ἐχέοντο ἐν
ὅτι καὶ οἱ νῦν βαπτίζο-
μενοι, ἱερεῖς χειρο-
νῦνται, ἀλλ' ὡς ἀπὸ

* * Pag.
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1 Pet. ii. 9.

1 Tim. iii.

15.

Isa. lxii. 2.

¹ διακόνισσαν. V. ² ὅτι v. ³ f. δώσας. ⁴ διακόνισσαν. V. ⁵ δεσφ. v.
⁶ ὅτι v.

the Holy Apostles.

τῷ Χρῆστῳ Χρῆσταινοί, *People by his new Name, which*
 βασιλεῖον ἱερατεύμα, *the Lord shall name for them.*

καὶ ἐθετο ἄγιον, ἐκκλη-
 σία Θεοῦ, συλθε καὶ ἰδραΐωμα ἔ· νυμφῶν. οἱ ποτὶ
 ἔ· λαός· τῷ ᾧ ἡ γαμπύνοι καὶ ἐκκληστοί· οἷς ἐπι-
 κλήθη ὁ καινὸν αὐτῷ ὄνομα· ὡς μὲν τυρεῖ καὶ Ἡσαΐας
 ὁ προφήτης, λέγων· Καὶ καλέσεις τὸν λαόν ὁ ὄνομα αὐτῷ
 ὁ καινόν, ὃ ὁ κύριος ὀνομάσῃ αὐτῶν.

Σὺ ἐν, ὡς ἐπίσκοπε,
 ἐκένω τῷ τυπῷ χρίσθαι
 τὴν κεφαλὴν τῶν βαπ-
 τισμῶν, εἴτε ἀνδρῶν
 εἴτε γυναικῶν, τῷ ἁ-
 γίῳ ἐλαίῳ, εἰς τύπον
 τοῦ πνεύματος καὶ βαπτί-
 σματός· ἐπειτα ἡ Σύ-
 νδος ἐπίσκοπος, ἡ ὁ ὑπο-
 σέβρεσβύπερος· ἡ ἱε-
 ρὰ ἐπ' αὐτοῖς εἰπὼν· Ἐ-
 ποιοῦμεν ἐπικλήσιν
 πατρὶς καὶ υἱὸς καὶ ἅγιος
 πνεύματος, βαπτίσθαι
 αὐτοὺς ἐν τῷ ὕδατι· καὶ
 τὸ μὲν ἄνδρα ὑποδέχεσθαι
 ὁ ἀρχιεπίσκοπος· ἡ ἡ γυν-
 αῖκα ἡ ἀρχιεπίσκοπος· ὁ-
 πως σεμνοπρεπῶς ἡ
 μετὰ δόξης καὶ ἀθραύσεως
 σφραγίδος ᾗσθαι, καὶ

Thou therefore, O Bishop,
 according to that Type, shalt
 anoint the Head of those
 that are to be baptiz'd, whe-
 ther they be Men or Wo-
 men, with the holy Oil, for
 a Type of the Spiritual Bap-
 tism. After that, either thou,
 O Bishop, or a Presbyter
 that is under thee, shall in
 the solemn Form Name over
 them, the Father, and Son,
 and Holy Spirit, and shall
 Dip them in the Water; and
 let a Deacon receive the Man,
 and a Deaconess the Wo-
 man; that so the Collation
 of this inviolable Seal may
 be done with a becoming
 Decency. And after that let
 the Bishop anoint those that

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¹ καλῶνται. v. ² αἱ νυμφῶνες. ³ ἡ γαμπύνη καὶ ἐκκλητός. V. ⁴ defunct
 omnia, V. ⁵ διακόνισσα V.

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are baptized with Ointment.

XVII.
Vid. Rom.
vi. 3,

This Baptism therefore is given into the Death of Jesus : The Water is instead of the Burial, and the Oil instead of the Holy Ghost ; the Seal instead of the Cross : The Ointment is the Confirmation of the Confession : The Mention of the Father as of the Author and Sender ; the joint Mention of the Holy Ghost, as of the Witness : The Descent into the Water, the Dying together with Christ : The Ascent out of the Water, the Rising again with Him. The Father is the God over all ; Christ is the Only-begotten God, the Beloved Son, the Lord of Glory ; the Holy Ghost is the Comforter, who is sent by Christ, and taught by Him, and proclaims Him.

* Pag.
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XVIII.

But let him that is to be Baptized be free from all Iniquity ; one that has left off to work Sin, the Friend of

μὲν τὸ τοῦ ἐπίσκοπου
χρίτω τὴν βαπτιστή-
ναι, τῷ μύρῳ.

Ἐστὶ πίνων ὁ μὲν
βαπτισμα, εἰς τὴν θάνατον
ὅτι ἡ ὕδωρ, ἀντὶ τῆς παρ-
θεῖας ἐστὶ ἑλπίον, ἀντὶ τῆς
μαρτυρίας ἀγίου ἢ σφρα-
γίδος, ἀντὶ τῆς σαυρῆς ὁ
μύρον, βεβαίωσις τῆς ἐ-
μλογίας τῆς πατρὸς ἢ
μνήμης, ὡς αὐτὴν ἐξ απο-
στολῆς. τῷ πινόμενῳ
ἢ συμπαραλήψις, ὡς
μάρτυρος ἢ κατὰ δου-
σί. ὁ συναναπαύειν,
ἢ ἀναδύσις ὁ σωανασ-
τασιᾶς πατρὸς ὁ ἐπὶ πῶ-
των Θεός Χριστός ὁ μνη-
στοχὴς Θεός, ὁ ἀγαπη-
τός υἱός, ὁ τῆς δόξης κύ-
ριος * πνεῦμα ἅγιον,
ὁ ὡς ἀληθεύει, ὁ ὑπὸ
Χριστῷ πεμπόμενος, ἐ-
κ τῆς οὐκείνης διδασκαλίας,
καὶ ἐκείνον κηρύττει.

Ὁ δὲ βαπτίζομενος,
ὑποαρχέτω ἀλλότριον
ἀσεβείας πάσης, ἀνερί-
στη. ὡς ἀμάρταν,

1 τῷ. V. 2 τῷ. V. 3 δεστ. V.

φίλῳ

the Holy Apostles.

φίλθ. Θεῷ, ἐχθρὸς
 διαβόλου, κληρονόμῳ
 Θεῷ πατρὸς, συ-
 κληρονόμῳ ᾧ ὁ υἱὸς
 αὐτοῦ, ἀποπειραγμένῳ
 τῷ Σατοῦρᾳ ἐκ τῆς δαι-
 μονι ἐκ τῆς ἀπάτης
 αὐτοῦ, ἀγνός, ἁγιασμένος,
 ὁσίος, ἀποφιλήτης, υἱὸς
 Θεοῦ. προσδύχμε-
 νῳ, ὡς υἱὸς πατρὸς, καὶ
 λέγων ὡς ἀπὸ κοινῆς
 ἡμῶν πᾶσιν συναθερισμα-
 τῶν ἡμῶν. Πάτερ ἡμῶν
 ὁ ἐν τοῖς ὑερανοῖς, ἀγια-
 σθήτω ὁ ὄνομός σου ἐλ-
 λείτω ἡ βασιλεία σου.
 ὡς ἐν ὑερανοῖς ἐπὶ τῇ
 γῆς· τὸ ἄρτον ἡμῶν
 ἐπιβίον δὲς ἡμῖν σημε-
 ρον καὶ ἄφεσιν ἡμῖν τὰ
 ὀφειλόμενα ἡμῶν, ὡς
 καὶ ἡμεῖς ἀφίερμεν τοῖς
 ὀφειλέταις ἡμῶν· καὶ μὴ
 εἰσενέλῃς ἡμᾶς εἰς πει-
 ρασμὸν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σὺ ἔχεις
 τὴν βασιλείαν, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας.
 Ἀμήν.

God, the Enemy of the De-
 vil, the Heir of God the
 Father, the Fellow-Heir of
 his Son, one that has re-
 nounc'd Satan, and the Da-
 mons, and Satan's Deceits;
 chaste, pure, holy, beloved
 of God, the Son of God,
 praying as a Son to his Fa-
 ther, and saying, as from
 the common Congregation
 of the Faithful, thus, *Our* Matt. vi.
Father which art in Hea- 9, &c.
ven, Hallowed be thy Name;
Thy Kingdom come; Thy
Will be done on Earth,
as it is in Heaven; Give
us this Day our Daily Bread;
And forgive us our Debts, as
we forgive our Debtors; And
lead us not into Temptation,
but deliver us from the Evil
One: For thine is the King-
dom, and the Power, and the
Glory for ever. Amen.

deest, v.

S E C T. XXXVI.

LET the Deacons be in all things unspotted, as the Bishop himself is to be, only more active ; in Number according to the Largeness of the Church, that they may minister to the Infirmary, a Workmen that are not ashamed ; and let the Deacons be diligent in taking care of the Women ; but both of them ready to carry Messages, to travel about, to minister, and to serve ; as spake *Isaiah* concerning the Lord, saying, *To justify the Righteous, who serves many faithfully.* Let every one therefore know his proper Place, and discharge it diligently with one Consent, with one Mind, as knowing the Reward of their Ministration : But let them not be ashamed to minister to those that are in Want : As even our Lord *Jesus Christ* came not to be ministered un-

ΕΣΤΩΣΘΗ Ο ΧΥ ΟΙ
 ΑΓΑΘΟΙ ΟΝ ΠΑ-
 ΑΝ ΑΜΟΡΓΟΙ, ΩΣ Ε Ο ΘΗ-
 ΣΚΟΤΩΘΗ ΜΟΡΟΝ ΤΟ ΔΙ-
 ΣΚΥΛΟΠΕΡΙ ΑΝΑΛΟΓΗ
 ΠΕΡΙ ΤΟ ΠΛΗΘΟΣ ΤΟ ΕΚ
 ΚΛΗΣΙΑΣ· ΙΝΑ ΧΥ ΤΟΙΣ
 ΑΔΙΝΑΤΟΙΣ· ΥΠΗΡΕΠΙΩΣ
 ΔΙΩΟΝΤΑΙ, ΩΣ ΕΡΓΑΤΑΙ
 ΑΝΕΠΑΙΣΧΥΤΟΙ. ΕΝ ΜΕ
 ΓΥΝΗ ΤΑΙΣ ΓΥΝΑΙΚΑΣ ΠΑ-
 ΔΑΖΟΥΣΑ ΔΙΕΡΑΠΟΥΕΝ ΑΜ-
 ΦΟΤΕΡΟΙ ΤΟ ΠΑ ΠΕΡΟΣ ΑΓ-
 ΓΑΛΙΔΗ, ΟΚΔΗΜΙΑΝ, Υ-
 ΠΗΡΕΣΙΑΝ, ΔΕΥΛΕΙΑΝ· ΩΣ
 Ε ΠΕΙ ΤΩ ΚΥΡΙΩ Η-
 ΣΑΙΑΣ ΕΛΕΓΕ, ΦΑΙΣΚΟΝ·
 ΔΙΧΑΙΩΠΑ ΔΙΧΑΙΟΝ ΔΙ
 ΔΕΥΛΟΥΟΝΤΑ ΠΟΛΛΟΙΣ· Ε-
 ΧΑΤΩ ΕΝ ΤΟ ΙΔΙΟΝ ΓΥΝ-
 ΕΙΣΕΤΩ ΤΟ ΠΟΝ, ΧΥ ΟΚΤΕ-
 ΛΕΙΠΩ ΑΥΤΟΝ ΠΑΝΘΑΙΩΣ,
 ΟΡΟΦΕΡΟΝΤΕΣ, ΟΡΟΨΥΧΟΙ·
 ΓΥΝΩΣΚΟΝΤΕΣ ΤΟ ΤΟ ΔΙΑΧΥ-
 ΝΙΑΣ ΜΙΑΘΟΝ· ΕΣΤΩΣΘΗ ΤΟ
 Ε ΑΝΕΠΑΙΣΧΥΤΟΙ ΕΙΣ ΤΟ
 ΥΠΗΡΕΠΙΩΠΑ ΤΟΙΣ ΔΕΟ-
 ΜΗΟΙΣ· ΩΣ Ε Ο ΚΥΡΙΩ

Isa liii.

11. LXX.

Matt. xx.
28.

Ἰ. Ὑπὸ τῆς αἰ. V. Ἰ. δὲ V.

កម្ពុជា

the Holy Apostles.

ἡμῶν Ἰησοῦς ὁ Χρῆστος to, but to minister, and to
 ὅτι ἡλθε διακονῆσαι, give his Life a Ransom for
 πολλὰ, ἀλλὰ διακονῆσαι, many. So therefore ought
 καὶ δεῖναι ἡ ψυχὴ αὐ- they also to do, and not to
 τῆς λυτῆρος ἀντὶ πολ- scruple it, if they should be
 λῶν. ἔτις ἐν αὐτῆς obliged to lay down their
 δεῖν ποιεῖν. καὶ δὲ Life for a Brother. For the
 ἡ ψυχὴ ἡμεῶν Lord and our Saviour Jesus
 φῆκε ἀποθνήσκειν, μὴ Christ did not scruple to
 ἵνα σώσῃ τοὺς ἁμάρτανους, lay down his Life, as Him-
 ὁ ὁμοῦς ἡμῶν Job. x. 15.
 Ἰησοῦς ὁ Χρῆστος ἐδίδασκεν self says, for his Friends. xv. 13.
 ἡ ψυχὴ αὐτῆς + δεῖναι, If therefore the Lord of
 ὡς αὐτὸς ἔφη, ὁ Heaven and Earth under-
 πᾶς τῶν φίλων αὐτοῦ. went all his Sufferings for
 ἐν ὁμοῦς ἡμῶν, πᾶς us, how then do you make
 ὁμοῦς ἡμῶν, πᾶς a Difficulty to minister to
 ὁμοῦς ἡμῶν, πᾶς such as are in Want? who
 ὁμοῦς ἡμῶν, πᾶς ought to imitate Him, who
 ὁμοῦς ἡμῶν, πᾶς underwent Servitude, and
 ὁμοῦς ἡμῶν, πᾶς Want, and Stripes, and the
 ὁμοῦς ἡμῶν, πᾶς Cross for us. We ought there-
 ὁμοῦς ἡμῶν, πᾶς fore also to serve the Bre-
 ὁμοῦς ἡμῶν, πᾶς thren, in Imitation of Christ.
 ὁμοῦς ἡμῶν, πᾶς For, says He, *He that will* Matt. xx.
 ὁμοῦς ἡμῶν, πᾶς *be great among you, let him* 26.
 ὁμοῦς ἡμῶν, πᾶς *be your Minister; and he*
 ὁμοῦς ἡμῶν, πᾶς *that will be first among you,*
 ὁμοῦς ἡμῶν, πᾶς *let him be your Servant.* For
 ὁμοῦς ἡμῶν, πᾶς so did He really, and not
 ὁμοῦς ἡμῶν, πᾶς in Word only, fulfil the Pre-

CONSTITUTIONS of

II. liii. 1. diction of, *Serving many faithfully.* For, *When he had taken a Towel, he girded himself; afterward he puts Water into a Bason, and, as we were sitting at Meat, he came and washed the Feet of us all, and wiped them with the Towel.* By doing this he demonstrated to us his Kindness, and Brotherly Affection, that so we also might do the same to one another. If therefore our Lord and Master so humbled Himself, how can you, the Labourers of the Truth, and Administrators of Piety, be ashamed to do the same to such of the Brethren as are weak and infirm? Minister therefore with a kind Mind, not murmuring, nor mutinying: For ye do not do it on the account of Man, but on the account of God; and shall receive from Him the Reward of your Ministry in the Day of your Visitation. 'Tis your Duty,

ὑμῶν ἡγάγοντο. ὁ δὲ
 δειλὼν ἐν ὑμῶν εἰσῆλ-
 πρῶτον, ἔστω ὑμῶν δὲ
 λῶν. Οὕτω γὰρ ὡς αὐ-
 τοῖς ἔργῳ πεπλήρωκε το-
 ῦ δὲ δουλῆσαι πολλοῖς, καὶ
 ἐν λόγῳ. λαβὼν γὰρ λέν-
 πον, διεζώσατο εἰπα-
 'βάλλει' ὕδωρ εἰς τὴν
 νηπίην. ὁ ἡμῶν ἀ-
 νακειμένων ἐπελθὼν,
 πρῶτον ἡμῶν ἐνίψα-
 ται πόδας, ὁ τῷ λέν-
 τῳ ἐξέμαξε. τὸ τοιοῦτον
 ποιῶν, ὅπως εἰκνυεν ἡ-
 μῖν ὁ φιλαδελφίας
 ἀγαπήσειν, ἵνα ὁ ἡ-
 μεῖς εἰς ἀλλήλους αὐτοῦ
 ποιῶμεν. εἰ γὰρ ὁ κύριος
 ἡμῶν, καὶ ὁ διδάσκαλος,
 οὕτως ἐπαπεινώσεν ἑαυ-
 τὸν πᾶς ἂν ὑμεῖς ἐ-
 παισχυμώσητε τὸ τοιοῦτον
 ποιῶν τοῖς ἀδυνατοῖς
 καὶ ἀδελφοῖς τῶν ἀδελ-
 φῶν, ἐργάται ὄντες ἀ-
 ληθείας, ὁ τὴν δόξ-
 εῖαν κερδαίνει; ἐξυ-
 πηρεπεῖτε ἐν ἀγαπῇ
 καὶ, μὴ ἐπηρεάζον-

the Holy Apostles.

πῆς, μὴδὲ διασπαζόν-
 τες ἕως ἄρτι ἀμειψαν-
 ποιείτε, ἀλλὰ ἄρα τὸ
 Θεόν· καὶ τὸ μακρόν τῆ
 διακονίας καθ' ὅσον
 ἀπολήψασθε ὃν ἡμέρα
 ἐπισκοπῆς ὑμῶν· καὶ
 ἔν ὑμῶν τῆς διακονίας
 ἐπισκεψάτω πῦρ τῆς
 δεομένης ἐπισκέψεως, καὶ
 ὡς τὸ ἐκλιβομένων ἀ-
 ναγγέλλετε τῷ ἐπισκόπῳ
 οἷς εἶναι ὀφείλετε, ὅσους
 αὐτῷ, ὡς ἐπισκόπῳ ὑμῶν

who are Deacons, to visit all those that stand in need of Visitation. And tell your Bishop of all those that are in Affliction: For you ought to be like his Soul and Sensation, active and attentive in all things to him, as to your Bishop, and Father, and Master.

Ἐπίσκοπον ὃν προ-
 σάσμεν χειροτονῶντα
 ὑπὸ τριῶν ἐπισκόπων·
 ἢ ὁ γὰρ ἕλεσιον, ὑπὸ
 δύο· μή εἶναι ὃ ὑπὸ
 ἑνὸς ὕμιν² καλίστατος.
 ἢ γὰρ τῶν δύο καὶ τριῶν
 μῆτρεια βεβαιότερα
 καὶ ἀπαραλῆς. πρεσβύ-
 τερον ὃ καὶ Ἀρχικονον
 ὑπὸ ἑνὸς ἐπισκόπου,
 ὃ ἐκ τῶν λοιπῶν κληρι-
 κῶν· μήτε ὃ καὶ πρεσ-
 βύτερον * * μήτε Ἀρ-
 χικονον, χειροτονῶν ἐκ

We command that a Bishop be ordain'd by three Bishops, or at least by two; but 'tis not lawful that he be set over you by one; for the Testimony of two or three Witnesses is more firm and secure. But a Presbyter and a Deacon are to be ordain'd by one Bishop, and the rest of the Clergy. Nor must either a Presbyter or a Deacon ordain from the Laity into the Clergy: But the Presbyter

XX.

* * * Pag.
291.

¹ defunt. V. ² deest. v. ³ ὡσαύτως καὶ τὸν λοιπὸν κληῖον. v. ⁴ deest. v.

CONSTITUTIONS of

is only to Teach, to Offer, to Baptize, to Bless the People, and the Deacon is to minister to the Bishop, and to the Presbyters, that is, to do the Office of a ministring Deacon, but not to meddle with the other Offices.

λαϊκῶν κληρικῆς, ἀλλὰ
καὶ μόνον ὁ μὲν πρεσ-
βυτερον διδάσκειν, ἀ-
ναφέρειν, βαπτίζειν, δι-
αλογεῖν ἢ λογιῶν ἢ ὁ
διακονον ἐξυπηρετεῖν
τῷ ἐπισκόπῳ καὶ τοῖς
πρεσβυτεροῖς· ταῦτα,
διακονεῖν· ἢ μὴ καὶ τὰ
λοιπὰ διεργεῖν.

BIBLION

πα
λόν
δελ
ιον,
τῆ
τόπ
ὁ ἐκ
αὐτ
Cυ
τῆ
ἐργ
οργ

BIBLION TETARTON.

•* Pag.
192.

Περὶ Ὀρφανῶν.

BOOK IV.

SECT. XXXVII.

Concerning Orphans.



Ὀρφανὸς δὲ ἐκ
τοῦ ἡμο-
μίου Χρι-
στianῶ, ἢ τοι

παιδὸς, ἢ ἡρώδην, κα-
λὸν μὲ, ἵνα τις ἡβ. α.
δελφῶν, ὅτι ἔχων τέκ-
νον, περιστάσει μὲν
τὸτο, ἔχῃ εἰς παιδὸς
τύπον ἢ ὅ ἡρώδην,
ὁ ἔχων υἱὸν διωάμιον
αὐτῷ ἢ ὅ γάμῃ ὡραῖς
συλχρονῆσαι, συζύξῃ
αὐτῷ ἢ οἱ ποιεῖντες,
ἔργον μέγα ἐπιτελέσῃ,
ὀρφανῶν πατέρες ὑπά-



WHEN any Chri-
stian becomes an
Orphan, whether
it be a young Man,

or a Maid, it is good that
some one of the Brethren,
who is without a Child,
should take the young Man,
and esteem him in the Place
of a Son : and he that has a
Son about the same Age,
and that is marriageable,
should marry the Maid to
him ; for they which do so,
perform a great Work, and
become Fathers to the Or-
phans,

I.

CONSTITUTIONS of

phans, and shall receive the Reward of this Charity from the Lord God : But if any one that walks in the way of Man-pleasing is rich, and therefore is asham'd of Orphans, the Father of Orphans, and Judge of Widows will make Provision for the Orphans. But himself shall have such an Heir as will spend what he has spar'd: and it shall happen to him according as it is said, *What Things the Holy People have not eaten, those shall the Assyrians eat.* As also *Isaiah* says, *Your Land Strangers devour it in your Presence.*

deest.

Isa. i. 7.

II.

Do you therefore, O Bishops, be solicitous about their Maintenance, being in nothing wanting to them; exhibiting to the Orphans the Care of Parents, to the Widows the Care of Husbands; to those of fuitable Age, Marriage; to the Arti-

ξαντες, & ὡς ¹ κω-
ειν" τῷ Θεῷ λήψονται
τὸ μισθὸν τῆς διακονίας
ταύτης. εἰ δὲ τις κτ'
ἀνδρῶν ἡγεμονία καὶ
πατρῶν, ἐπαυχώσιν,
πλῆσιν ὧν, τὰ τὸ ὀρ-
φάνια μέλη τῷ μὲν
ὀρφανῷ ἐχθροὺς ποιή-
σεται ὁ πατήρ τῶν ὀρ-
φανῶν, καὶ χειρὶς τῶν
χρησίων αὐτῶν ἡ ἐμπε-
σῶν. Ἰδοὺ τοῦτο, ὅς τις
αὐτῶν διατηρήσῃ τὸ φε-
δῶν. & ἡγήσεται ² ἐπ'
αὐτῶν ὁ εἰρημνιστὴς ὁ
ὅστις ἐφαγον ἄγιοι, ταῦ-
τα φάγοντες ἡ Ασυριοὶ
καθὼς & Ἡσαΐας λέ-
γει. Τὴν χώραν ὑμῶν
ἐνώπιον ὑμῶν ἄλλοις
καταδίσουσιν αὐτήν.

Ἔμεις ἐν, ὡς ἐπι-
σκοποὶ, μελεμήσατε
τὰ ³ καὶ ὡς τὸ ἀνατρο-
φῆς αὐτῶν, μηδὲν ἐλ-
λείποντες αὐτοῖς τοῖς
μὲν ὀρφανοῖς ἡ πατρὸς
καὶ τῶν γονέων, καὶ τῶν
χρησίων καὶ ἀνδρῶν
τοῖς ἀκμαίοις τὸς γὰρ

¹ deest. V. ² deest. V. ³ deest. V. ⁴ deest. V.

the Holy Apostles.

μὲς, πρὸς τὴν ἔργον, ἀ-
 δρανῶς ἐλεῶ, ξένοις
 ἐργῶ, πεινῶσι ψωμὸν,
 διψῶσι ποτὶν, γυμ-
 νοῖς ἐνδυμα, νοσέσι
 δεῖν, φυλακίταις βοή-
 θειδῶν. **Ὡς** τῶτοις
 πλείων ὑμῶν ἐξ ὧ φρον-
 τισ ὡς τὸ ἐν ὀρφανῶν,
 ὅπως αὐτοῖς μηδὲν ἐν-
 δέη τῇ μὲ πρὸς τὴν
 μέλει δὴ ἐλθῇ εἰς ὡ-
 ραν γάμου, ἃ ἐκδῶτε
 αὐτὴν ἀδελφῶν τῶν
 παιδὶ χρηγίαν, **Ὡς**
 ὅτι καὶ πηλὴν ἐκμαθεῖν,
 ἃ διατρεφεσθῶς ἐκ τῆ ἐπι-
 χρηγίας ἵν' ὅπου δε-
 ξιῶς τὴν πηλὴν κατορ-
 νῶση, ὅτι τὴν πηλὴν
 διώκηται ἃ τὰ τῆ πηλὴς
 ἐργαλεία ἐαυτῶν² περι-
 αῖ, ὅπως μηκέτι βα-
 ρυνῇ³ τινὰ τῶν ἀδελ-
 φῶν, ἀνυπόχετον εἰς
 αὐτῶν ἀγάπην, ἀλλ'
 ἐαυτῶν ἐπιχρηγῇ. ἃ γὰρ
 ἀληθῶς μακάριός ἐ-
 σιν, ὅς δὴ διωάμηνται
 βοηθεῖν ἐαυτῶν, μὴ θλί-
 βῃ τὸν ὀρφανόν, ξένον
 καὶ χήραν.

ficer, Work; to the Unable,
 Commiseration; to the Stran-
 gers an House; to the Hun-
 gry Food; to the Thirsty
 Drink; to the Naked Cloa-
 thing; to the Sick Visitati-
 on; to the Prisoners Assist-
 ance. Besides these, have a
 greater Care of the Orphans,
 that nothing may be wanting
 to them; and that as to the
 Maiden, till she arrives at
 the Age of Marriage, and
 ye give her in Marriage to
 a Brother: to the young Man
 Assistance, that he may learn
 a Trade, and may be main-
 tain'd by the Advantage a-
 rising from it; that so when
 he is dexterous in the Ma-
 nagement of it, he may there-
 by be enabled to buy him-
 self the Tools of his Trade,
 that so he may no longer
 burden any of the Brethren,
 or their sincere Love to him,
 but may support himself: for
 certainly he is a happy Man
 who is able to support him-
 self, and does not take up the
 Place of the Orphan, the
 Stranger, and the Widow:

¹ τῶς ἐν φυλακῇ ἐπίσχεψιν. v. ² παρέχεται. V. ³ τὴν. v. al.

Since

CONSTITUTIONS of

III.
Act xx.
35
deest.
* * Pag.
293.

Since even the Lord said,
*The Giver was happier than
the Receiver; for it is again
said by Him, Wo to those that
Have and Receive in Hypo-
cristie, or who are able to sup-
port themselves, yet will re-
ceive of others: For both of
them shall give an Account to
the Lord God in the Day of
Judgment.* But an Orphan,
who, by reason of his Youth,
or he that by the Feebleness
of old Age, or the Incidence of
a Disease, or the Bringing-up of
many Children, receives Alms,
such an one shall not only
not be blam'd, but shall be
commended: For he shall
be esteem'd an Altar to God,
and be honour'd by God,
because of his zealous and
constant Prayers for those
that give to him; not re-
ceiving idly, but to the ut-
termost of his Power recom-
pensing what is given him
by his Prayer. Such an one
therefore shall be blessed by
God in Eternal Life. But he
that Hath and Receives in

Ἐπεὶ καὶ ὁ κύριος
μακάριον εἶπεν εἶναι τὸ
δίδοντα. ἢ περὶ τὸ λαμ-
βάνοντα· καὶ ὃ ἐρηται
* * πάλιν ὑπὸ αὐτοῦ
καὶ τοῖς ἔχουσιν. ὅτι ἐν
ὑποκρισὶ λαμβάνουσιν,
ἢ διωαυμοῖς βοηθεῖν
ἑαυτοῖς, ὅτι λαμβάνειν
κτῆ ἐπιτρον βυλομοῖς
ἐκ τῆς καὶ ἀποδοῦναι
λογον κρείων τῷ θεῷ
ἐν ἡμέρᾳ κρίσεως. ὁ
μὲν καὶ διὰ ἡλικίᾳ ὀφθα-
λμίας, ἢ γῆρας ἀτονίαν,
ἢ νόσον ἀποστήσωσιν, ἢ
τέκνων πολυτροφίαν
λαμβάνων, ὁ τοιοῦτος
ἔσται ὡς ἑμεμφθῆσται,
ἀλλὰ ὅτι ἐπαινεθῆσται
δυσιαστῆριον καὶ τῷ θεῷ
ἡ λελογισμένη ὑπὸ
τοῦ θεοῦ τιμηθῆσται· ἀ-
κύνως ὑπὸ τῷ δίδοντι
αὐτῷ διδωκεὶς ἀπο-
σολογῆται· ὅτι ἀρ-
γῶς λαμβάνων, ἀλλὰ
τὸ δίδως αὐτῷ, ὅτι
δύναμις, καὶ μακρόν δι-
δὼς ἀπὸ τῆς ἀποσολογῆς·
ὁ τοιοῦτος ἔσται ἐν τῇ

the Holy Apostles.

αἰωνίῳ ζῳῇ ὑποθέσται. ὁ δὲ ἔχων, καὶ ὃν ὑποκρίσθαι, ἢ δι' ἀργύρου, ἀντὶ τοῦ ἐργαζόμενον βοηθεῖν καὶ ἐτέρους δίκην ὀφλήσθαι ὅτι Θεῷ, ὅτι πένήτων ἤρπασεν ψαλμόν.

Ὁ γὰρ ἔχων ἀργύρεα, καὶ μὴ μετὰδίδους ἐτέροις, μήτε μὲν αὐτὸς χρημίζῃ, ἵππον ὀφείας¹ κακλήσκειν, ὃν φασιν ἐν τοῖς θησαυροῖς καθύδαι· καὶ ἔστι ἐπ' αὐτῷ ἀληθείης ἡ γραφή, ἡ φάσκεισα. Σωτήρα γὰρ πλεόντων ἐξ ἑῦ ἔγινωσκεται· καὶ ὅτι αὐτῷ ὀφελῇ, ἀπολυμνίῳ παρὰ τὴν δίκην. Οὐκ ὠφελήσθαι γὰρ, φησὶν, ὑπάρχεντα ἐν ἡμέρᾳ ὀργῆς. Ὁ γὰρ πιστεύῃ, ἢ ὅτι Θεῷ πιστεύει, ἀλλὰ ὅτι ἐμυτίζῃ χρυσίῳ, Θεὸν τιμωρὸν ἡγούμενον, ἐπ' αὐτῷ πεποιθώς. ὑποκριτὴς ἀληθείας ὁ τοιοῦτος.

Hypocrisie, or through Idleness, instead of Working and assisting others, he shall be obnoxious to Punishment before God, because he has snatch'd away the Morfel of the Needy.

For he that has Money, IV.

and does not bestow it upon others, nor use it himself, is like the Serpent, which they say sleeps over the Treasures; and of him is that Scripture true, which says, *He has gathered Riches, of Job. xx. which he shall not taste; and LXX. they will be of no Use to Prov. xi. 4. him when he perishes justly.* For, says he, *Riches will not profit in the Day of Wrath.* For such an one has not believed in God, but in his own Gold; esteeming that his God, and trusting therein. Such an one is a Dissembler of the Truth, an Acceptor of Persons, unfaithful, cheating, fearful, unmanly, light, of no Va-

¹ κακλήσκειν. V.

CONSTITUTIONS of

lue, a Complainer, ever in Pain, his own Enemy, and no body's Friend. Such an one's Money shall perish, and a Man that is a Stranger shall consume it, either by Theft while he is alive, or by Inheritance when he is dead. *For Riches unjustly gotten shall be vomited up.*

Job xi. 15.
LXX.

V. We exhort therefore the Widows and Orphans to partake of those things that are bestow'd upon them with all Fear, and all pious Reverence, and to return Thanks to God, who gives Food to the Needy, and to lift up their Eyes to Him. For, says He, *Which of you shall eat, or who shall drink without Him? For he openeth his Hand, and filleth every living thing with his Kindness: Giving Wheat to the young Men, and Wine to the Maidens, and Oil for the Joy of the Living, Grass for the Cattel, and green*

Ecclef. ii.
35. LXX.

Psal cxliv.
16.

Zach. ix.
17. LXX.
Psal. ciii.
14, 15.

τῷ, ὡς ὁ σωπληνὴς, ἀπὸ τοῦ, εἶπον, δειλὸς, ἀνδρὶ δρῶ, κῦφῳ, δι-
χρῆς, μεμψίμοιρος, ἐπὶ δυνάμει, εἰ αὐτὸς ἐχθρὸς, καὶ σπένδονος φίλος. ἔστιν ὅτι χρηματὰ ἐ-
λθῶσι, ὃ ἀνὴρ ἐξέσθαι ἐδίδου αὐτὰ, ἢ ζῶντος ὑπελόμῳ, ἢ θανόν-
τος καρπῶσάμῳ. πλὴν τοῦ γὰρ ἀδίκως βιωσάμε-
νος, ἐξεμεθίσει.

Παραγγέλλω ὑμῖν ταῖς χήραις καὶ ὀρφανοῖς, μὴ πικρῶς φέρετε καὶ πάσης διαβείας μεταλαβάνειν ὅτι αὐτοῖς χρηγυμῶν, ὃ διαβείων Θεῷ, ὃ δίδωκε τοῖς πεινῶσι τροφὴν, καὶ ἐπ' αὐτῶν τὰς ὀφθαλμοὺς ἐκτείνειν. Τίς γὰρ φησὶν, ὑμῶν φάγκα, ἢ τίς πικρῶν, ὅτι ἐξ αὐτῶν; Αὐτοῖς γὰρ ἀνοίγει ἡ χεὶρ αὐτῶν, καὶ ἐμπληροῦν πάντων ζῶντων διδοκίας. Cίτον νεανίσκοις, ὃ οἶνον ἡρώδεις, καὶ ἔλαιον εἰς διφρεσιν αὐτῶν

the Holy Apostles.

ἡ ζώντων ἄρτον τοῖς
κτίνεσι, ἔ καὶ τῇ
δουλείᾳ τῷ ἀνθρώπων.
κρέα τοῖς θηρίοις, σπέρ-
μα τα τοῖς ὀρνέοις, καὶ
πάντοι ὅτι ἐρρόσφορον ἴσ-
φύ. ¹ διό φησι καὶ ὁ κύ-
ριος. Καταμάθετε
τὰ πεπινα ² τῷ ἐρατῷ,
ὅτι ἐσπεύουσιν, ³ ὅτι
δουλεύουσιν, ὅτι συα-
γυσιν εἰς ἀποθήκας. ἔ
ὁ πατήρ ὑμῶν τρέφει
αὐτὰ. ἔ καὶ ὑμεῖς μελ-
λον ἀφάρετε αὐτῶν;
μηδὲν μεμενηότες, λέ-
γοντες τί φάγομεν, ἢ
τί ποιομεν; οἶδε γὰρ ὁ
πατήρ ὑμῶν, ὅτι χρῆ-
ζετε τέτων ἀποθήκων.
Τοσαύτης ἐν τῷ κυρίῳ αὐ-
τῷ περνοῖας ἀπολαύ-
οντες καὶ τῷ κυρίῳ αὐτῷ
μεταλαμβάνοντες * *
ἀγαθῶν, αἶνον ἀναπέμ-
παιν ὁφείλετε ὡς ὀρφα-
νὸν ἔ καὶ χεῖραν ἀναλαμ-
βάνοντι πόρυτοχερτοει
Θεῷ, Ἀλλὰ ὅτι ἡγαπημῶς
ὑπὸ αὐτῷ Ἰησοῦ Χριστῷ τῷ κυρίῳ ἡμῶν. ⁴ διὸ ὅτι ἡ δεξιὰ
Θεοῦ, ἐν πλούματι ἔ ἀληθείᾳ, εἰς τὰς αἰῶνας. Ἀμήν.

Herb for the Service of Men,
Flesh for the wild Beasts, Seeds
for the Birds, and suitable
Food for all Creatures. Where-
fore the Lord says, Consider
the Fowls of Heaven, that
they sow not, neither do they
reap, nor gather into Barns,
and your Father feedeth them.
Are not ye much better than
they? Be not therefore solici-
tous, saying, What shall we
eat? or what shall we drink?
For your Father knoweth that
ye have need of all these things.
Since ye therefore enjoy such
a Providential Care from him,
and are Partakers of the
good Things that are de-
riv'd from him, you ought
to return Praise to him that
receives the Orphan and the
Widow, to Almighty God,
through his Beloved Son Je-
sus Christ our Lord; thro'
whom Glory be to God in
Spirit and Truth for ever.
Amen.

Matt. vi.
16.

* Pag.
294.

¹ ἔτω καὶ κύριος παρὴν ἡ μαθηταῖς αὐτῷ λέγων V. ² defunct. V.
defunct. V. ³ μηδὲ αὐτῷ ἡ δεξιὰ σὺν τῷ πλούματι. V.

R

NOW

CONSTITUTIONS of

SECT. XXXVIII.

VI.

NOW the Bishop ought to know whose Oblations he ought to receive, and whose he ought not: For he is to avoid corrupt Dealers, and not receive their Gifts.

Ecc. xxvi. 29. For a corrupt Dealer shall not be justified from Sin. For of

Isa. i. 22. reproach'd Israel, and said, *Thy corrupt Dealers mingle Wine with Water.* He is also to

Deut. xxiii. 18. avoid Fornicators, for, *Thou shalt not offer the Hire of an Harlot to the Lord.* He is also to avoid Extortioners, and these that cover other Mens Goods, and Adulterers; for the Sacrifices of such as these are abominable with God. Also those that oppress the Widow, and overbear the Orphan, and fill Prisons with the Innocent, and abuse their own Servants wickedly, I mean with Stripes, and Hunger, and hard Service, nay, destroy

XΡΗ Ξ Τ ΕΠΙΣΚΟΠΟΝ
εἰδέναι τίνων ὀφείλει
δέχεσθαι καρποφορίας,
καὶ τίνων οὐκ ὀφείλει.
φυλακταῖοι γὰρ αὐτῶν
πολλοὶ δόσον ὑπερβολῇ
διηλωθήσονται γὰρ ὑπερ-
βολῇ. ὡς αὐτῶν γάρ
πεν καὶ ἡσυχίας, ἐνεδί-
ζων τὸ Ἰσραὴλ, ἔλε-
γαν. Οἱ ὑπερβολοὶ οὐ
μίσγυνται τὸ οἶνον ὕδατι.
Φυλακταῖοι δὲ αὐτῶν καὶ
πόρνοι. Οὐδεὶς ποσὶ-
σὲς γὰρ ὅτι κερδαίνει μίση-
σιν πόνους καὶ ἀρ-
παγὰς, καὶ τῶν ἀλλοτρίων
ἐπιθυμίας, καὶ μοιχείας
βδελυκταί γὰρ αἱ τέτοιαι
θυσίαι τῷ Θεῷ. ἀλλὰ καὶ
οἱ ἐκθλίβοντες χήρας,
καὶ ὀρφανὸν καταδικά-
σαντες, καὶ τοὺς φυλακ-
τηρῶντες ἀνατινάζοντες,
καὶ τοῖς ἑαυτῶν οἰκέ-
ταις πονηροῖς χρηματισ-
μοῖς πληγαῖς φημί καὶ λιμῶ-

the Holy Apostles.

Ἐκ κοδοβλίας, ἢ καὶ
 πόλεις ὅλας λυμαινό-
 μνοι, φονεῖται οἱ ἐκείνοι
 σοι, ὡς ἐπίσκοπε, καὶ αἱ
 τέτων προσφοραὶ μυ-
 σεραι. ὡς αἰτία ὅτι
 ῥαδιουργεῖς, ἔρρητορας
 ἀδικίας συναγωνίζο-
 μνους, καὶ εἰδωλωποῖες,
 καὶ κλέπται, ἔπελονται
 ἀδίκους, καὶ ζυγοκρέσας,
 καὶ δηλομέτερας· καὶ τρα-
 κώτῳ συκοφάντῳ, μὴ
 ἀρκέμενον τοῖς ὀφειλ-
 οῖς, ἀλλὰ τὰς πενήτας
 ἀφαιρῶντα· φονεῖα π
 ἔδημιον, ἔδικάσῃ
 παρανομῶν, παραμύ-
 των ἀναξοπέα, ἀνθρώ-
 των ἐπὶ βελῶν, μα-
 ρων ἐργάτην, μέθυσον,
 βλασφημῶν, κίναιδον,
 πολυγύφον καὶ πόρνην
 ὀκνῶν πονηρὸν, καὶ τῇ
 γνώμῃ τοῦ Θεοῦ ἀμαρ-
 τολοῦν. ὅτι λέγει ἡ
 γραφὴ βδελυκτὸς εἶναι
 ὁ ὢν Θεῷ πόρνος τὰς
 τοιαύτας οἱ γὰρ ὡς αἱ τῶν
 τοιαύτων δεχόμενοι, καὶ
 τρέφοντες χήρας καὶ ὀρ-
 φανοὺς, ὑποδύοντο τῇ
 κατακρίσει τοῦ Θεοῦ γνή-

whole Cities : Do thou, O
 Bishop, avoid such as these,
 and their odious Oblati-
 ons. Thou shalt also refuse
 Rogues, and such Pleaders
 that plead on the Side of Inju-
 stice, and Idol-makers, and
 Thieves, and unjust Publi-
 cans, and those that deceive
 by false Ballances and deceit-
 ful Measures, and a Soldier
 who is a false Accuser, and
 not content with his Wages,
 but does Violence to the
 Needy, a Murderer, a Cut-
 throat, and an unjust Judge,
 a Subverter of Causes, him
 that lies in wait for Men,
 a Worker of abominable
 Wickedness, a Drunkard, a
 Blasphemer, a Sodomite, an
 Usurer, and every one that
 is wicked, and opposes the
 Will of God. For the Scrip-
 ture says, that all such as
 these are abominable with
 God : For those that receive
 from such Persons, and there-
 by support the Widows and
 the Orphans, shall be obnox-
 ious to the Judgment seat of
 God. As *Adonias* the Pro-
 phet in the Book of *Kings*,

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3 King.
xiii.

* * Pag.
295.

Sal. xxvi
a 6.

Jer. xv. 1.

vii. 16.

when he disobey'd God, and both eat Bread and drank Water in the place which the Lord had forbid him, because of the Wickedness of Jeroboam, was slain by a Lion. For the Bread which is distributed to the Widows from Labour is better, tho' it be short and little, than that from Injustice and false Accusation, though it be much and fine. For the Scripture says, *Better is a little to the Righteous, than much Riches of the Sinners.* Now although a Widow, who eats and is fill'd from the Wicked, pray for them, she shall not be heard: For God, who knows the Heart, with Judgment has declar'd concerning the Unrighteous, saying, *If Moses and Samuel stand before my Face in their Behalf, I will not hear them.* And, *Pray thou not for this People, and do not ask Mercy for them, and do not intercede with me for them, for I will not hear thee.*

συντα. ὡς περ καὶ Ἀδὰμ
νίας ὁ ἐν τῇ βασιλείᾳ
περὶ φήτης, ὡς καὶ ἔσται
Θεὸς, ἐφ' ὅσον ἄρτον
* * * καὶ πῶν ὑδὼρ ἐν τῇ
* * * ποτῷ, ὃν ἀπεῖπεν αὐ-
τῷ ὁ κύριος, Ἀλλὰ τῷ
Ἰεροβοὰμ ἀσέβει, ὃν
πρὸ λέοντος ἀναιρεῖται.
ὁ γὰρ ἐκ κήρυος Ἀκα-
νέμυτος ἄρτος χήραις
καὶ ὀρφανοῖς, δίκαιος
μᾶλλον, καὶ ἢ βραχύς
καὶ ὀλίγος, ἢ ἐξ ἀδι-
κίας καὶ συκοφαντίας,
καὶ ἢ πολὺς καὶ ἐξ ησυχ-
μῆτος, λέγει γὰρ ἡ γρα-
φή Κρεῖσσον ὀλίγον τῷ
δικαίῳ, ἢ πλεονάζον ἀ-
μάρτωλιν πλεον. Εἰ
γὰρ ἐξ ἀσεβῶν φαῖται
χήρα, καὶ ἐμπληθεῖται,
περὶ ὧν λέγει ὁ Θεὸς
ὅτι ὁ καρδιογνώστης Θεὸς
μὴ κρίσει ἀπεφθάρτος
τὸν ἀσεβῶν. λέγει
Ἐὰν τῇ Μωϋσῆ. καὶ Σα-
μὴλ περὶ περὶ μου
ὑπὲρ αὐτῶν, ὅτι εἰσα-
κέσσω αὐτῶν, καὶ
μὴ περὶ αὐτῶν ὡς λέγει τέτι, καὶ μὴ ἀξίον ἐλεηθῆναι αὐ-
τὸς, καὶ μὴ περὶ αὐτῶν μοι πρὸς αὐτῶν, ὅτι ἐκ εἰσακέσσω αὐ-
τῶν.

the Holy Apostles.

* * Οὐ μὲν οὖν, ἀλλὰ
 καὶ οἱ ὅν ἀμάρτιας ἡγού-
 μνοι, καὶ μὴ μετανοή-
 ντες, ἔ μόνον ἐκεῖ εἶσα-
 κευθήσονται πρὸς τὸν
 Θεόν, ἀλλὰ καὶ τὸ Θεὸν
 ὀργίζουσιν, ὑπομι-
 νήσκοντες αὐτὸν τῇ ἐαυ-
 τῶν μοχθηρίᾳ· ὥστε
 εἶναι τὰς τοιαύτας
 ὡς ἀλλὰ μισ-
 θωρίας, καὶ μίσθωμά τι-
 νος· ἐκείνη γὰρ τοῖς
 νόμοις ἀπηγόρευται. ἔτι
 γὰρ Ἐλισαῖος τὰ ἑλθόν-
 τα Ἀζαήλ ἡρμιανεία
 εἰδέξατο, ἔτι Ἀχίς τὰ
 ἑλθόντα Ἰεροβοάμ. εἰ
 οὖν οἱ τὸ Θεὸν προσφῆται
 τὰ ἑλθόντα τῶν ἀσεβῶν ἔ-
 πεσσαντο ξένια, δι-
 καιον μήτε ὑμεῖς, ὡς ἐ-
 πισκοποι. ἀλλὰ καὶ Σί-
 μων ὁ μαγὺς ἐμοὶ Πέ-
 τρω καὶ Ἰωάννῃ χρη-
 ματα πρὸς πώλησιν, ἐ-
 πείρατο ὠνητὴν τῇ ἀτί-
 μητον χάριν λήψεσθαι,
 ἀπερὶ μὴ πρὸς πώλησιν,
 ἀλλὰ αἰωνίοις αὐτὸν
 ἐδοκίμασα· ὅτι τὸ δω-
 ρεῖν τὸ Θεὸν, οὐκ ἀν-
 τίσταται τῇ πρὸς Θεὸν,

And not these only, but
 those that are in Sin, and
 have not repented, will not
 only not be heard when they
 pray, but will provoke God
 to Anger, as putting him in
 mind of their own Wicked-
 nefs. Avoid therefore such
 Ministrations, as you would
 the Price of a Dog, and the
 Hire of an Harlot; for both
 of them are forbidden by
 the Laws. For neither did
Elisha receive the Presents
 which were brought by *Ha-*
zael, nor *Abijah* those from
Jeroboam; but if the Pro-
 phets of God did not ad-
 mit of Presents from the
 Ungodly, it is reasonable, O
 Bishops, that neither should
 you. Nay, when *Simon* the
 Magician offer'd Money to
 me *Peter* and *John*, and try'd
 to obtain the invaluable
 Grace by Purchase, we did
 not admit it, but bound him
 with everlasting Maledicti-
 ons, because he thought to
 possess the Gift of God, not
 by a pious Mind towards
 God, but by the Price of
 Money: Avoid therefor such

VII.
 * * Pag.
 296.

4 King.
 viii.
 3 King.
 xiv.

Ad. viii.

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Ufa. liv. 14. Oblations to God's Altar as are not from a good Conscience. For, says he, *Abstain from all Injustice, and thou shalt not fear, and Trembling shall not come nigh thee.*

VIII.
* * Pag.
297.

But if ye say, that those who give Alms are such as these, and if we do not receive from them, whence shall we administer to the Widows? And whence shall the Poor among the People be maintain'd? Ye shall hear from us, that therefore have ye receiv'd the Gift of the *Levites*, the Oblations of your People, that ye might have enough for your selves, and for those that are in Want; and that ye might not be so straiten'd as to receive from the Wicked. But if the Churches be so straiten'd, 'tis better to perish, than to receive any thing from the Enemies of

Ἀλλὰ χρημάτων ὅσα λα-
βήνῃ ὀνόμασι κατὰ
δικαίαν. φόβος γὰρ ἐν ταῖς
δουλοῦσιν εἰς τὸ δου-
σιασθῆναι τῷ Θεῷ ἐν-
σφοδραῖς. ἀπέχου γὰρ, φη-
σὶν, ἀπὸ ἀδίκου, ἵνα
φοβηθῇσιν, καὶ τὸ μὴ
ἐλθῇ εἰς σοί.

* * * Ἀλλ' ἐὰν λα-
βῇτε, ὅτι οἱ δίδοντες
ταῖς ἐλεημοσύναις, ἐπι-
είσι, καὶ μὴ λάβοιμι
κατὰ αὐτῶν, πόθεν αἱ
χρημαὶ ὑποστηρικτῆσαι
καὶ ἡμῶν, καὶ οἱ ὄν-
τεσσι τῷ λαῷ δια-
τρεφῶσιν; ἀκούσατε
καὶ ἡμῶν, ὅτι ἔσθ' ἡ-
το ἐλάβετε δοῦμα Λευι-
τῶν, πῶς καρποφορεῖαν
τῷ ὅτι ὑμῖν λαῷ, ἵνα
ἐκτρέψῃτε καὶ ἑαυτοῖς καὶ
τοῖς δεομένοις, καὶ μὴ
ὅτι ἀπορία συνεχ-
μῇσι, ὥστε πονηρῶν
λαμβάνετε. εἰ δ' ὅτι
ἀπορεῖσιν αἱ ἐκκλησίαι,
λυσιτελεῖτε χαθαρῶς,
καὶ κατὰ ἐχθρῶν τὸ Θεῷ

κατὰ ἀλλ. v. κατὰ ἀλλ. v. Ἐάν δ. v. ἡ δεστ. V. ἡ δεσunt. V.
δεστ. v.

the Holy Apostles.

λαβάν κ, ἐφ' ὕδατος ἐ
 χλιδήν ἡμῶν αὐτῷ φίλων.
 ὡς γὰρ τὸ πνεύμα καὶ ὁ
 πνεύματος λόγος ἔλαβον
 ἀμύρτωλὸν μὴ λιπιδά-
 τω τὴ κεφαλῇ μου.
 Δοκιμασάτω ἕν γινεσθαι
 ἡμῶν τοιούτων, ἐ ὡς
 μὴ ἡμῶν ὁσίων ὡς πα-
 τουμένων λαμβάνετε, ἐ
 τοῖς ἐκκλησιαστικοῖς ἁγιο-
 γράτοις ὡς τὸ δόξα α-
 γίων μὴ λαμβάνετε,
 πρὶν ἂν τὸ ἐκκλησία
 εἶναι μέλη ἡγιασθῶ-
 σιν. εἰ δὲ ὁπλίται δο-
 μα, ὡς οὐκ ἔστιν τοῖς
 ἀδελφοῖς, ἐ ἐξ αὐτῶν
 συλλογὴν ποιησάμενοι,
 διακονήσας τοῖς ὀρφανοῖς
 καὶ τῇ χήραις ὅν δικαιο-
 συνή.

God, to the Reproach and Abuse of his Friends: For of such as these the Prophet speaks, *Let not the Oil of a Sinner moisten my Head.* Do ye therefore examine such Persons, and receive from such as walk holily, and supply the Afflicted. But receive not from those that are excommunicated, until they are thought worthy to become the Members of the Church. But if a Gift be wanting, inform the Brethren, and make a Collection from them, and thence minister to the Orphans and Widows in Righteousness.

S E C T. XXXIX.

ΛΕΓΕ ΤΟΙΣ ἄνθρωποις
 λαῶν, ὡς Σολομών
 ὁ σοφὸς. Τίμα τὸ κύριον
 ἀπὸ ὧν δικαίων πόνων
 ἐ ἀπάρχῃ αὐτοῦ ἀπὸ
 ὧν καρπῶν δικαιοσύ-
 νης ἵνα πλησθῶται τὰ
 ἀμύρτωλα σου πλησμενῇ

SAY unto the People un- IX.
 der thee what Solomon
 the Wise says, *Honour the Lord out of thy just Labours, 9, &c.*
 and pay thy first Fruits to him
 out of thy Fruits of Righte-
 ousness, that thy Garners may
 be filled with Fulness of Wheat,

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and thy Presses may burst out
with Wine. Therefore main-
tain and cloath those that
are in Want from the righ-
teous Labour of the Faith-
ful: And such Sums of Mo-
ney as are collected from
them, in the manner afore-
said, appoint it to be laid
out in the Redemption of
the Saints, the Deliverance
of Slaves, and of Captives,
and of Prisoners, and of
those that have been abuled
by Tyrants, and condemn'd
to Single Combat and Death,
but are escap'd. For the
Scripture says, *Deliver those
that are led to Death, and re-
deem those that are ready to
slain, do not spare.*

x.

But if at any time you
be forced unwillingly to re-
ceive Money from any un-
godly Person, lay it out in
Wood and Coals, that so nei-
ther the Widow nor the Or-
phan may receive any of it,
or be forc'd to buy with it
either Meat or Drink, which
'tis unfit to do. For 'tis rea-
sonable that such Gifts of
the Ungodly should be Fuel

οἱ τοῦ αἵματος ὁ δὲ λῆθος
οὐκ ἐλπίζουσιν. Ἐκ
τῆς δικαιοσύνης ἡ κτήνη τῆς πι-
στῶς, πρὸς τὴν καὶ ἀμφοτέρω-
ν τοῦ ὑπερβαλλόμενου. ὁ
τῶν ἐξ αὐτῶν, ὡς περι-
ρήκεται, ἀθεοζώματα
χρήματα διατάσσεται,
διακονοῦντες εἰς τὴν ἀ-
γορασμὸν τῶν ἀγίων
ῥυομένων δούλων, αἰχμα-
λώτων, δεσμῶν, ἐπι-
ρεσζομένων, ἡχοῦντας ἐκ
καταδίκης ὧς ὁ νο-
μας τῆς Χρυσῆς καὶ πυ-
ραίων εἰς μοναχίαν
καὶ θάνατον. λέγει γὰρ ἡ
γραφὴ. Ῥῦσαι ἀρρομένους
εἰς θάνατον, καὶ ἐκπεῖν
κτενομένους· μὴ φείσῃ.

Ἐάν δέ ποτε ἀνάγκη
γῆνηται, ὥστε τινα δι-
ξάσθαι ἀνοσίῃς ἀκοντες ἀρ-
γύριον, εἰς ξύλα καὶ ἀν-
θρακὶν αὐτὸ διαπονή-
σαι· ἵνα μὴ λαβῶσαι
ἡ * * * χρεῖα ἐξ αὐτῶν π.
ἡ ὁ ὀρφανός, ἀνάγκη δὲ
ἀνίστασθαι τροφῶν ἡ πύ-
μα ὥστε τὸ πρὸς τὴν
δικαιοσύνην γὰρ τῶν ὧν ἀσ-
ζῶν ταῦτα, πνεῦς εἰ-

xxiv. 11.

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the Holy Apostles.

να κατηράλωμα, ὅτι
ἀσεβῶν βρώμα. ταῦ-
τα δὲ ὁ νόμος δια-
γορεύει, δυσὶν ὁμίαι-
σιν ἀβερῶν ἀποχρῶν,
καὶ περὶ ταύτην ἀναλί-
σκεται κελῶν. ὅτι γὰρ
τῇ φύσει φαῦλα τα
προσφερομένα, ἀλλὰ
τῇ γνώμῃ τῶν προσκο-
μιζόντων αὐτά. τῷτο
δὲ προσάσκειν, ὅτι δὲ
μὴ ἀποσφραῖν τὰς πλη-
σάζοντες ὑμῶν εἰδότες
καὶ ὁ σωτηρίου πολλάκις
ἐπαφελῇ τοῖς ἀσεβέσι
ἡ γνησιότης, καὶ ὁ πρὸς
τὰς ἀσεβεῖς, ὅτι βλα-
βὴ ὁ μὲν ἡ καὶ ὁ ἀρη-
σκεῖν κοινωρίαν. ταῦ-
τα μὲν ἐν ὅτι τοσούτον,
ἀγαπητοί, εἰρήνω ὑμῶν
πρὸς ἀσφάλειαν ὑμῶν.

for the Fire, and not Food
for the Pious. And this Me-
thod is plainly appointed by Levit. xix. 6.
the Law, when it calls a Sa-
crifice kept too long a Thing
not fit to be eaten, and com-
mands it to be consumed
with Fire: For such Obla-
tions are not evil in their
Nature, but on account of
the Mind of those that bring
them. And this we Ordain,
that we may not reject those
that come to us, as know-
ing that the common Con-
versation of the Pious has
often been very profitable
to the Ungodly, but Reli-
gious Communion with them
is alone hurtful. And so
much, Beloved, shall suffice
to have spoken to you in
order to your Security.

S E C T. XL.

Οἱ μὲν τοι πατέρες,
παιδοῦτε τὰ τέκνα
ὑμῶν ὡς κυρίῳ, ἐκτρέ-
φοντες αὐτὰ ὡς παιδείᾳ
καὶ κατεσθία κυρίου, καὶ

YE Fathers, educate your XL
Children in the Lord,
bringing them up in the
Nurture and Admonition of
the Lord, and teach them

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such Trades as are agreeable and suitable to the Word, lest they by such Opportunity become extravagant, and continue without Punishment from their Parents, and so get Relaxation before their Time, and go astray from that which is good. Wherefore be not afraid to reprove them, and to teach them Wisdom with Severity: For your Corrections will not kill them, but rather preserve them. As Solomon says somewhere in the Book of Wisdom, Chasten thy Son, and he will refresh thee; so wilt thou have good Hope of him. Thou verily shalt smite him with the Rod, and shalt deliver his Soul from Death. And again, says the same Solomon thus, He that spareth his Rod, hateth his Son; and afterwards, Beat his Sides whilst he is an Infant, lest he be harden'd, and disobey thee. He therefore that neglects to admonish and instruct his own Son,

διδάσκει αὐτὰ ὅτι πᾶ-
δύς καὶ ἀρμυζέσας ἔ-
λθω τήνας, ἵνα μὴ
ἔξῃ τῇ δυνάμει σπηνιά-
σθωται, καὶ ἀπειτμήσῃ
ὑπὸ τῇ ῥογῶν μένδρ-
ται, πρὸ ὧρας ἀνέσως
τὸ ῥόντα, ἀφηνιάσῃ
τῇ καλῇ. ὅς μὴ δὲ λα-
βῇ αὐτοῖς ὅτι πᾶ-
σεν, ῥωφρονίζοντι
αὐτὰ μὲν ἑμβρυϊκῆς
καὶ ὅς ἀποκτενεῖ αὐτῶν
παιδούοντι, μέλλον ὅ
σῳσιν αὐτὰ καλῶς
πρὸ καὶ ὁ Σολομὼν ἐν τῇ
Θείᾳ φησὶ Παίδου ὑόν
ἑστὶ καὶ ἀναπαύσῃ σὶ
ἕτω ὅς ἔσται σοὶ δυνά-
μις. ὅς μὲν ὅς ῥά βλα-
πτεῖ αὐτὸν, καὶ ὅς
ψυχὴν αὐτοῦ ῥύσῃ ἐκ
θανάτου. Καὶ πάλιν λέ-
γει ὁ αὐτὸς ἕτως. Ὅς
φείδεται τῇ ἑαυτοῦ βαρ-
τηρίας, μισεῖ τῇ ἑαυτοῦ
ὑόν. Καὶ ἕξῃ. Κλα-
σον τῶν πλόντων αὐτῷ,
ὡς ἐστὶ νῆπιος μύποσι
σεληρωθεῖς ἀπειθή-
σῃ σοι. Ὅς φείδεται

Prov. xxix.

17.

xix. 18.

xxiii. 14.

xiii. 24.

Ecclesi.

xxx. 21.

the Holy Apostles.

ἐν ὧν αἰνεῖν & ὠφε-
 νίσαν τ' ἑαυτῷ υἱόν, μι-
 σῇ τ' ἰδίον παῖδα. ἐκ-
 διδάσκει ἐν ὑμῶν τὰ
 πικρὰ τ' ἁλόν κυρίως·
 εὐφρετὶ αὐτὰ & δαρ-
 τοῖς & ποιῇτι ὑποτακ-
 νικὰ ἀπὸ βρέφους δι-
 δάσκοντες αὐτὰ ἱερὰ
 γραμμάτια, ἡμέτερά
 π' & θεία, καὶ πασφ
 γραφῶν² θείαν ὡδα-
 δίδοντες³. μὴ διδόντες
⁴ αἰεσιν αὐτοῖς⁵ κα-
 πξισιάζειν ὑμῶν ὡδα
 τ' ὑμέτεραν γνώμην
 μτ' ὁμηλικῶν εἰς συμ-
 ποσιον μὴ ἑῶντες αὐτὰ
 συμβάλλειν· ὅπως γὰρ εἰς
 ἀπαξιδρὸν ἐκτραπίσιν-
 ται, & εἰς πορνείαν πε-
 ριπεσοῦνται. καὶ ἰδοὺ
 ὡδα τ' ἡμῶν γυνέων ἀ-
 μέλειαν τῷ πατρὶ ὡσιν,
 ἔνοχοι τ' ψυχῶν αὐτῶν
 οἱ ἡγούμενοι ὑπάρ-
 ξουσιν. εἰ γὰρ τῇ τ' ἡμ-
 ιαμύων⁶ ῥαθυμία συν-
 σιν ἀκολάστως οἱ παῖ-
 δες ἀμώρητοις ὅσον
 αὐτοὶ ἡμεῖς κολλάδι

hates his own Child. Do
 you therefore teach your
 Children the Word of the
 Lord. Bring them under
 with cutting Stripes, and
 make them subject from their
 Infancy, teaching them the
 Holy Scriptures, which are
 Christian and Divine, and de-
 livering to them every sa-
 cred Writing, *not giving them*
such Liberty, that they get the
Mastery, and act against your
 Opinion, not permitting them
 to club together for a Treat
 with their Equals. For so
 they will be turn'd to disor-
 derly Courses, and will fall
 into Fornication; and if this
 happen by the Carelessness of
 their Parents, those that begat
 them will be guilty of their
 Souls. For if the offending
 Children get into the Com-
 pany of debauch'd Persons,
 by the Negligence of those
 that begat them, they will
 not be punish'd alone by
 themselves: But their Parents
 also will be condemned on
 their account: For this cause

¹ al. πληγαῖς καὶ δαρμοῖς ² θεόπνευτον, αἰεσιν αὐτοῖς. v. ³ αὐτοῖς. v.
⁴ defunct. v. ⁵ γυνέων v.

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endeavour at the time when they are of an Age fit for Marriage, to join them in Wedlock, and settle them together, lest in the Heat and Fervor of their Age their Course of Life become dissolute, and you be requir'd to give an account by the Lord God in the Day of Judgment.

ὄνται, ἀλλὰ καὶ ὑποὶ
αὐτῶν οἱ γονεῖς αὐτῶν
κελεύουσιν αὐτοὺς. ὅτι τὸ
το σπουδαζέτε ὥρα γὰρ
μὴ ζυγυνῶμαι ἐ συν-
ναλλάσσειν αὐτὰ, ἵνα
μὴ τῇ ἡλικίας ὅν τῇ
ἀκμῇ ἡ ζεύσεως, ἔτι
πορνοῦσα δὲ πορνῇ, καὶ
ὕμεις ἀπειρησέσθε τὴν
ἀρετὴν ὅν ἡ ἡμέρα τῇ κρι-
σεως ὑποὶ κυρίου ὁ Θεός.

XII. But as to Servants, what
* * Pag. can we say more, than that
299. the Servant bring a good
See Eph. Will to his Master, with the
vi. 5. Fear of God, although he be
1 Pet. ii. impious and wicked; but
18. yet not to yield any Com-
pliance as to his Worship.
And let the Master love his
Servant, although he be his
Superior. Let him consider
wherein they are equal, even
Col. iv. 1. as he is a Man. And, *He*
See 1 Tim. *that has a believing Master*, let
vi. 2, him love him, both as his
Master, and as of the same
Faith, and as a Father; but
still with the Preservation of
his Authority as his Master;

Περὶ δὲ οἰκετῶν τί
ἂν εἰπομεν πλεον, ἢ ὅτι
καὶ ὁ δούλος δούλοισιν εἰ-
σφέρειτω φόβον τὸν θεοῦ
πάντοτε, * * * μὴ φόβου Θεοῦ,
καὶ ἀσεβείας, καὶ ἀπονή-
ρος ὑπαρχῆς. ὅτι ἐπὶ
μὴ τοῖς ἐξ ὁμοιοῦς καὶ
πάντοτε ἀρετῆς. ὁ δὲ
συνεπὶς ἀγαπάτω τὸν οἰ-
κετῶν καὶ ὡς ὡς ἀνθρώπου
καὶ ὡς ὡς ἀνθρώπου ὑπαρ-
χῆς. ὁ δὲ πιστὸν ἔχον δε-
σπότην, ὡς ὡς ἀνθρώπου αὐ-
τῷ τῇ κυρείας, ἀγαπά-
τω, καὶ ὡς δεσπότην, ὡς
ὡς ὡς ἀνθρώπου, καὶ ὡς πα-
τέρα μὴ ὡς ὡς ὡς ἀνθρώπου

1 γενέσεως, ἔθνη. V. 2 εἰς. V. 3 desunt. v.

μὴ ὡς φιλίας, ἀλλ' ὡς φι-
λοστοργίας, εἰδὼς ὅτι
ὁ Θεὸς ἀντὶ τούτου μισθα-
ποδοσίαν ἀποτίσκει τῷ ὑ-
πηρέστῃ. ὡσαύτως καὶ ὁ
κύριος ὁ πῶς ἔχων οἰ-
κέναι, ὡς υἱόν, ἢ ὡς ἀδελ-
φόν, ἀλλὰ τὴν τῷ πῶς
σεως κυριότητι.

Not as an Eye Servant, but as Eph. vi. 6.
a Lover of his Master, as know- Col. iii. 22.
ing that God will recompence
to him for his Subjection. In
like manner, let a Master,
who has a believing Ser-
vant, love him as a Son, or
as a Brother, on account of
their Communion in the Faith;
but still preserving the Diffe-
rence of a Servant.

Πᾶσι βασιλείᾳ καὶ
ἀρχῇ ὑποτάγητε ὅτι
οἱς ἀρέσκει Θεῷ, ὡς
Θεῷ ὑπακούετε, ὡς τῷ
ἐκείνων τιμωροῖς, πῶς
τα φόβον τῷ ὀφειλόμε-
νον αὐτοῖς ἀποπληροῦ-
σατε, πᾶσιν εὐφορέαν,
πάν τελέα, πᾶσιν τι-
μίαι, ὁδοῖν, κλῦσον.
Θεῷ γὰρ τὸ ὀφείλεται,
μηδενὶ τι ῥεωσέειν, εἰ
μὴ τὸ τῷ φιλίας σύμβο-
λον, ὅ ὁ Θεὸς διετέλεσεν
τὸ ὀφείλεται.

Be ye subject to all Royal XIII.
Power and Dominion in
things are pleasing to God, See 1 Pet.
as to the Ministers of God, ii. 13.
and the Punishers of God, Tit. iii. 1.
the Wicked. Render all the Fear Rom xiii.
that is due to them, all I. 4. 7.
Offerings, all Customs, all Ho-
nour, Gifts and Taxes. For
this is God's Command, that
you owe nothing to any
one, but the Pledge of Love, xiii. 8.
which God has commanded
by Christ.

Περὶ δὲ τῆς ἀναισχου-
τίας ὅτι ἐλάβομεν,
τῇ δὲ τῷ βυζαντινῶν
ἐξουσίᾳ τὸ ὀφείλεται
μὴ, ὡς δὲ λέγει ὁ κύριος

Concerning Virginity we XIV.
have received no Command- See 1 Cor.
ment; but we leave it to vii. 25.
the Power of those that are
willing, as a Vow : exhort-

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ing them so far in this Matter, that they do not promise any thing rashly ; since Solo-

Ecclef. v. 4 mon says, *It is better not to vow, than to vow and not pay.*

Let such a *Virgin* therefore

1 Cor. vii. 34. be holy in Body and Soul, as the Temple of God, as the House of Christ, as the Habitation of the Holy Spirit.

For she that vows ought to do such Works as are suitable to her Vow ; and to shew that her Vow is real, and made on account of leisure for Piety, not to cast a Reproach on Marriage. Let her not be a Gadder abroad, nor one that rambles about unseasonably ; not double-minded ; but grave, continent, sober, pure, avoiding the Conversation of many, and especially of those that are of ill Reputation.

ἢ ἐν αὐτοῖς ὡς
νῦντις, μὴ πορεύεσθαι
τι ἐπαγγελίας ἐπὶ
περὶ ὁ Σολομών φησὶ
Ἀγαθὸν τὸ μὴ ὀφείδειν
ἢ ὁ ὀφείδειν ἢ μὴ δύναι.
Ἡ κερταία. ὅτι
αὐτὴ ἔστω ἁγία σώματος
καὶ ψυχῆς, ὡς ναὸς Θεοῦ,
ὡς οἶκος. Χερσὶ, ὡς
πνδύματα. ἁγία κα-
ταγωγίον. δεῖ γὰρ ἡ
ἐπαγγελία μὴ ἔστω ἀξία
ἢ ἡ ἐπαγγελίας ἐργα-
ζασθαι σωτηρίᾳ, δε-
κνύειν τὸ ἐπαγγελίᾳ
αὐτῆς, ὅτι ἔστιν ἀληθὴς,
ἢ ἀφ' ὁλοκλήρου ὀφείδειν
ἢ κατὰ ὁλοκλήρῳ γάμο-
ν γρηγορήσειν. ἔστω ἡ μὴ
ῥημεῖς, μηδὲ ἀκατα-
στάτα πᾶσι, μὴ δι-
νωμένη. ἀλλὰ σεμνὴ
ἐκκρατίας, σώφρων, ἀνὴρ
φείδυσαι πᾶσι καὶ πολ-
λῶν συμτυχίας, ἢ μέ-
λιστα τῶν ἀσέμων.

ἡ μόνον. v. ἡ δεῖ. V. ἡ δεῖ. v. ἡ φιλόκοσμος. v.

BIBΛION ΠΕΜΠΤΟΝ.

Περὶ μαρτύρων.

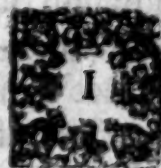
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BOOK V.

SECT. XLI.

Concerning the Martyrs.

EΙς Χρ-
ιστὸς, διὰ
τὸ ὄνομα τοῦ
Χριστοῦ, ὃ
εἰς τὸ Θεὸν ἀγάπην ὃ
πίσιν, κατακριθὴν ὑπὸ
ἀσεβῶν εἰς ἑλῶδον¹, ἢ
σηρῖα, ἢ μέταλλον, μὴ
παρίδητε αὐτὸν, ἀλλ'
ἐκ τοῦ ἔργου καὶ ἐκ² τοῦ
³ ἰδῶντος. ὅτι ὑμῶν πέμ-
ψατε αὐτῷ εἰς ἔχθρ-
ον αὐτοῦ, ὃ εἰς⁴ μι-
αταποδοσίαν⁵ τῷ στρα-



IF any Christian, on
account of the
Name of Christ,
and Love and
Faith towards God be con-
demn'd by the Ungodly to
the Games, to the Beasts,
or to the Mines, do not ye
overlook him ; but send to
him from your Labour and
your very Sweat for his Su-
stenance, and for a Reward
to the Soldiers, that he may
be eased and be taken care

¹ δούλον. V. ² τῶν. V. ³ ὑπερχέντων. V. ἰχθῶν Edit. Al. ⁴ θεσ-
πνάγ. V.

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of, that, as far as lies in your Power, your blessed Brother may not be afflicted : For he that is condemn'd for the Name of the Lord God is an holy Martyr, a Brother of the Lord, the Son of the Highest, a Receptacle of the Holy Spirit, by whom every one of the Faithful has received the Illumination of the Glory of the Holy Gospel, by being vouchsaf'd the incorruptible Crown, and the Testimony of Christ's Sufferings, and the Fellowship of his Blood, to be made conformable to the Death of Christ, and the Adoption of Children. For this Cause do you all ye of the Faithful, by your Bishop, minister to the Saints of your Substance, and of your Labour : But if any one has not, let him fast a Day, and set apart that, and order it for the Saints. But if any one has Superfluities, let him minister more to them according to the Proportion

τιωτῶν ἵνα ἐλαφρωθῇ
 ἡ ἐπιμέλεια τῆς ψυχῆς ἡ
 οὖν ὅτι ἐφ' ὑμῶν, μὴ
 θλίβηται ὁ μακάριος
 ἀδελφὸς ὑμῶν. ὁ γὰρ Ἀγίος
 ὁ ὄνομα κυρίου ἔστι Θεὸς
 καταδικάζου, ἔστι
 τῷ μάρτυρι ἅγιον, ἀ-
 δελφὸς τῷ κυρίῳ, ὁ
 τῷ ὑψίστῳ, δοχῆτον ἔστι
 ἅγιον πνδύμενον, δι
 ἔστι ἡ φωτισμὸν τῷ δό-
 ξης ἔστι ἅγιον δόξα γλῶσ-
 ῃ ἐλαβεν ἔλαβεν τῷ
 πεισῶν ὅτι τῷ καταξίω-
 θῆναι ἔστι ἀφιδόρτεον
 φάνη, καὶ τῷ μύστυρας
 τῷ παθημάτων αὐτοῦ,
 ἔστι ἡ κοινῶν ἔστι αἵμα-
 τῷ αὐτοῦ, συμμορφω-
 θῆναι τῷ θανάτῳ τῷ
 Χριστοῦ εἰς ἡμετέραν
 τέτυκται ἕνεκεν ἀποδο-
 οῖ πεισῶν, Ἀγίος τῷ ἐπι-
 σκόπῳ ὑμῶν, ὅτι ὁ ὑ-
 πέρχοντων ὑμῶν καὶ ὅτι
 ἔστι ἡ ὥστε Ἀγαπήσατε
 τοὺς ἁγίοις, εἰ ὅτι ὅτι
 ἔχοντες, νηστεύσατε
 τῷ ἡμέρας, ἔστι μερίσας,
 τῷ ὅτι ὅτι κατὰ ἕνα τοῖς

1 Xer. V. 2 deest. V. 3 ἐλάττωμα. V. 4 deest. V.

the Holy Apostles.

ἀγαθοίς. εἰ δὲ τις ἐν πει-
 ραισὶν ὑπάρχῃ, & πλεόν
 τι καὶ ἀναλογίαν ἢ δι-
 νάμεως αὐτῷ ἀφαιρῇ-
 τω αὐτοῖς. εἰ δὲ ὁ οὗτος
 περὶ τὴν ἀποφυγὴν ἢ βίον
 αὐτοῦ ἀποδοῦναι ῥύσα-
 σθαι αὐτὸς οὐκ ἔστι θεομω-
 πρεῖς, μακάριος ἔσται,
 καὶ φίλος ἔσται Χριστῷ. εἰ
 γὰρ οὗτοι ὑπάρχοντα πτω-
 χῶν δίδωσι, τίλειται, ἢ καὶ
 ἢ καὶ τῷ δεινῷ θανά-
 τῳ πολλῶν μακάριον ὁ
 ἑαυτοῦ μὴ τυχεῖν. ὁ γὰρ τοιοῦ-
 τος, ἀξιόθεός ἐστι ὑπάρ-
 χων, πληροῦς τοῦ δεινῆ-
 ματος αὐτοῦ, ὑπομνήσας ἡ-
 χένοις, οἵ κεν αὐτὸν
 ὁμολογήσονται ἐνώπιον ἐθ-
 νῶν, & βασιλέων, ὧν
 περὶ Ἰσραὴλ. καὶ ὧν ὁ
 κύριος ἀπαφύωνται λέ-
 γων. Ὅς αὖ ὁ ὁμολογήσας
 ἐν ἐμοὶ ἔμμελεσεν ἡμῶν
 ἀνθρώπων, ὁμολογήσας
 καὶ γὰρ ἐν αὐτοῖς ἔμμελε-
 σεν ἔσται πατρός μου.
 Καὶ εἰ ποτε τοῖς εἰσιν, ὡς
 καὶ ὑπο Χριστῷ ὅτι τῷ
 πατρὶ αὐτὸς μάρτυρεῖ-

of his Ability. But if he
 can possibly sell all his Live-
 lihood, and redeem them out
 of Prison, he will be blessed,
 and a Friend of Christ. For
 if he that gives his Goods
 to the Poor be perfect, sup-
 posing his Knowledge of
 Divine Things, much more
 is he so that does it on ac-
 count of the Martyrs. For
 such an one is worthy of
 God, and will fulfil his Will,
 by supplying those who have
 confess'd him before Nations
 and Kings, and the Children
 of Israel; concerning whom
 our Lord declar'd, saying,
Whosoever shall confess me be-
fore Men, him will I also con-
fess before my Father. And if
 these be such as to be attest-
 ed to by Christ before his
 Father, you ought not to be
 asham'd to go to them in the
 Prisons. For if you do this,
 it will be esteem'd to you
 for a Testimony, because
 the real Trial was to them
 a Testimony, and your Read-
 iness will be so to you, as be-

Matt. 32.

ἢ καὶ τῇ τῷ κυρίῳ διάταξιν. v. 7. τῷ ὅτι τοῖς ἑαυτοῦ. V.

S

ing

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Matt. xxv.
34, &c.

ing Partakers of their Com-
bat; for the Lord speaks
somewhere to such as these,
saying, Come ye Blessed of my
Father, inherit the Kingdom
prepar'd for you from the Foun-
dation of the World. For I
was an hungry, and ye gave
me Meat; I was thirsty, and ye
gave me Drink; I was a Stran-
ger, and ye took me in; naked,
and ye cloathed me; I was sick,
and ye visited me; I was in
Prison, and ye came unto me.
Then shall the Righteous an-
swer, and say, Lord, when saw
we thee an hungred, and fed
thee? or thirsty, and gave
thee Drink? When saw we thee
naked, and cloathed thee? or
sick, and visited thee? When
saw we thee a Stranger, and
took thee in? or in Prison, and
came unto thee? And he will
answer and say unto them, Inas-
much as ye have done it unto one
of the least of these my Brethren,
ye have done it unto me.
And these shall go away into
Life Everlasting. Then shall
he say unto them on his Left

δε, υμεις οτι οφειλετε
επαυξηναι απιναι
προς αυτας εν ταϊς φυ-
λαξαι. τετο γδ ποιη-
σονται υμων μαρτυ-
ριον υμιν λογιωσεται
οτι οικειοις μιν περα δ
μαρτυριον εσηρξεν, υ-
μιν δ επιρω. πορ-
δυμα, ως κρινωνοις τ
αθλησας αυτων. λεη
γαρ πε ο κυριος. προς
της ποιητες, φασκω
δωτε οι διλογημυοι δ
πατερις μου, κληρονο-
μησαιτι τιω ητοιμασ-
μην υμιν βασιλειαν
δτι καταβολης υσμων.
επεινασα γδ. ε εδωκα-
τι μοι φαγειν. εδινω-
κα, ε ετοκ(α)τι με. εε-
νω, ημιν, ε σωτηρι-
στη με. γυμνος, κα
περιεβαλετι με. αιδε-
της ημιν, ε επεσκε-
ψατε με εν φυλακη
ημιν, η ηλθεν προς
με. τοτε διαχειρισον-
ται αυτω οι δικαιοι,
λεγοντες. κυριε, ποτε
σε ιδωμεν πεινωντα.

ὁ δὲ ἰδοὺς αὐτοὺς ἦν δι-
 ψῶντα, ὁ ἐποτίσα-
 μῦν; τότε δέ σε ἰ-
 δοὺς ἡ γυμνὸν, καὶ πε-
 ρεβάλοιμῦν, ἢ ἀδενῆ, καὶ
 εἰπεσκέψαμεθα; πό-
 τι δέ σε ἰδοὺς ξένον,
 καὶ συνηγάγομῦν, ἢ ὄν-
 φυλακῆν, ὁ ἥλθοιμῦν
 πρὸς σε; ὁ ἀποκρι-
 νῆς ἔρεῖ αὐτοῖς ἐφ' ὅ-
 σον ἐποίησατε ἐνί τῶν
 τῶν ἀδελφῶν μου ἢ
 ἐλαχίστων, ἐμοὶ ἐποιή-
 ῃτε. ὁ ἀπελόμενος ἔ-
 ρηκεν εἰς ζωὴν αἰώνιον.
 τότε ἔρεῖ ὁ τοῖς ἐξ
 ὀλίγων πορεύεσθαι ἀπ'
 ἐμῆς, οἱ * * * κατρεα-
 μῆνοι, εἰς τὸ πῦρ τὸ αἰώ-
 νιον τὸ ἡτοιμασμένον ἔ-
 σθαι ὁ τοῖς ἀγα-
 τοῖς αὐτοῖς ἐποίησα
 ἔσθαι, ὁ ἔσθαι ἐδώκεν ἐμοὶ
 φαγεῖν, ἐδύνασα, ὁ ἐκ
 ἐποτίσας με ξένον ἡμῶν, καὶ ὁ συνηγάγε-
 μεν, γυμνὸς, ὁ πε-
 ρεβάλετό με ἀδενῆς, ὁ ἐκ
 φυλακῆς, ὁ ἐκ ἐπε-
 σκέψατό με ποτὶ ἀποκριθῆναι ὁ αὐτοὶ
 λέγοντες κύ-
 ριε, ποτὶ σε ἰδοὺς πεινῶντα, ἢ διψῶντα,
 ἢ ξένον ἢ
 γυμνὸν, ἢ ἀδενῆ, ἢ ἐκ
 φυλακῆς ὁ ἐκ διηκονή-
 σατος σοι; ποτὶ
 ἀποκριθῆσθαι καὶ αὐτοῖς,
 λέγων ἀμὲν λέγω ὑμῖν,
 ἐφ' ὅσον ἐκ ἐποίησατε ἐνί
 τῶν τῶν ἐλαχίστων, ὅσοι
 ἐμοὶ ἐποιήσατε. ὁ ἀπελόμε-
 νος ἔσθαι εἰς ἡν ἡ ἀνάστασις αἰώνιον.

¹defunct. v. ²defunct. v. ³defunct omnia. v.

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Buc

CONSTITUTIONS of

II. But if any one who calls himself a Brother is seduced by the Evil One, and acts Wickedness, and is convicted and condemn'd to Death, as an Adulterer, or a Murderer, depart from him, that ye may be secure, and none of you may be suspected as a Partner in such an abominable Practice; and that no evil Report may be spread abroad, as if all Christians took a Pleasure in unlawful Actions. Wherefore keep far from them. But do you assist with all Diligence those that for the sake of Christ are abused by the Ungodly, and shut up in Prison, or who are given over to Death, or Bonds, or Banishment, in order to deliver your Fellow-Members from wicked Hands. And if any one who accompanies with them is caught, and falls into Misfortunes, he is blessed, because he is Partaker with the Martyr, and is one that imitates the Suffe-

Εἰ δέ τις ἀδελφὸν λέγων ἑαυτὸν εἶναι, ἀπατηθεὶς ὑπὸ τοῦ πονηροῦ κακοποιήσῃ, καὶ ἐλεγχθῇ καὶ κατακριθῇ ὡς μοιχεύς, ἢ φονεὺς, χωρίζεσθε ἀπ' αὐτοῦ, ἵνα ᾖτε ἀσφαλεῖς, καὶ μὴ τις ὑμῶν ὡς κρινόμενος ᾖ μετὰ αὐτοῦ ἐν τῇ βλασφημίᾳ, ὡς πῦλται Χερσίδρων χαλκόντων, ὅτι τοῖς ὀφθαλμοῖς ἐργάζονται. διὸ μακρὰν ἀπ' αὐτῶν χωρεῖτε. τοῖς μὲντοι ἀγαθῇ Χρυσὸν κατ' ἐμπειρίαν ὄντα καὶ ἀδελφῶν συγκατασφύτοις εἰς φυλακὴν, ἢ πρὸς θάνατον ἐκδοτέμενοις, ἢ πρὸς δισμὰ, καὶ ἑξορίαν, πάσῃ συνδύῃ βοηθεῖτε, ὅτι μέλη ὑμῶν ῥυόμενοι ἐκ χειρὶ ἀδελφῶν. καὶ ἰδοὺ τις ἀπὸ τῶν συγκλημένων ἐν φυλακῇ, ἢ ἐν αἰκίᾳ ὑποπέσοι, μακάριός ἐστι, ὅτι κοινωνεῖ μετὰ τυροῦ ἐν ἡμέρᾳ, καὶ μετὰ τῆς τῆς

the Holy Apostles.

Χεῖρες παθημάτων. Ἐ
 γὰρ ἡμεῖς ὑποφύγομεν Χεῖρας
 πολλάκις ὑποφύγομεν Καϊάφα
 καὶ Ἀλεξάνδρου καὶ Ἄννα
 πλῆθους λαβόντες, καὶ
 εὐχόμενοι ὅτι κα-
 τὰ τὸν νόμον ὑποφύγομεν τῷ σω-
 τῆρι. ἡμεῖς οὖν ποιῶμεν ταῦτα
 παθεῖν. Ἐ ὑμεῖς χαί-
 ρετε ταῦτα πάσχοντες·
 ὅτι μακάριοι ἡγήσονται
 ἐν ἐκείνῃ τῇ ἡμέρᾳ.

Καὶ τὰς διωκομένους
 ἐν πόλει καὶ ἐν πόλει
 ἕκαστος ἐκ πόλεως φεύγον-
 τας, καὶ ἐν πόλει
 κυεῖν, περιστάμενα
 αὐτοὺς, ἀπὸ τῶν
 βασάνων αὐτῶν, καὶ
 περιστάμενοι αὐτοὺς,
 ὡς μαρτυρεῖται· χαίροντες
 ὅτι κοινῶν αὐτῶν τῶν
 διωγμῶν ἡγήσονται, καὶ
 ὑπομένοντες αὐτοὺς ὑποφύ-
 γοντες μακάριοι ἡ-
 γήσονται· Μακάριοι
 ἐστε ὅταν ὀνειδίσωσιν ὑ-
 μᾶς, καὶ διώξωσι, καὶ ἐ-
 πώσωσιν πάντες ὡς ἐπὶ
 ἁμαρτίαν ὑμῶν, καὶ ἡ-
 μαρτία ἡμεῶν. χαίρετε
 ὅτι ἀγαλλιάσθε, ὅτι ὁ
 μισθὸς ὑμῶν πολὺς ἐν

rings of Christ : For we our-
 selves also, when we often-
 times received Stripes from
 Caiaphas, and Alexander, and
 Annas, went out rejoicing that
 we were counted worthy to suf-
 fer such things for our Savi-
 our. Do you also rejoice
 when ye suffer such things,
 for ye shall be blessed in
 that Day.

AR. iv 6.
v. 40, 41.

Vid. Luk.
vi. 22, 23.

Receive also those that are III.
 persecuted on account of the
 Faith, and who fly from City
 to City on account of the
 Lord's Commandment ; and
 assist them as Martyrs, re-
 joicing that ye are made
 Partakers of their Persecu-
 tion, as knowing that they
 are esteem'd blessed by Christ :
 For himself says, *Blessed are ye when Men shall reproach you,*
and persecute you; and say all
manner of Evil against you
falsely for my sake. Rejoice
and be exceeding glad, be-
cause your Reward is great in
Heaven; for so persecuted they
the Prophets which were
before us. And again, If
they have persecuted me, they

v. 11. 12;

Joh. xv. 20.

CONSTITUTIONS of

Matt. x.
23

xvi. 33.

x. 17.

v. 22.

will also persecute you; and afterwards, If they persecute you in this City, flee ye to another. For in the World ye have Tribulation, for they shall deliver you into the Synagogues, and ye shall be brought before Rulers, and Kings, for my sake, and for a Testimony to them. And, He that endureth unto the End, the same shall be saved. For he that is persecuted for the sake of the Faith, and bears Witness to Christ, and endures the same, is truly a Man of God.

σεως, καὶ μαρτυρήσας περὶ αὐτοῦ, καὶ ὑπομείνας, ἔσται ἀληθῶς ἀνθρώπος Θεοῦ.

IV.

But he that denies himself to be a Christian, that he may not be hated of Men, and so loves his own Life more than he does the Lord, in whose Hand his Breath is, the same is wretched and miserable, as being detestable and abominable, who desires to be the Friend of

τοῦ ὕδατος. καὶ ὁ ὢν διωξάν τις πορφεύει, τις πορὶ ἡμῶν. Καὶ πάλιν· Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμεῖς διώξεσθε. Καὶ ἐξ ἧς· Ἐὰν διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς ἄλλην. ὅτι ἐν παντί ἡσυχία ὀφείλουσιν ἔχειν. ὡς δὲ δώσουσι γὰρ ὑμᾶς εἰς συναγωγὰς, καὶ ἐν ἡγεμονίαις καὶ βασιλείαις ἀχθήσεσθε ἐνεκὰ ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ ὁ ὑπομείνας εἰς τέλος, ἔσται σωθήσεται. Ὁ γὰρ διωχόμενος ἐνεκὰ τοῦ

Ὁ δὲ ἀρνησάμενος ἑαυτὸν Χριστὸν εἶναι, ἀλλὰ ὅτι μὴ μισεῖται ἀπὸ ἀνθρώπων, φιλήσας τὸ ἑαυτοῦ ψυχὴν μᾶλλον ἢ τὸ κύριον, ἢ τὸ πνῶν αὐτοῦ, ὁ καὶ χειρὶ αὐτοῦ ἔσται ἐλεεινός, ἀθλίος, ὡς ὀναγής καὶ βδελυκτός· φίλος μὲν ἀνθρώπων, ὁ

* * pag.
333.

τῷ ἔργῳ V. ἑτέρον V. δεξι. γ. ἑφελός V.

ἀλήθεια

λήσας εἶναι, ἐχθρὸς δὲ
 τοῦ Θεοῦ· μερίδα λαβὼν
 ἐσθιέτι μετὰ τῇ ἀ-
 γίῳν· ἀλλὰ μετὰ τῇ ἁ-
 πταμύῳν· ἀντὶ βα-
 σίλει· οὐλορημύῳν,
 ποδῆσαι δὲ πῦρ δὲ αἰώ-
 νιον, δὲ ἡτοιμασμένον
 τῷ διαβόλῳ ὡς τοῖς ἀν-
 γέλοις αὐτοῦ· ἔχ' ὑπὸ
 ἀνθρώπων ἐπ' μισίμε-
 νον, ἀλλ' ὑπὸ τοῦ Θεοῦ
 ἀποσμενόμενον, καὶ ἀπο-
 πορῶν αὐτὸν ὡς ἐ-
 βλημένον. ὡς γὰρ τὸ
 τε ἀπεφῆνα το ὁ κύριος,
 λέγων· Ὅστις ἀρνήσεται
 με ἔμπροσθεν τῇ ἀν-
 θρώπων, καὶ ἐπαυχου-
 θῇ δὲ ὄνομα μου, ἀρ-
 νήσομαι αὐτὸν καὶ γὰρ,
 καὶ ἐπαυχουθήσομαι·
 ἔμπροσθεν τοῦ πατρὸς
 μου τοῦ ἐν ὑεανοῖς. Καὶ
 πάλιν λέγει τοῖς μαθη-
 ταῖς αὐτοῦ, ἡμῖν αὐ-
 τοῖς, ἔτω· Ὁ φιλῶν
 πατέρα ἢ μητέρα ὑπὲρ
 ἐμέ, ὅτι ἐστὶν μου ἄξιον·
 ὁ φιλῶν υἱὸν ἢ θυγα-
 τέρα ὑπὲρ ἐμέ, ὅτι ἐστὶ

Men, but is the Enemy of
 God, having no longer his
 Portion with the Saints, but
 with those that are accursed:
 chusing instead of the King-
 dom of the Blessed that e-
 ternal Fire which is prepar'd
 for the Devil and his An-
 gels: not being any longer
 hated by Men, but rejected
 by God, and cast out from
 his Presence. For of such
 an one our Lord declared,
 saying, *Whosoever shall deny*
me before Men, and shall be
asham'd of my Name, I also
will deny, and be asham'd of
him before my Father which
is in Heaven. And again,
 He speaks thus to us our
 selves, his Disciples, *He that*
loveth Father or Mother more
than me is not worthy of
me: And he that loveth Son
or Daughter more than me is
not worthy of me; and he that
taketh not his Cross, and fol-
loweth after me, is not worthy
of me. He that findeth his
Life shall lose it; and he that
loseth his Life for my sake

Matt x. 32
 Luk. ix. 26

Matt. x. 37

CONSTITUTIONS of

36. shall find it. For what is a
 Man profited if he shall gain
 the whole World, and lose his
 own Soul? or what shall a
 Man give in Exchange for his
 Soul? And afterwards, Fear
 not them that kill the Body,
 but are not able to kill the
 Soul; but rather fear him
 who is able to destroy both Soul
 and Body in Hell.

SECT. XLH.

Y. **E**Very one therefore who learns any Art, when he sees his Master by his Diligence and Skill perfecting his Art, does himself earnestly endeavour to make what he takes in hand like to it. If he is not able, he is not perfected in his Work. We therefore who have a Master, our Lord Je-

ΠΑΣ ὃν μαθητῶν
 τῶν πᾶν, βλε-
 πων ὅτι διδάσκαλον αὐ-
 τοῦ, ἔχον τὴν ὀνηργίαν· ὅτι
 ἐμπειρίας· ἀποστίζον-
 τα ὅτι τῶν αὐτοῦ, καὶ
 αὐτοῖς· ὅτι ἡλοῖ· ὅτι
 αὐτῶ· ὅτι ποιήσεται· ὅτι
 ἐν χειρὶ· ὅτι ἐν
 ἐξουσίᾳ, ὅτι ἐν τῇ
 λαομασίᾳ· ὅτι αὐτῶ ἐργα.

deest. V. ² defunt. v. ³ ~~defunt.~~ v. ⁴ deest, v. ⁵ ~~παριστάται~~ V.

the Holy Apostles.

καὶ ἡμεῖς ὅν, ἔχοντες δι-
 δασκαλον καὶ κύριον ἡ-
 μῶν Ἰησοῦν καὶ Χριστόν,
 ἀγαπᾷ ὁ μιμούμενος καὶ
 αὐτὸ διδάχων, ὅτι
 οὐκ εἶναι. καὶ ἀπεπαύσατο
 ἀντί, πρὸς, ὁδὸν,
 πλῆτω, τύφω, διωά-
 μη ἀμωπικῇ, μητρὶ,
 καὶ ἀδελφοῖς, ἥδη καὶ καὶ
 τῇ οἰκείᾳ ζωῇ, ἀγα-
 πὴ πρὸς καὶ πατέρα ὁ-
 σέβειν, καὶ καὶ εἰς ἡμᾶς
 φιλαδελφικῶν ἀπομέ-
 νας ὁ μόνον διωγμὸν
 καὶ μῆτις, ὁνειδισ-
 μὸν καὶ ἐμπαυγμὸν, ἀλλ'
 ἥδη καὶ πρὸς τὸ ξύ-
 λον τὸ ἐκδοσῆναι, ὅπως
 Ἰουδαίους καὶ Ἑλλήνας με-
 τήνοσημι καὶ ὥσθ. εἰ ὅν
 αὐτοῖς δι' ἡμᾶς ἀπεπαύ-
 σατο ἀναπαύσθαι, μὴ
 ἐπαιγυνθεὶς σαυρόν,
 μὴ ἀδοξήσας καὶ δό-
 γατον, τί καὶ ἐνεκὸν
 ἡμεῖς ὁ μιμούμενος
 αὐτὸ καὶ πατέρα, καὶ ἀπο-
 παύσμεθα ὡς αὐτὸ καὶ
 αὐτῇ τῇ ζωῇ ἡμῶν,
 διδοῦνται αὐτὸ ἡμῖν καὶ

sus Christ, why do we not
 follow his Doctrine? Since
 he renounced Repose, Plea-
 sure, Glory, Riches, Pride, the
 Power of Revenge, his Mo-
 ther and Brethren, nay, and
 moreover his own Life, on
 account of his Piety towards
 his Father, and his Love to
 us the Race of Mankind :
 and suffer'd not only Perse-
 cution and Stripes, Reproach
 and Mockery, but also Cru-
 cifixion, that he might save
 the Penitent, both Jews and
 Gentiles. If therefore He,
 for our sakes, renounced his
 Repose, was not ashamed of
 the Cross, and did not esteem
 Death inglorious, why do not
 we imitate his Sufferings,
 and renounce on his Account
 even our own Life, with that
 Patience which he gives us?
 For he did all for our sakes,
 but we do it for our own
 sakes : For He does not stand
 in need of us, but we stand
 in need of his Mercy. He
 only requires the Sincerity
 and Readiness of our Faith,

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Job xxxv. 7 as the Scripture says, *If thou beest righteous, what doest thou give to him? Or, What will he receive at thy Hand? Thy Wickedness is to a Man like thyself, and thy Righteousness to a Son of Man.*

ἡ γράφη. Εἰ δίκαιός εἰ, τί δώσεις αὐτῷ, ἢ τί ἐκ χειρὸς σου λήσεται; ἀνδρὶ τῷ ὁμοίῳ σου ἢ ἰσὺς ἀνθρώπου σου, καὶ ὡς ἀνθρώπου ἢ δικαιοσύνη σου.

VI.
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Let us therefore renounce our Parents, and Kinsmen, and Friends, and Wife, and Children, and Possessions, and all the Enjoyments of Life, when any of these things become an Impediment to Piety. For we ought to pray that we may not enter into Temptation; but if we be called to Martyrdom, with Constancy to confess his precious Name; and if on this account we be punish'd, let us rejoice, as hastening to Immortality. When we are persecuted, let us not think it strange; let us not love the present World, nor

* * * Ἀποζωμεθα ἔν καὶ ἑταίροις, καὶ συγγενεῖς, καὶ φίλοις, καὶ γυναῖκί, καὶ τέκνοις, καὶ κτήμασι, καὶ ὑμῶν πᾶσι τῷ βίῳ, ὅπου ἢ πᾶσι τῶν καλύμματα τοῦ σώματος. δεῖ γὰρ πρὸς σὺν ἡμῶν, ἵνα μὴ εἰσέλθωμεν εἰς πειρασμόν. ἐὰν δὲ κληθῶμεν εἰς μαρτυρίαν, μετὰ ὁμολογίας ὁμολογήσιν ὁ τίμιον ὄνομα καὶ ἐὰν τέτυχα ἐν κολασθῶμεν χαίρωμεν ὡς ὅτι ἀθανάσιαν ἀποδιδόντες διωκόμενοι μὴ ξενηζώμεθα. μὴ ἀγαπήσωμεν τὴν

¹ ἀπετάξατο. v. ² δεόμεθα. v. ³ εἰλικρινές. V. ⁴ διδάσκει. V. ⁵ ὁμολογήσωμεν. v. ⁶ καλῶμεν. v. ⁷ μὴ δέ. V.

νῦν αἰῶνα, μηδὲ τὸς πα-
 ρα ἀνθρώπων ἐπαίνους,
 μηδὲ τὸ πρὸς ἀρχόντων
 ᾔδξαν καὶ ἡμίω, κα-
 τάπερ καὶ τινες πρὸς
 Ἰουδαίων, θαυμάζοντες
 τὸ κρεῖν τὰς ἐνεργείας,
 ἐκ ὁπίσθιον ἐς αὐτὸν,
 φόβῳ τοῦ θεοῦ τὸς ἀρ-
 χερεῖς, καὶ τὸς λοιποὺς
 πρὸς ἀρχόντων. Ἡγάπι-
 σθη γὰρ τὸ ᾔδξαν πρὸς
 ἀνθρώπων μάλλον ἢ περ
 τὸ ᾔδξαν τῷ Θεῷ. Ὁ-
 μολογησόμεθα ὅτι καὶ
 ἡμῶν ὁμολογίαν, ἢ μόνον
 ἑαυτοῖς ὧσόμεν, ἀλλὰ
 ὅτι τὸς νεοφωτίστας βε-
 βαῖμην, ὅτι τὸς κατηχη-
 μένους πιστοποιήμεθα. εἰ
 ὅτι καὶ θυφόμεν τι τὸ ὁμο-
 λογίας, ἐξαρνησάμενοι
 πῶς δισέβειαν ἄλλα γνώ-
 μης χαυνότητα, καὶ φό-
 βον βραχυτέρας τιμω-
 ρίας, ἢ μόνον ἑαυτοῖς
 ἀποσεύμεν τὸ αἰώνιον ὄ-
 ξος, ἀλλ' ἤδη καὶ ἐπι-
 ροῖς αἱ τοὶ ἀπωλείας
 ὀμνῶμεθα, καὶ δι-
 πλοπίσαν ὑποπίσομεν

the Praises which come from
 Men, nor the Glory and
 Honour of Rulers, accord-
 ing as some of the Jews won-
 der'd at the mighty Works
 of our Lord, yet did not
 believe on him, for fear of
 the High-Priests and the rest
 of the Rulers. *For they loved*
the Praise of Men more than
the Praise of God. But now
 by confessing a good Con-
 fession, we not only save our
 selves, but we confirm those
 who are newly illuminated,
 and strengthen the Faith of
 the Catechumens. But if
 we remit any part of our
 Confession, and deny Godli-
 ness by the Faintness of our
 Perswasion, and the Fear of
 a very short Punishment, we
 not only deprive our selves
 of everlasting Glory, but we
 shall also become the Causes
 of the Perdition of others;
 and shall suffer double Pu-
 nishment, as affording Suspi-
 cion, by our Denial, that
 that Truth which we glo-
 ry'd in so much before is an

Joh. xii. 43

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erroneous Doctrine. Wherefore neither let us be rash and hasty to thrust our selves into Dangers, for the Lord says, *Pray that ye fall not into Temptation; the Spirit indeed is willing; but the Flesh is weak*: Nor let us, when we do fall into Dangers, be fearful or asham'd of our Profession. For if a Person, by the Denial of his own Hope, which is Jesus, the Son of God, should be deliver'd from a Temporary Death, and the next Day should fall dangerously sick upon his Bed, with a Distemper in his Bowels, his Stomach, or his Head, or any of the incurable Diseases, as a Consumption, or Gangrene, or Looseness, or Iliack Passion, or Dropsie, or Cholick, and has a sudden Catastrophe, and departs this Life; is not he depriv'd of the things present, and loses those eternal? Or rather he is within the Verge of eternal Punishment, and goes into outer

ἡ τίσιν, ὡς ὑποψίαν
 ὁδοποῦντες. Ἀλλὰ τὸ ἀρ-
 νήσασθαι, πλάνης διδα-
 χῆς ἐναι τὴν ποτε ὑφ'
 ἡμῶν δοξαζομένην ἀ-
 πύθειν. διὰ μᾶτε πρὸς
 χεῖρὶ ὦμεν καὶ ῥιψο-
 κινδύνοι λέγει γὰρ ὁ κύ-
 ριος. Περσὶ δὲ λέγει, μὴ
 ἐμπεσεῖν εἰς πειρασ-
 μόν. ὃ μὲν πνεῦμα πρὸς
 θυμὸν, ἢ τὸ σὰρξ ἀντε-
 νῆς μὴδὲ μὴ ἐμπε-
 σόντες, θειλίαν κατὰ
 χυμῶμεν τὸ ὁμολογίαν.
 εἰ γὰρ ἀρνησάμενός τις
 τὸ εἶναι αὐτὸν ἐλπίδα, ὅς
 ἔστιν Ἰησοῦς ὁ υἱὸς τοῦ
 Θεοῦ, ἀπολυθὴν τὸ πρὸς καὶ
 θανάτου, αὐτοῦ δὲ ὅτι
 κλίσης νόσῳ καὶ κατὰ
 ὁξυτάτην, καὶ λῆρας, ἢ
 σφοδρῶς, ἢ καὶ ἀλλῶς, ἢ
 τιν, πάθος τῆς ἀνάτων,
 σήψεως, ἢ γὰρ γερῆς,
 ἢ ἀποσάσεως, ἢ ἰλεῦ, ἢ
 ὑδρῶς, ἢ ἄλλου. ταχέως
 ἀν ποιήσεται τὸ κατὰ
 πρὸς αὐτὸν, ὅς ἔστιν ἡ
 ἐλπίς, ἢ γὰρ ὅτι ὁ
 ταῦτα ἐσπερήθη, ὅτι τῆς

Mat. viii.
 12.

ὁ δὲ κ. v. ὁ δὲ γ. v. εἰς ἀλλῶ γ. v.

αἰωνίου

αἰωνίων ἐκπέπλωκε,
 μέλλον ὃ ἡ αἰδία κα-
 λήσῃς ἐκτελεῖ καὶ πᾶσι,
 πορεύσεις εἰς τὸ σῆμα,
 ὃ ἐξώπῃς, ὃ οὐκ αὐθι-
 γῇς καὶ ὃ βρυγμῇς ἡ ὁ-
 δυνται; ὃ ὃ ἀξιώσεις
 μάρτυρις, χαίρειν καὶ
 ἐν κυρίῳ χαρὰν, ὡς
 πλῆκετε ἐν τυχῶν σε-
 φάει, καὶ δι' ὁμολογίας
 ποιήσῃς. ἡ ἐξοδὸν ὃ
 βίβη καὶ κατηχούμενος
 ἡ, ἀλυσθῇ ἀπὸ τῶ
 ὃ παθῇ. ὃ ἐπὶ Χρ-
 ῆστῃ, ἔσται αὐτῷ ἡνικαὶ
 περὶ βαπτίσμα, ὅτι αὐ-
 τὸς ἡ πείρα συναποθ-
 νήσκει τῷ κυρίῳ, οἱ ὃ
 ἀποποι, ὡς πᾶσι. χαίρει-
 ν καὶ ἐν μυστηρίῳ ἡ
 διδάσκαλον ἡ παιδὴ.
 καὶ ἐστὶν καὶ κατὰ
 κόσμῳ ἔσται πᾶσι. ὡς
 ὃ διδάσκαλος αὐτῷ ὃ
 ὃ διδάσκαλος ἡ αὐτῷ
 ὃ ἡμῶν Ἰησοῦς ὃ κύ-
 ρος. δι' ἡμᾶς ἐπλήρη,
 βλασφημίας ἡ ἐπὶ μένε
 καὶ ὁνειδισμῶς μακαρί-
 μως, ἐν ἐπιμένῃ, ἐκλογ-

Darkness, where is Weeping
 and Gnashing of Teeth. But
 he who is vouchsaf'd the
 Honour of Martyrdom, let
 him rejoice with Joy in the
 Lord, as obtaining thereby
 so great a Crown, and de-
 parting out of this Life by
 his Confession. Nay, tho'
 he be but a Catechumen,
 let him depart without Trou-
 ble; for his Suffering for
 Christ will be to him a more
 genuine Baptism, because he
 does really die with Christ,
 but the rest only in a Figure.
 Let him therefore rejoice in
 the Imitation of his Master,
 Since is it thus ordain'd, Let
 every one be perfect, as his
 Master is. Now his and our
 Master Jesus the Lord, was
 smitten for our sake, he un-
 derwent Reproaches and Re-
 vilings with Long-suffering.
 He was spit upon, he was
 smitten on the Face, he was
 buffeted; and when he had
 been scourged, he was nail'd
 to the Cross; He had Vine-
 gar and Gall to drink, and

Luk. vi. 40

1 desunt. V. 2 desunt. V.

when

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Luk.xxiii.
46.

Dan.iii.

when He had fulfilled all things that were written, He said to his God and Father, *Into thy Hands I commend my Spirit.* Wherefore let him that desires to be his Disciple earnestly follow his Conflicts: Let him imitate his Patience: knowing that although he be burned in the Fire by Men, he will suffer nothing, like the Three Children; or if he does suffer any thing, he shall receive a Reward from the Lord, believing in the One and the Only True God and Father, through Jesus Christ, the great High-Priest, and Redeemer of our Souls, and Rewarder of our sufferings. To whom be Glory for ever. *Amen.*

φίλῳ, ἐρραπίδῳ, σεν-
ρῳ μὲν δὲ μετὰ χθονα
προσπλάσῃ, ὅξῳ καὶ
χολῶν ἐποτίσῃ· π-
λειώσας πόρτα γέγραμ-
μῆνα ἐπὶ τῇ Θεῷ ἐ-
πατεῖ. Εἰς χεῖρας σου
ἐβάλεμμι δὲ πνῦμα
μεν. Διὸ ἐὼ δὲ λόγῳ
νῦν ὁκείνῃ μαθητῆς ἐ-
ναί, ζηλέτω τὸς αὐτῶ
ἀγῶνας, μμείδω ἢ ὑ-
πομονῇ, γινώσκων ὅτι
καὶ ὃν πυρὶ ὑπὸ ἀν-
θρώπων κατῷ, ἐδ' ἐν πα-
τρὶ, ὡς οἱ τρεῖς παῖδες,
ἡ εἰς ἐπαθῇ τι, μισθὸν
ᾧδ' κερὶν λήψεται
πιστῶν τῷ ἐνὶ καὶ μόνῳ
ἀληθινῷ Θεῷ ἐπατεῖ,
ἀφ' Ἰησοῦ Χριστοῦ, τοῦ
μεγάλου ἀρχιερέως, ἐ-
λυτρωτῆ τῶν ψυχῶν, καὶ
μισθὰ ποδότην ἢ ἀθλῶν.
ὧ ἡ δόξα εἰς τοὺς αἰῶνας,
Ἀμήν.

* * Pag.
305.

* * S E C T. XLIII.

vii.

FOR the Almighty God himself will raise us up thro' our Lord Jesus Christ,

AΤτὸς γὰρ ἡμᾶς ἐγεί-
ρει ὁ πνευματικός
τωρ Θεός, ἀφ' τοῦ κυ-

εἰς ἡμῶν Ἰησοῦ Χρ- according to his infallible
 ἑῷ, καὶ ᾧ ἐπαγγελίαν Promise, and grant us a Re-
 αὐτῷ ᾧ ἀπολύσει· καὶ surrection with all those that
 ἀναστήσῃ ἡμᾶς σὺν πᾶσι have slept from the Begin-
 τοῖς ἀπ' αἰῶν. Κοιμη- ning of the World; and we
 νήσεσι, πιστεύουσιν, ὅποιοι shall then be such as we now
 ὑπαρχομεν ἐν τῇ νῦν are in our present Form,
 μορφῇ, μηδὲν ἐλλεπές without any Defect, or Cor-
 ἔχοντες. ἢ ᾧ φθορᾷ. ruption. For we shall rise
 ἐπεὶ περ ἀφιδαρτοὶ ἀνα incorruptible, whether we
 στησόμεθα. καὶν τε ἢ die at Sea, or are scatter'd
 ἐν πελάγῃ, πλοῦτῳ on the Earth, or are torn to
 μέρει, καὶν ἐν γῇ, θύ- Pieces by wild Beasts and
 σσασθόμεν, καὶν ὑποθη- Birds, he will raise us by
 ρείων ἢ ὀρνέων θύσασθαι his own Power: For the
 ὁδόμεν, ἀναστήσῃ ἡμᾶς whole World is held toge-
 τῇ αὐτῷ δυνάμει. ὅπ- ther by the Hand of God.
 ὅ πας κόσμος τῇ τῷ Now He says, *An Hair of* Luk. xii
 Θεοῦ σὺνέχεται χειρί. *your Head shall not perish.* 18.
 Θελῶ ὅ, φησὶν, ἐκ τῆ Wherefore he exhorts us,
 κεφαλῆς ὑμῶν ἢ μὴ ἀ- saying, *In your Patience pos-* v. 19.
 στήληται. Διὸ παροτρύνει, *sess ye your Souls.* But as con-
 λέγων. Ἐν τῇ παροτρύνῃ concerning the Resurrection of
 ὑμῶν κτίσασθαι τοὺς ψυ- the Dead, and the Recom-
 χὰς ὑμῶν. Περὶ ὅ τῆ pence of Reward for the
 τῶν νεκρῶν ἀναστάσεως, Martyrs, *Gabriel* speaks to
 καὶ τῶν μαρτυρῶν μι- *Daniel*, *And many of them that* Dan. xii
 αταποδοσίας λέγει Γα- *sleep shall arise out of the Dust* 2, 3.
 βριὴλ τοῦ Δανιὴλ. Καὶ of the Earth, some to everlast-
 πολλοὶ τῶν κοιμημένων, ing Life, and some to Shame and
 ἐκ γῆς χύμα ἔσονται ἀνα- everlasting Contempt. And they

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that understand shall shine as the Sun, and as the Firmament, and as the Stars. Therefore the most holy Gabriel foretold that the Saints should shine like the Stars: For his Sacred Name did witness to them that they might understand the Truth. Nor is a Resurrection only declar'd for the Martyrs, but for all Men, Righteous and Unrighteous, Godly and Ungodly, that every one may receive according to his Desert: For,

Eccles. xii.
14.

God, says the Scripture, will bring every Work into Judgment, with every secret thing, whether it be good, or whether it be evil. This Resurrection was not believ'd by the Jews, when of old they said, Our Bones are withered, and we are gone. To whom God answer'd and said, Behold I open your Graves, and will bring you out of them, and I will put my Spirit into you, and ye shall live, and ye shall know that I the Lord have spoken it, and

Ezek.
xxxvii.
11, &c.

ἐγὼ ὁ κύριος εἰς ζωὴν αἰώνιον, οἱ δὲ εἰς αἰῶνα. καὶ ὁ ἀνέστης. καὶ οἱ σωθέντες ἐκλάμψουσιν ὡς ὁ ἥλιος, καὶ ὡς ὁ σελήνη, καὶ οἱ ἀστέρες. Ὡς φώσκειται τοῖνυν ἐκλάμψουσιν τὸς ἁγίους περὶ τοῦ ὁ πᾶν γὰρ ταῦτα λέγει. αὐτοῖς γὰρ ὁ σωθῆναι τὴν ἀλήθειαν ἐμὴν ἐμὴν ὁρᾷ καὶ ὁ μόνος ὁ τοῖς μάρτυσιν ἐκτίθειται τὴν ἀνάστασιν, ἀλλὰ καὶ πᾶσιν ἀνθρώποις, δικαίοις καὶ ἀδικοῖς, διδοῦναι καὶ δικαιοσύνην ἵνα ἐκστήσῃ τὰ ὅσα ἀξίαν τίσῃ. Ἀξίον γάρ, φησὶν, ὁ Θεὸς σύμπτειν ὁ ποιῆσαι εἰς χάριν ὅν πᾶσι παρέωρα μὲν, εἶναι ἀγαθόν, καὶ εἶναι πονηρόν, ταῦτα δὲ τὴν ἀνάστασιν μὴ πείθοντες Ἰουδαῖοι, πᾶσι παλαιὸν ἔλεγον. Ἐπεὶ γέγονε τὰ ὅσα ἡμῶν, ἀπαφωγήσμεθα. Οἱς

ὁ Θεὸς ἀποκριθεὶς εἶπεν· Ἰδοὺ ἐγὼ ἀνοίγω τὰς πό-
 ρυς ὑμῶν, ἃ ἀνάξω ὑ-
 μᾶς ἐξ αὐτῶν· ἃ δώ-
 σω ὑμῖν, καὶ ζήσεσθε, ἃ γνώ-
 σεσθε ὅτι ἐγὼ κύριός ἐ-
 λεγα· ληξά, καὶ ποιήσω.
 Καὶ ἄλλα Ἡσαΐου φησὶν·
 Ἀναστήσονται οἱ νεκροί,
 καὶ ἐγερθήσονται οἱ ὄν-
 τοις μνημείοις, καὶ δι-
 φρανεθήσονται· οἱ ἡσυχά-
 ζοντες ὅτι τῇ γῇ ὁ κύριος
 ἡ δόξα αὐτοῦ ὡς ἡ δόξα
 μα αὐτοῖς ἐστὶ. Πολλὰ
 μὲν ἔτι· ἃ ἐπὶ τῶν
 ἡ ἀναστάσεως εἰρηται, ἃ
 ἐπὶ τῇ τῶν δικαίων ὅτι
 δόξα δαμονῆς, καὶ ἐπὶ
 τῇ τῶν ἀσεβῶν κω-
 ρίας, πλάσεως, ἀποτρο-
 φῆς, καταδίκης, ἀδο-
 ξίας, πρὸς αἰώνιον, ἃ
 σκώληκος ἀπελότης.
 ἃ ὅτι εἰ ἐβέλετο πρὸς
 ἃς ἀνθρώπους εἶναι ἀ-
 δανάτους, ἡδυνάτο, ἐ-
 δεξε τὸ Ἐνώχ καὶ τὸ Ἡ-
 λίαν, μὴ εἶσας δια-
 τεπεῖραν λαβεῖν. εἰ

will do it. And he says by
Isaiah, The Dead shall rise, Isa. xvi.
 and those that are in the Graves 19.
 shall be raised up. And those
 that rest in the Earth shall
 rejoice, for the Dem which
 is from thee shall be healing
 to them. There are indeed
 many and various things said
 concerning the Resurrection,
 and concerning the Conti-
 nuance of the Righteous in
 Glory, and concerning the
 Punishment of the Wicked,
 their Fall, Rejection, Con-
 demnation, Shame, *Eternal* Isa. lxvi.
Fire, and endless Worm. Now 23.
 that, if it had pleas'd him
 that all Men should be im-
 mortal, it was in his Power,
 he shew'd in the Examples of
Enoch and *Elias*, while he did
 not suffer them to have any
 Experience of Death; or if it
 had pleas'd him in every Ge-
 neration to raise those that
 died, that this also he was
 able to do, he hath made
 manifest both by himself and
 by others: As when he^{3 King}
 rais'd the Widow's Son by xvii.

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King. ii. *Elijah*, and the *Shunamite's* Son by *Elisha*. But we are perswaded that Death is not a Retribution of Punishment, because even the Saints have undergone it; nay, even the Lord of the Saints, Jesus Christ, the Life of them that believe, and the Resurrection of the Dead. Upon this account therefore, according to the ancient Practice, for those who live in the great City, after the Combats he brings a Dissolution for a while, that when he raises up every one, he may either reject him, or crown him. For He that made the Body of *Adam* out of the Earth, will raise up the Bodies of the rest, and that of the first Man after their Dissolution, to pay what is owing to the rational Nature of Man; we mean the Continuance in Being thro' all Ages. He therefore who brings on the Dissolution, will himself procure the Resurrection.

ὁ καὶ ἡμεῖς τὸς τε
 λούτων ἄνθρωποις ἡ
 θελε, ἐ δὲ ἑαυτῷ ἐ
 δὲ ἐπεὶ τὸ δὴ
 λον ἐποίησε. ἡ μὲν ὅν
 τὴ χρεῖς διὰ Ἡλίου
 ἀναστασε, ἐ τὴ Σω-
 μανικῇ. ὁ δὲ Ἐλι-
 σαίου παῖδός τε δὲ
 μὴ μωδὸν τιμωρίας ἐ-
 ναί. ἡ δὲ δόξα, ἐξ ὧν
 * * αὐτὸν καὶ ἄλλοι ἐπί-
 στή, ἡ καὶ αὐτὸς ὁ τῶν
 ἁγίων κυριεύ. Ἰησοῦς ὁ
 Χριστός, ἡ ζὼν τῶν πι-
 σῶν καὶ ἡ ἀνάστασις τῶν
 νεκρῶν. ὁ δὲ τὸ ἐν
 τῷ ὡς δὲ ἐν μεγα-
 λοπόλει πολυτάλομοις,
 καὶ τὸς ἀθλοῦ ἐπαύ-
 ρος ὀλίγον τὴν ἀφ' ὧν
 λυσιν, ἵνα ἀναστήσῃ ἐ-
 χασον. ἡ ἀποκηρύξη ἡ
 σφοδράση. ὁ γὰρ ὁ Ἀδάμ
 ὁ σῶμα ἐκ γῆς καὶ πη-
 σαι, καὶ τῶν λυπῶν
 ἐ τὸ περὶ τὴν ἀφ' ὧν
 λυσιν ὁ σῶμα ἀναστήσῃ,
 ὁ δὲ χρεώσεως τῶν
 τῇ λογικῇ τῶν ἀν-

ἐπεισιν. v. ὁ δὲ τ. V. ἡ v. καὶ τῶν λυπῶν χρεώσεως.
 οὐς. v. αὐτὸς. V. ὁ δὲ τὸν. V.

the Holy Apostles.

θεωπων ευσθ, λεγομεν
 δη & διαιωνιζειν. ο ποι-
 νων την εξαλυσιν επι-
 ρων, αυτος & την ανα-
 στασιν ποιειται & ο ει-
 πων, οτι ελαβε κωρος
 χεν απο τ' γης & ε-
 πλασε τ' ανθρωπον, &
 ενεφυσησεν εις ο προσω-
 πον αυτου πνοην ζωης,
 & ηλθετο ο ανθρωπος
 εις ψυχην ζωσθ. ο
 & μτ' την ανηκουσαν
 επειπων. Γη ει, & ες
 γην απελουση. αυτος
 & ες πα μτ' ταυτα
 επιγειρατο ημιν την
 αναστασιν. Ακυσον
 γδ, φησι, πομπις οι εν
 τοις μνημειοις τ' φωνης
 & υς & Θεου & οι
 ακεσθμισις ζήσονται. Προς
 τ' τοις πιστομοις την
 αναστασιν γινεσθ, & εν
 τ' & κωρος αναστασεως.
 αυτος γαρ εστιν ο & κω
 λαζαρον δραστιας τε-
 τραήμερον. & την
 θυγατρα Ιαειρα, &
 τ' υον τ' ημερα, &
 εαυτων περπαταει τω
 πατρός Αβραημ & με-
 ρον ανεγειρας, ο αβρα-

And he that said, *The Lord* Gen. ii. 7.
 took *Dust* from the Ground,
 and formed *Man*, and breathed
 into his Face the *Breath* of
 Life, and *Man* became a li-
 ving Soul. He added after
 the Disobedience, *Earth thou* iii. 19.
 art, and unto *Earth* shalt thou
 return; the same promis'd
 us a Resurrection afterwards.
 For, says He, *All that are* Joh. v. 45.
 in the Graves shall hear the
 Voice of the Son of God, and
 they that hear shall live. Be-
 sides these Arguments, we
 believe there is to be a Re-
 surrection also from the Re-
 surrection of our Lord. For
 it is he that rais'd *Lazarus*,
 when he had been in the Grave xi.
 four Days, and *Jairus's Daugh-* Mar. v.
 ter, and the *Widow's Son*. It Luk. vii.
 is he that raised himself by
 the Command of the Father,
 in the Space of Three Days,
 who is the Pledge of our
 Resurrection. For, says He,
I am the Resurrection, and the Joh. xi. 25.
Life. Now, He that brought
Jonas in the Space of Three Jon ii.
 Days, alive and unhurt, out
 of the Belly of the Whale,
 and the Three Children out Dan. iii.
 of vi. xiv.

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of the Furnace of Babylon, and Daniel out of the Mouth of the Lions, does not want Power to raise us up also. But if the Gentiles laugh at us, and disbelieve our Scriptures, let at least their own Prophetess Sybilla oblige them to believe, who says thus to them in express Words:

ὧν τ' ἀναστάσεως ἡμῶν
Ἐγὼ γὰρ, φησὶν, εἰμὶ
ἡ ἀνάστασις καὶ ἡ ζωὴ.
Ὁ δ' Ἰωάνης ἔχει τριῶν
ἡμερῶν ζῶντων καὶ ἀ-
παθῆ εξαγαγὼν ἐκ τ'
κοιλίας τῶ κήτους, καὶ
τὲς τρεῖς παῖδας ἐκ κα-
μίνε Βαβυλωνίας, καὶ
τὸ Δανιὴλ ἐκ σωματῶ
λεόντων ἐν ἀπορίᾳ
διωγμέως, καὶ ἡμᾶς

ἀνεγείραι εἰς τὸ χλοαῖζουσιν Ἕλληνας, ἀπὸ τῶν περὶ τὴν ἡμετέ-
ραν γραφῆς. πτωσάτω αὐτοὺς, καὶ ἡ αὐτῶν προφητεῖς
Σιβύλλα ἔτω πῶς αὐτοῖς λέγεται καὶ λέγειν.

Orac. Si-
byl. L. iv.
in fine.

But when all things shall be
reduc'd to Dust and Ashes ;

Ἀλλ' ὅπουτ' ἦδη πᾶν
τα πῖρα σποδθεῖται
χρήται,

And the Immortal God, who
kindled the Fire, shall have
quenched it,

Καὶ πῦρ χοιμίση Θεὸς
ἀφ' οὗτος, ὅσπερ ἀ-
νῆψεν,

God shall form those Bones,
and that Ashes into a Man
again,

Ὅσα καὶ σποδίω αὐ-
τοὺς Θεὸς ἐμπαλιν
ἀνδρῶν

And shall place mortal Men a-
gain, as they were before.

Μορφώση, ὅσην ὁ βρο-
τὸς πάλιν ὡς πῶτος
ἦσθαι,

And then shall be the Judg-
ment, wherein God will do
Justice,

Καὶ τότε δὴ κρίσις ἔ-
σται. ἐφ' ἣν δικασ-
θεὸς αὐτοὺς,

desunt. V. 2 ita. v. & Turrian. recte. non Ἀβύλλα, cum Cotelet.
2 ὁπότε. V. 4 αὐτῶν Ed. al. recte. hic. v. 3 μορφῶσι. v.

the Holy Apostles.

Κρίνων ἔμπαντι ἡσ-
μην. ὅσοι δ' ἔσθ
δυσσεῖσιν

And judge the World again:
But for so many Men as have
been wicked,

Ἡμῶν δὴ πάλιν ἡ γαῖα
καλύψῃ.

And Sinners, they shall again
be covered under the Earth:

Ὅσοι δ' εὐσεβεῖσι,
πάλιν ζήσουσ' ἐν
ἡσμῳ,

But so many as have been pious * * Page
shall live again in the World: 307.

Πνέμα Θεοῦ δόντων,
ζωὴν ἅμα ἔχα-
ρειν αὐτοῖς

When God puts his Spirit into
them, and giveth those at once
that are godly both Life and
Favour,

Εὐσεβεῖσι πάντες ὅτε
εἰσέλθοντα ἑαυτοῖς.

Then shall all see them-
selves.

Εἰ ποῖνω ἔαυτὴν ὅτι ἀ-
νίστασιν ὁμολογῶ, ἔτι
παλιγγενεσίαν οὐκ ἀρ-
νεῖται, ὡς αὐτὴν ὅτι
εὐσεβεῖς ὅτι ὅτι ὅτι
εὐσεβεῖς, μὴ τὴν ἀρετὴν
ἡμετέροις ἀποδοῦναι. καὶ
ταῖς φασὶ ἔτι εἰδικὴν δει-
κνύναι ὅτι ἀνίστασιν, μὴ
πιστεύοντες οἷς αὐτοὶ
διηγῶνται. φασὶ γὰρ ὅτι
εὐσεβεῖς ὅτι ὅτι ὅτι
εὐσεβεῖς, πλὴν οὐκ ἀνα-
στῆναι πᾶσι τὸν ὅτι ὅτι

If therefore this Prophetess
confesses the Resurrection,
and does not deny the Re-
storation of all things, and
distinguishes the Godly from
the Ungodly, 'tis in vain for
them to deny our Doctrine.
Nay indeed they say, they
can shew a Resemblance of
the Resurrection, while they
do not themselves believe the
Things they declare: For they
say, that there is a Bird single
in its Kind which affords a

* ὅτι μόνον. V. * γὰρ ἀποκαλύπτει. V. * ἀπὸ v. * λόγους. v.
* ἐκ τῆς δεικνύουσιν. V. * ἐκ τῆς ἀλλοθεν ἔχον αὐτοὶ δεικνύουσιν. v. * ἀπὸ
χρῶν. V.

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copious Demonstration of the Resurrection, which they say is without a Mate, and the only one in the Creation; they call it a Phoenix, and relate, that every Five Hundred Years it comes into *Egypt*, to that which is called the *Altar of the Sun*, and brings with it a great Quantity of Cinnamon, and Cassia, and Balsam-Wood, and standing towards the East, as they say, and praying to the Sun, of its own Accord is burnt, and becomes Dust; but that a Worm arises again out of those Ashes, and that when the same is warm'd it is form'd into a new-born Phoenix; and when it is able to fly, it goes to *Arabia*, which is beyond the *Egyptian* Countries. If therefore, as even themselves say, a Resurrection is exhibited by the means of an irrational Bird, wherefore do they vainly disparage our Accounts? When we profess, that he who by his Power brings

δείξιν ὁ λέγουσιν ἄζυ-
ρον ὑπάρχειν, ἔμνησεν
ὅτι δημιουργοῦ φοίνικα
ὃ τὸ το σερσαγορδου-
σιν· οἱ δὲ ἱστορεῖσι καὶ
πεντακῆσια ἐτη ἐρχομένου
εἰς Αἴγυπτον ὅτι ἡ λε-
γαμένη ἐκείνη βωμὸν, φε-
ροῦσα πλῆθος κιννα-
μώμου, κασσίας τε ἔ
ξυλοδασαμῶ. ἔσαν
² πρὸς ἀνατολάς, ὡς
αὐτοὶ φασι, τῷ ἡλίῳ
προσδεδάμενον, αὐτο-
μωτὸς φλεχθῆναι καὶ
γινώσκοντες ὅτι ὁ
Ἐσθλας σκώληκα ἀ-
ναφυῆται, ἔπειτα διερ-
ματίζονται μορφωθῆναι
εἰς ἀρκυρὴν φοίνικα, ἔ-
πειτα γινώσκοντες, ὅτι
Ἀραβίᾳ ³ ἐλάττω
ἢ περὶ ἐξ πειραιέως τῆς
Αἰγυπτιακῆς ⁴ νομῆς. εἰ
ταῦτα, ὡς καὶ αὐτοὶ φα-
σι, ἔστι τὸ αὐτὸ ὅρ-
γανον δεικνύται ἡ ἀνάστα-
σις, τί μωτὸν ἔα ἡμέτε-
ρα ἀφελῆσθαι, ὅτι
ὁμοιωσάμενος, ὅτι ὁ δι-
νάμει δὲ μὴ ὅτι εἰς τὸ εἰ-

¹ ὁ V. ² κατὰ V. ³ ἐλάττω V. ⁴ αἰ βωμῶ,

the Holy Apostles.

να ὡραζαζών, ἔτο
 ἰαυὸς τὸτο ἔ μὲ τ
 ὁαλυοιν εἰς ἀνέγερσιν
 ὡραπται; ὡα γὺ τῶ
 πιν τῶ πληροφορίαν,
 ἔ μασιγας, κὺ διωγ-
 μες, ἔ θανάτους ὑπα-
 μφορμῶν· ἐπεὶ μάτην
 πα τοιαῦτα καπδεξα-
 μεθα, μὴ τῶτων ἐχον-
 τίς τῶ πληροφορίαν
 ὡν κήρυκες ἐπαγγελλό-
 μεθα εἶναι. ὡσπερ ἐν
 ἐπειδήμῳ Μωσῇ εἰ-
 πόντι, ὅπ ὁν ἀρχὴ ἐ-
 ποίησεν ὁ Θεος τὴν ἔρα-
 νόν, ἔ τὴ γῆν· ἔ γινώ-
 σκομεν ὅτι ἔχ' ὕλης
 ἡν ὁδοῖς, ἀλλὰ βυ-
 λήσ' μόνῃ, ἔ πορο-
 ταγῇ Χειρὸς, τῶτα
 ἔ ὡραζαζὸν λέγομεν
 * * δὴ ἔραναγ, γῆν,
 θαλάσσαν, ἔ φῶς, νυκ-
 τῶ, ἡμέραν, φῶς ἡ-
 ρας, ἀστρα, πετεινά,
 νηκτα, πεταποδα, ἐρ-
 πετα, φυτῶ, βοτάνας·
 τ αὐτὸν ἔσπον, ἔ πάν-
 τας ἀνασπῇ δελήμακ,
 σωεργίας μὴ δεόμε-

that into Being which was
 not in Being before, the
 same is able to restore this
 Body, and raise it up again
 after its Dissolution. For on
 account of this full Assurance
 of Hope, we undergo Stripes,
 and Persecutions, and Deaths.
 Otherwise we should to no
 purpose undergo such things
 if we had not a full Assu-
 rance of these Promises, where-
 of we profess our selves to
 be the Preachers. As there-
 fore we believe *Moses*,
 when he says, *In the Begin-* Gen. i. 1,
ning God made the Heaven
and the Earth; and we know
 that he did not want Mar-
 ter, but by his Will alone
 brought those things into
 Being, which Christ was com-
 manded to make; we mean
 the Heaven, the Earth, the
 Sea, the Light, the Night,
 the Day, the Luminaries,
 the Stars, the Fowls, the
 Fishes, the four footed Beasts,
 the creeping Things, the
 Plants, and the Herbs; so
 also will He raise all Men

* * Pag.
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up by his Will, as not wanting any Assistance. For 'tis the Work of the same Power to create the World, and to raise the Dead. And then He made Man, who was not a Man before, of different Parts; giving to him a Soul made out of nothing. But now he will restore the Bodies, which have been dissolv'd, to the Souls that are still in Being: For the Rising again belongs to things laid down, not to things which have no Being. He therefore that made the Original Matter out of nothing, and out of it form'd various Bodies, the same will also again revive and raise up those that are dead. For he that form'd Man in the Womb out of a little Seed, and created in him a Soul which was not in Being before, and, as himself somewhere speaks to Jeremiah, *Before I form'd thee in the Womb I knew thee*; and elsewhere, *I am the Lord who establish'd the Heaven, and*

οὐρανὸν ἔστησαν ἐγώ, καὶ ἡ γῆ αὐτῆς δυνάμει μου ἐστίν, ἔργον, ὃ δημιουργῆσαι κόσμον, καὶ ὃ νεκροὺς ἀνάστησαι. Ἐπεὶ οὖν μὴ ὄντα τὰ ἀνθρώπων ἐκ ἀκαθάρτων ἐποίησεν, ἁνθρώπων, δὲ αὐτῶν τὴν ψυχὴν ἐκ τοῦ μηδενος. νῦν δὲ ταῖς ὕψαις ψυχαῖς τὰ διαλυθέντα σώματα ἀποτίσσει. κειμένων γάρ ἐστιν ἡ δυνάμις, ἕχτι δὲ μὴ ὑπερχόντων. ὁ ὢν τὰ πρῶτα σώματα ἐκ μηδενος ποιῶν, καὶ ἔξ αὐτῶν διαφόρα δημιουργῶν, ἔτι καὶ τὰς διαφόρους ζωοποιῶν δυνάμεις. ὁ οὖν ἐν τῇ κοιλίᾳ τὸν ἄνθρωπον ἐκ σπέρματος καὶ σπέρματος καὶ ψυχῆς αὐτοῦ ἐστὶν ὁ δημιουργὸς. ὁ ὡς αὐτοὺς περὶ φησὶ τῷ Ἱερειῇ. Πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ, ἐπίσταμαι σε, καὶ ἀπαχέ. Ἐγὼ κύριος, τρεῶν νεφελῶν, καὶ διαμελιῶν γῆν, καὶ πλά-

Jer. i. 5.

Zach. xii.
1.

¹ deest. v. ² ἁδν. v. ³ καὶ θός v.

the Holy Apostles.

ὡς πνεῦμα ἀνέστη
 ἐν αὐτῷ, αὐτὸς καὶ ποί-
 ῶν ἀνθρώπους ἀναστήσει,
 αὐτοὺς ὅντας ποιήματα
 χειρὸς αὐτοῦ καὶ ἡ θεία γρα-
 φὴ μάρτυρε λέγοντα ὅτι
 Θεὸν πατέρα ἡμῶν Χει-
 ρὶ Πόσειδονος ἀνέστη-
 πιν καὶ εἰκόνα καὶ καθ'
 ὁμοίωσιν ἡμετέραν. καὶ
 ἐποίησεν ὁ Θεὸς καὶ ἄν-
 θρωπον κατ' εἰκόνα Θεοῦ
 ἐποίησεν αὐτόν· ἄρσεν
 καὶ θῆλυ ἐποίησεν αὐτούς.
 Καὶ ὁ δεῖσται αὐτοῦ καὶ χαρ-
 πεινῶς ἰδὼς, ὡς φη-
 σιν ἡ γραφή, ὅτι γε-
 γραπταὶ αὐτόν ἀ-
 ναστήσεως μετ' ὧν ὁ κύ-
 ριος ἀνίστησιν ἕως φησι
 πρὸς τὸν Θεόν· Ἡ ἐχ'
 ὡς γάλα με ἡμελ-
 ξας, καὶ ἐπιξας δὲ με
 ἴσα τυρῶ; δερμα καὶ
 κρέας μου ἐνέδυσας, ἐστέοις
 καὶ καὶ νεύροις μου ἐνέ-
 ρας· ζῶντι καὶ ἐλεον
 ἐμὸν πνεῦμα· ἐμοὶ ἡ καὶ
 ὁπισκοπὴ σου ἐφύλαξέ
 με ὁ πνεῦμα. ταῦτα
 ἔχων ἐν ἐμαυτῷ, οἶδα

laid the Foundations of the
 Earth, and formed the Spirit
 of Man in him, He will also
 raise up all Men, as being
 his Workmanship; as also
 the Divine Scripture testi-
 fies that God said to Christ,
 his only Begotten, *Let us* Gen. i.
make Man after our Image, 26. 27.
and after our Likeness. And
God made Man; after the Image
of God made he him; Male and
Female made he them. And
the most Divine and Patient
Job, of whom the Scripture
says, that it is written, that
He was to rise again with those In fine
whom the Lord raises up: The Job in
LXX.
same speaks to God thus,
Hast not thou milked me like x. 10.
Milk, and cruddled me like
Cheese? Thou hast clothed me
with Skin and Flesh, and hast
fenced me with Bones and Si-
news. Thou hast granted me
Life and Favour, and thy Vi-
sitation hath preserved my Spi-
rit. Having these things *** Pag.
within me, I know that thou 309.
canst do all things, and that
nothing is impossible with thee.

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Wherefore also our Saviour
and Master Jesus Christ says,
Luk. xviii. *that what is impossible with*
p8. *Men is possible with God. And*
David, the Beloved of God,
Psal. cxviii. *says, Thine Hands have made*
73. *me, and fashioned me. And*
cii. 14. *again, Thou knowest my Frame;*
and afterward, Thou hast fa-
shioned me, and laid thine
cxxxviii. 5 *Hand upon me. The Know-*
ledge of thee is declar'd to be
100 wonderful for me; it is
very great, I cannot attain un-
to it. Thine Eyes did see my
Substance, being yet imperfect;
and all Men shall be writtan
in thy Book. Nay, and I-
saiah says in his Prayer to
Him, We are the Clay, and
thou art the Framer of us. If
therefore Man be his Work-
manship, made by Christ,
by him most certainly will
he after he is dead be
raised again, with Intention
either of being crown'd for
his good Actions, or pu-
nish'd for his Transgressions.
But if He, being the Legi-
slator, judges with Righte-

ὅτι πάντα δυνατὰ ἐν
δυνάτει τοῦ Θεοῦ. Διό φησιν ὁ ὁ
κύριος. ὁ κύριος καὶ διδά-
σκαλος. Ἰησοῦς ὁ Χρι-
στος. ὅτι ὁ κύριος ἀνθρώ-
ποις ἀδυνατοῦ δύνα-
τον ὡς τὸ Θεοῦ. Λέ-
γει καὶ ὁ θεοφιλὴς Δα-
βίδ. Αἱ χεῖρες σου ἐποίη-
σάν με καὶ ἐπλασαν με.
καὶ πάλιν. Σὺ ἐγνώσθης
τὸ πλάσμα τῶν ὁσίων.
Σὺ ἐπλασάς με, καὶ ἐδύ-
χασαι ἐν ἐμὲ τὰ χεῖρά σου.
ἐθαύμασάν σου τὰ ὦτά σου
ἐξ ἐμοῦ. ἐκρεταιώθη, ὃ
μὴ δύναμαι περιεαὐτὴν.
καὶ τὸ ἀκατήραστον μου
ἔδωκεν οἱ ὀφθαλμοί σου καὶ
ἐπὶ τὸ βιβλίον σου πρό-
φης γράψαντες. Ἀλλὰ
καὶ ὁ Ἠσαΐας λέγει περὶ
σολομῶντος. αὐτὸς, ὅτι
ἡμεῖς ὁ πῦρ, καὶ σὺ ὁ
πλάστης ἡμῶν. Εἰ τι-
ναι αὐτὸ δεικνύοντες
ὁ ἀνθρώπος. ἄλλο Χρι-
στὸς ὁ νόμος, πῶς
ὅτι καὶ γὰρ, δι' αὐτὸ
ἀνίστηται. ὅτι τὸ

the Holy Apostles.

ἵερεθῆναι ὅτι τοῖς κα-
πορθωμένοι, ἢ καλ-
οῦναι ὅτι τοῖς πλῆμ-
μελήμασιν. εἰ ἢ δι-
καίουσιν κρινεῖ, ὡς νο-
μοθετεῖ ὡς περ καλῶς
τὸς ἀσθεῖς, ὅπως δὲ
ἡμῶν ὥς τὸς πῖ-
στες, ὅτι τὸς δὲ αὐτῶν
ἡ ἀνθρώπων σφαγῶ-
ν ἀγίως τὸς μὲν ὡς
ἀρετὰ φανερῶν, τὸς
ἢ ὡς φανερὰς λαμ-
πρῶν καὶ οὕτως ὁ Γα-
βριὴλ τῷ Δανιὴλ ἔ-
λεγε. μαθηταὶ ὅτι Χρι-
στὸς πρῶτος ὑπαρχόντης
οἱ πῶς πῶς οὐμῶν αὐ-
τῶν ἢ ἐπαγγελίας ἀ-
ψύχης γὰρ ὁ ἐπαγγελίας
μεν ὁ ἀντὶ ἢ ὁ μακρ-
ροῦ χρόνου Δα-
βὶδ, ὅτι πιστὸς κύριος
ὅτι πᾶσι τοῖς λόγοις αὐ-
τῶν, ὅτι οὕτως ὅτι πᾶσι
τοῖς ἔργοις αὐτῶν. Ὁ
γὰρ ἐκ νεκρῶν ἑαυτῶν
κατασκύβας ὥμα,
ἔτι καὶ ἡμῶν ἄλλων ἀν-
θρώπων δημιουργὸς ἔστι καὶ
ἑαυτὸν ἀνάστηκας ἐκ νεκρῶν

ousness; as He punishes the
Wicked, so does he do Good
to, and saves the Faithful.
And those Saints, who for
his sake have been slain by
Men, some of them he will Dan. xii. 3.
make light as the Stars, and
make others bright as the Lu-
minaries; as Gabriel said to
Daniel. All we of the Faith-
ful therefore, who are the
Disciples of Christ, believe
his Promises. For he that
has promised it cannot lye:
as says the blessed Prophet
David, *The Lord is faithful* Psal. cxliv.
in all his Words, and holy in 13.
all his Works. For he that
fram'd for himself a Body
out of a Virgin, the same is
is also the Former of other
Men. And he that rais'd
himself from the Dead, will
also raise again all that are
laid down. He who raises
Wheat out of the Ground
with many Stalks from one
Grain; He who makes the
Tree that is cut down send
forth fresh Branches; He that
made Aaron's dry Rod put Num. xvii.
8.

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forth Buds, the same will
 Mart. ix. 2, raise us up in Glory: He
 Ec. that raised him up that had
 Mar. iii. 1, the Pallie whole, and healed
 Ec. him that had the withered
 Hand; He that supply'd a
 defective Part to him that
 was born blind from Clay
 and Spittle, the same will
 Joh. ix. 1, raise us up; He that satisfi-
 Ec. fied Five Thousand Men with
 Matt. xiv. Five Loaves and Two Fishes,
 17. and caused a Remainder of
 Twelve Baskets, and out of
 Joh. ii. 3. Water made Wine, and sent
 a Piece of Money out of a
 Matt. xvii. Fish's Mouth by me Peter
 24. to those that demanded Tri-
 bute, the same will raise the
 Dead. For We testifie all
 these things concerning him,
 and the Prophets testifie the
 other. We who have eaten
 and drunk with him, and
 have been Spectators of his
 wonderful Works, and of
 his Life, and of his Con-
 versation, and of his Words,
 and of his Sufferings, and of
 his Death, and of his Resur-
 rection from the Dead, and

νεκρῶν, αὐτὸς ἔσται ὁ ἀνίστα-
 τις καὶ ἡμᾶς ἐκ νεκρῶν.
 ὁ ὅτι πρὸς ἐξ ἑνὸς καὶ
 καὶ πολὺν ἐκ τῆς ἀ-
 κισίας, ὁ ὅτι ἐκκοπεν δέν-
 δρον εἰς ῥαδάμνον ἁ-
 γαδαίων, ὁ ὅτι Ἀαρὼν
 ῥαβδῶν ἐξήρανασθαι ἐκ-
 φύσας εἰς βλάστην. αὐ-
 τὸς ἔσται ἡμᾶς ἰσχυρὸς ἐν
 δόξῃ ὁ ὅτι παραλυτοὺς
 σωὼν ἀνεγείρας, καὶ τὴν
 ἐξαμύδιαν ἔχοντα τὴν
 χεῖρα ἰασάμενος, καὶ
 ὁ ὅτι λατρίαν μέριμνῶν ἐν τῷ
 ἐκ χηρεῖ πτωχῶ ἐκ τῆς
 ἑστέρας ἐπέδωκεν. ὁ αὐ-
 τὸς καὶ ἡμᾶς ἀνεγείρας ὁ
 ἐκ πέντε ἄρτων ἔσται ὁ
 ἰσχυρὸς πεντακισχίλι-
 νος κορέσας ἑστέρας
 δαμάσκα κοφίνους, ἔσται
 ὁ ὅτι ὕδατος οἶνον με-
 ταποιήσας, καὶ ἐκ σωμα-
 τὸς ἰσχυρὸς σατάνης δι-
 ἑμὲ Πέτρον τοῖς ἀπαι-
 τήσιν κήρυξεν δόξης ἑλδίας
 ἔσται καὶ τὸς τεκνους ἀ-
 νεγείρας. ταῦτα γὰρ ἁ-
 πάντα ἡμεῖς ὡς αὐτὸς
 μάρτυρες ταῦτα ἁλ-

the Holy Apostles.

20 οἱ συνοφῆται. ἡμεῖς
 οἱ Συμφαρόντες αὐτῷ
 ἔτι Συμπόνοντες καὶ θεα-
 τὰ ἡμετέροις τῷ αὐ-
 τῷ παρατίτοις, καὶ τῇ ζωῇ,
 ἔτι τῇ πολιτείᾳ, ἔτι τῷ
 λόγῳ, καὶ τῷ παθημα-
 τῶν, ἔτι τῷ θανάτῳ, ἔτι
 τῷ ὅτι νεκρὸν αὐτῷ ἀ-
 ναστάντος καὶ συνανα-
 σταθέντος αὐτῷ ἡμέ-
 ρας ποσὰ ἐκχρόνῳ μὲν
 τῷ ἐγερσιν αὐτῷ καὶ λα-
 βόντες ἐν πολλῷ τῷ αὐ-
 τῷ κηρύξαι ὅτι δαδύ-
 λιον εἰς ὅλον τὸ ἥμισον,
 καὶ μαθητεύσαι πάντα
 τὰ ἔθνη, ἔτι βαπτίσαι εἰς
 τὸ αὐτῷ θάνατον, ὅτι
 αὐθεντία ἔστι Θεοῦ τῷ
 ὅλῳ, ὅς ἐστιν αὐτῷ πα-
 τὴρ, ἔτι μυστήρια πνεύ-
 ματος, ὅς ἐστι πνεύ-
 ματος διδασκομένη ὑμῶν
 πάντα, ἃ ἐκ τῶν
 μυστηρίων ἡμῶν ἀνεκλήθη ἐπὶ
 τῷ ἡμῶν εἰς τὸ ἔκαστον
 τὸ δόξασθαι αὐτῷ. ἔτι
 εἰς μὴ πιστεύοντες, μακάριον
 ἡγήσασθε εἰ μὴ πιστεύοντες,
 ἀλλ' ὅτι ἡμεῖς ὁρῶμεν
 ἔτι ἡμετέρας δικαιοσύνας.

who conversed with him Act. i. 3.
 Forty Days after his Re-
 surrection, and who receiv'd
 a Command from him to Mar. xxviii
 to preach the Gospel to all the World,
 and to make Disciples of all Na-
 tions, and to baptize them into
 his Death, by the Authority of
 the God of the Universe, who
 is his Father; and by the Te-
 stimony of the Spirit, who is
 his Comforter; we teach you
 all these things which he
 appointed us by his Consti-
 tutions, before He was re- Act. i. 9
 ceiv'd up in our Sight into
 Heaven, to Him that sent
 Him. And if you will believe
 you shall be happy, but if
 you will not believe, we
 shall be found innocent, and
 clear from your Incredulity.

Περὶ δὲ τῷ μυστήριον
 λέγοντες ὑμῖν, ὅπως ἐν
 παση τιμῇ ὡς αὐτῷ ὑμῖν
 ὡς ἔστι ἡμῖν, * * π-

Now concerning the Mar-
 tyrs, we say to you that they
 are to be had in all Ho-
 nour with you, as we ho-
 nour

VIII.

* * * Page.
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nour the blessed James the Bishop, and the Holy Stephen, our Fellow-Servant. For these are reckon'd blessed by God, and are honour'd by holy Men, who were pure from all Transgressions, immoveable when tempted to Sin, or perswaded from good Works, without Dispute deserving *Encomiums*. Of whom

Psal. cxv. 15. also David speaks, *Precious in the Sight of the Lord is the Death of his Holy Ones.*

Prov. x. 7. And Solomon says, *The Memory of the Just is with Encomium's.* Of whom also **Isa. lvii. 1. LXX.** the Prophet speaks, *Righteous Men are taken away.*

IX. These things we have said concerning those that in Truth have been Martyrs for Christ, but not concerning false Martyrs, concerning whom the Oracle speaks,

Prov. x. 7. xiv. 5. *The Name of the Wicked is extinguished. For, A faithful Witness will not lye, but an unjust Witness inflames Lyes. For he that departs this Life*

τιμωται ὁ μακάριος
Ἰακώβος ὁ ἐπίσκοπος, καὶ ὁ
ἅγιος ἡμῶν συνάξας
Στέφανος. ὅτι γὰρ ἐστὶ
καὶ ἀπὸ Θεοῦ μεμακάρι-
σμένοι, καὶ ἀπὸ ὁσίων ἀν-
δρῶν τιμωμένοι, καὶ ἀ-
ρῶσι πάσης πλημμελείας
ἀτρέστοι. ὡς ἀ-
μνηστῆς, ἀμετῆ πρὸς τὴν
καλῶν ἀνεκδοκίαν πρὸς
ἐλπίαν. ὡς ἂν καὶ ὁ
Δαβὶδ εἶπεν. Τίμιος
ἐν ὀφθαλμοῖς κυρίου ὁ δού-
λος τοῦ κυρίου. ὅτι ὁσίων αὐτοῦ
καὶ ὁ Σολομών. Μνήμη
δικαίου μετ' ἐλπίαν.
ὡς ὅτι καὶ ὁ προφήτης
εἶπεν. Ἄνδρες δίκαιοι
αἱροῦνται.

Ταῦτα εἰπὼς καὶ τὴν
ἀλήθειαν τῶν χειρῶν
μαρτυρησάντων, εἰρη-
παί, ἀλλ' ἔτι καὶ τὴν
ψεύδομαρτίαν, ὡς
ὁ δὲ λογιστὴς φησὶ. Ὁ
νόμος εἰς ἀσεβῶν σβέν-
νυσι. Μάρτυς γὰρ πρὸς
τὸν Θεόν καὶ ψεύδεται. ἐκκαλεῖ
καὶ ψεύδῃ μάρτυς ἀδικ-
εῖ. Ὁ γὰρ ἐν μαρ-

the Holy Apostles.

πορῶν ἑξελθὼν ἀψό-
δως, ὡς ἡ ἀληθείας,
ἐστὶ ἀληθινὸς μαρ-
τυρ, ἀξιόπιστος, ἐν οἷς
συνηγωνίστατο τῷ λόγῳ
τῷ δόσεως, ὡς ὅτι
καὶ αὐτὸς.

in his Testimony, without
Lying, for the sake of the
Truth, the same is a faith-
ful Martyr, worthy to be
believ'd in such things where-
in he strove for the Word of
Piety, by his own Blood.

SECT. XLIV.

ΠΑΡΑΙΝΕΜΕΝ ὑμῖν
ἀδελφοί καὶ συνω-
δοί, φύγειν τὰς μα-
ταιολογίας, καὶ τὰς
αἰσχρολογίας, καὶ τὰς
δυσπραγίας, μέθας,
λαγνείας, θυμους, καὶ
τὰς ἀμέτρος ὀργάς,
ὅτι οὕτως οὐκ αὐτὴς κυρια-
καὶς ἡμέραις, καὶ δόξας
συνῶν, ὅπως ἐπὶ τῷ
αὐτῷ ἀσμεῖον τι ἢ φθέρ-
ουσα, ἢ πρᾶττειν λέ-
γει γὰρ περὶ ἡ γερὰ
Δουλοῦται τῷ κυρίῳ
ἐν φόβῳ, καὶ ἀγαμιά-
σει αὐτῷ ἐν τρέμῳ.
καὶ τὰς ἀγαμιάσεις ἐν
ἡμῶν, μὴ φόβου καὶ τρέ-
μου γίνεσθαι ἅπασι. ὁ γὰρ

NOW we exhort you,
Brethren and Fellow-
Servants, to avoid vain Talk
and obscene Discourses, and
Jestings, Drunkenness, La-
sciviousness, Luxury, un-
bounded Passions, with foolish
Discourses. Since we do not
permit you so much as on
the Lord's-Days, which are
Days of Joy, to speak or
act any thing unseemly: For
the Scripture somewhere says,
Serve the Lord with Fear, and
rejoice unto him with Trem-
bling. Even your very Re-
joicings therefore ought to
be done with Fear and Trem-
bling: For a Christian who
is faithful ought neither to
repeat an Heathen Hymn,

X.

IX.

Psal. ii.

desunt. V. al. δεμας.

nor

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nor an obscene Song. Because he will be obliged by that Hymn to make mention of the idolatrous Names of Dæmons, and instead of the Holy Spirit, the Wicked One will enter into him.

παι Χριστιανός ὁ πιστός
εἰδὼν ὡδὴν ἐθνηκὴν ὁ-
φείλει λέγειν, ἐπὶ ἄσ-
μα πορνικόν· ἐπεὶ συμ-
βήσεται αὐτῷ, ὅτι τὸ
φιδῆς, εἰδῶλων μνη-
μονεύειν ὀνόματα δαι-
μονικὰ, καὶ ἀντί τῆς ἀ-
γίας πνέματός, εἰσφρή-
σῃ ὅτι αὐτῷ· ὁ πο-
ρνηρός.

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You are also forbidden to swear by them, or to utter their abominable Names through your Mouth, and to worship them, or fear them as Gods; for they are not Gods, but either wicked Dæmons, or the ridiculous Contrivances of Men: For somewhere God says concerning the Israelites, *They have forsaken me, and sworn by them that are no Gods. And afterwards, I will take away the Names of your Idols out of their Mouth; and elsewhere, They have provoked me to Jealousy with them that are no Gods; they have provoked me to Anger with their Idols. And*

Ἀπείρηται ὁ καὶ ὁ
ὀμνύειν ἐν αὐτοῖς, καὶ
ὁ ἄλλο ἐπὶ αὐτῶν
προφέρειν τὰ βδελυκ-
τὰ ὀνόματα, ἢ προ-
σκυνεῖν αὐτοῖς, ἢ φοβεῖ-
σθαι αὐτοὺς ὡς Θεοὺς· ὅτι
γὰρ εἰσὶ δαίμονες, καὶ
πονηροὶ δαίμονες, καὶ
μεμωκμημένα ἔργα. λέ-
γει γὰρ περὶ τοῦ Θεοῦ ὁ
κύριος Ἰσραηλῶν· Ἐ-
κτίλιπόν με, καὶ ὤμ-
νουν ἐν τοῖς ἑθνοῖς
δαίμοσι καὶ ἐξῆς· Ἐ-
ξαεῶν τὰ ὀνόματα τῶν
εἰδῶλων ἐν τῷ στόματι
αὐτῶν· καὶ διλαχῶς
αὐτοὶ προσέκλινον τὸ
ἔπ' ἐν θεοῖς, προσέκλινον

Jer. v. 7.

Zach. xiii.
2.

Deut.

xxii. 21.

ἐαυτῶν. V. ὁ πᾶν. v.

the Holy Apostles.

πάντα μὲν ἐν ταῖς ἐιδώλῳ
αὐτῶν. Καὶ ἐν πάσαις ὅ

ἡ γραφαὶς ἀπηγορεύεται ταῦτα ὑπὸ κυρίου Ἰ. Θεοῦ.

* * * ΟΥ μόνον ὅτι
ἐιδώλων ἀπαγορεύουσιν,
ἀλλὰ καὶ ὡς φωστή-
ρων, νομοθετοῦντες πα-
ραίνουσι, μήτε ὀμνύειν
παύται, μήτε λατρεύειν
αὐτοῖς. φασὶ γάρ· Μὴ
ἰδὼν τὸ ἥλιον καὶ τὴν σε-
λήνῳ καὶ τοὺς ἀστῆρας,
πληροῦντες θεοσκυώ-
σης αὐτοῖς· καὶ ἀλλὰ καὶ
κατὰ τὰς ὁδοὺς τῶν ἑθ-
νῶν μὴ μωμολάετε, καὶ
ἀπὸ τῶν σημείων τοῦ οὐρανοῦ
μὴ φοβεῖσθε. Ταῦτά αὖ-
τις καὶ οἱ φωστῆρες εἰς φαῦ-
σαν ἀνθρώπων, ἀλλ' ἔτι εἰς
θεοσκυώσιν ἐδόθησαν
εἰ καὶ οἱ Ἰσραηλῖται μοχ-
θηρὰ ἴδοντες θεοσε-
κώων ἀντὶ τοῦ κτίσ-
τῆ καὶ κτίσιν· καὶ μὴ δι-
μινηρὸν καυθεῖσθαι,
καὶ ὅτι κτίσιν πλεονῶν
ἢ δαυμάσθαι καὶ
ποτε μὴ μοχοποιεῖν,
ὡς ἐν ἐρήμῳ ποτε ὅτι
Βεελφεγορ θεοσκυνῶν
τοῖς ἄλλοις ὅτι Βαάλ,
καὶ ὁ Θαμμὺς, καὶ τὴν

in all things that are for-
bidden by the Lord God.

Nor do the Legislators give
us only Prohibitions concern-
ing Idols, but also warn us
concerning the Luminaries;
not to swear by them, nor
to serve them. For He says,
Lest when thou seest the Sun,
and the Moon, and the Stars,
thou shouldest be seduced to
worship them. And else-
where, *Do not ye learn to*
walk after the Ways of the
Heathen, and be not afraid of
the Signs of Heaven. For the
Stars and the Luminaries
were given to Men to shine
upon them, but not for
Worship, altho' the Israelites,
by the Perverseness of their
Temper, worshipped the Crea-
ture instead of the Creator, and
became injurious to their
Maker, and admired the
Creature more than was fit.
And sometimes they made
a Calf, as in the Wilder-
ness; sometimes they wor-
shipped *Baal-peor*, another
time *Baal*, and *Thamuz*, and
Astarte of Sidon; and again,

XII.
Pag.
311.

iv. 19.

Jer. x. 21

Ex. xxxiii. 4

Num. xxv.

Judg. ii. 13

Ezek. vii.

14.

πορεύεσθαι

V

Moloch

CONSTITUTIONS of

Moloch and Chamos ; another time the Sun ; as it is written in Ezekiel, nay, and besides, Brute-Creatures, as among the Egyptians Apis, and the Mendesian Goat, and Gods of Silver and Gold, as in Judea. On account of all which things he threaten'd them, and said by the Prophet, Is it a small thing to the House of Judah to do these Abominations, which they have done ? For they have filled the Land with their Wickedness, to provoke me to Anger : And behold they are as those that mock. And I will act with Anger, mine Eye shall not spare, neither will I have Mercy, and they shall cry in mine Ears with a great Voice, and I will not hearken unto them. Consider, Beloved, how many things the Lord declares against Idolaters, and the Worshippers of the Sun and Moon. Wherefore 'tis the Duty of a Man of God, as he is a Christian, not to swear by the Sun, or by the Moon, or by the Stars, nor by the Heaven, nor by the Earth, nor by any of the

Σιδωνίαν Ἀσάρτην, καὶ
παλιν τὸ Μολόχ, καὶ
Χαμώϊς, καὶ ἄλλοι τὸ
ἥλιον, ὡς ᾤοντο τῷ Ἰε-
ζεκιῇ· ἡ γὰρ ἀπὸ τοῦ Ἰε-
ζεκιῆ καὶ ἄλλοι ζῶντες, ὡς
καὶ Αἰγυπτίοις τὸ Ἄ-
πιν, καὶ τὸ Μενδήσον
τεράρον· καὶ Θεὸς ἀρ-
γυρεὺς καὶ χρυσεὺς, ὡς ἐν
Ἰουδαίᾳ· διὰ ἀπεργασίαν
ταῦτα ἀπελθὼν αὐτοῖς ἐ-
λεγε· ὁ Θεὸς τῷ πρῶτῳ·
Μὴ μᾶλλον τῆτο τῷ ὀ-
κῷ Ἰούδα, τῷ ποιῶν
βδελύγματα ταῦτα,
ὃ ἐποίησεν, ὅτι ἐπλη-
ροσθῇ τῇ γυνὴ ἀνομίας, ὅ
καὶ ὁργίσαι με· καὶ ἰδοὺ
αὐτοὶ εἰσιν ὡς μυκητέ-
ροντες· καὶ ἐγὼ ποιήσω
μὲν θυμῷ, ἐφείσεται
ὁ ὀφθαλμὸς μου, ἐπὶ
ἐμὴ ἐλεῆσθαι καὶ κηρύ-
ξονται ἐν τοῖς αἰσὶν με-
φωτὴ μεγάλη, καὶ ἐπὶ
εἰσακέσονται αὐτῶν. Ὁ-
ρατε, ἀγαπῆται, ὅσοι
καὶ ἡμεῖς ἐδωλολατρῶν
καὶ ἡμεῖς σεβομένων ἡλίου
καὶ σελλεύων ἀποφαίνε-
ται ὁ κύριος. διὰ τὴν
καὶ Θεὸς ἀνθρώπων, ὡς
Χερσιανόν, μή τι ἡλίου

the Holy Apostles.

μυρία, μήτε σιλήσω, μήτε ἄτρεα, μήτε μὴ ἔρανόν, ἢ γῆν, ἢ τι τῶν στοιχείων, μικρόν ἢ μέγα. εἰ γὰρ ὁ διδάσκαλος παρὶς ὄντος Θεοῦ κηρύττει λέν ἡμῖν, μὴ ὁμνύειν, ὅπως ὁ λόγος ἡμῶν πιστοῦται. ἢ τὸ ὄρκον, μήτε μὴ ἔρανόν αὐτόν, Ἐλλώλιν γὰρ τὸ δυνάστημα, μήτε μὴ Ἱερουσαλήμ, ἢ τὰ τῶν Θεῶν ἁγία, ἢ τὸ θυσιαστήριον, ἢ τὸ δῶρον, ἢ τὸ ναὸν ἁγίων, ἢ τὸ οἶκον κεφαλῶν, Ἱουδαϊκῶς γὰρ ὡς φασκεῖς ἡ συνήθεια, διὸ καὶ ἀπηγόρευται ἡ εἶδος ὅτι ναὶ, ναὶ, ἢ ὅτι, ἢ τοῖς πρῶτοις κηρύττειν, ἢ τῶν πρῶτων παλαιῶν τῶν πονηρῶν εἶναι λέγειν πρὸς μᾶλλον ὑποδίκου οἱ τὰ ψευδάνυσμα ὡς ἔρνια ἐπομνύμενοι, ἢ τὰ νομιζόμενα ἀντὶ τῶν ἀληθῶν δοξάζοντες, εἰς ὁ Θεὸς ἄρα μοχθηρίαν κηρύττειν εἰς ἀβυστίαν, ὡς ἐργεῖν τὰ μὴ δεόντα.

Elements, whether small or great. For if our Master charged us not to swear by the true God, that our Word might be firmer than an Oath, nor by Heaven it self, for that is a Piece of Hea-then Wickedness, nor by Je-*rusalem*, nor by the Sanctu-ary of God, nor the Altar, nor the Gift, nor the Gild-*ing* of the Altar, nor one's own Head; for this Custom is a Piece of *Judaick* Cor-ruption; and on that ac-*count* was forbidden: And if He exhorts the Faithful, that their *Tea be Tea, and their Nay Nay*; and says, that *what is more than these is of the Evil One*: How much more blameable are those who appeal to Deities falsely so called, as the Ob-*jects* of an Oath? and who glorific imaginary Beings, in-*stead* of those that are real whom God, for their Per-*verseness, deliver'd over to Foolishness, to do those things that are not convenient.*

Matt. v. 34
xxiii. 16.

Rom. i. 22

SECT. XLV.

XIII.
* * * Pag.
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* * ΤΑ ΣΗΜΕΡΑ ΤΗΣ
* ΕΟΡΤΗΣ ΦΥΛΑ-
ΛΛΕΤΕ, ΑΓΓΕΛΟΙ.

[[Καὶ πρῶτον γὰρ τὸν
 Ἰησοῦν λαλοῦν, ἵνα ἐν ὅσῳ ἐπι-
 πλεῶναι εἰσὶν διὰ τὴν ἐπι-
 στασίδα τὴν ἐκείνην. μεθ' ἧν ἡ ἐ-
 πιφάνιος ἐμὴν ἔστω ἐκ μω-
 ταίῃ. καὶ ὡς ὁ κύριος ἀ-
 νάβηξιν ἐμὴν τὴν οἰκίαν
 ἀνέσται. ὅτι ἐπιταίῃ τὸ γ-
 νέστω. ὅτι καὶ ἐμὴν ἐκ τῆς ἐ-
 στασίδα τὴν ἐκείνην. μεθ' ἧς.]]

* * * Ὑμῖν, " φουλαχ.
 τὰ ἡ νηεῖα τὴ πωρα
 νηεῖς, μνήμην περὶ
 χυσα τὴ ὅ κυρίως π
 λιπίας π χὲ νομοθε
 σίας ὁππλησθῶ τὴ ἡ νη
 εῖα αὐτὴ πρὸς τὴ νηεῖ
 ας τῷ πάχα, ἀρχιμήδ
 ῃ ἀπὸ δούλειας, πληρ
 μῆν τὴ εἰς ὡδρασκύλ
 μεθ' αἷς δαπονησόμενι
 ἀρξάτε τὴ ἀγίας ὅ πα
 χα ὅδε δαμάσθῃ, νηε
 οντω αὐτὴν πῶντι μ
 φόβῃ ὅ ὕμν, πρὸς δ
 χόμηροι ὅν αὐταῖς π
 τῇ δαπολλυμῶν.

Ἡρξομετο γὰρ τὸ χ^η
 8 κλείε βυλίω ποιη.

* * Pag.
316.

The Fast of *Lent* is to be observ'd by you, as containing a Memorial of our Lord's Conversation and Legislation. But let this Solemnity be observ'd before the Fast of the *Passover*, beginning from the Second Day of the Week, and ending at the Day of the Preparation. After which Solemnities, breaking off your Fast, begin the Holy Week of the *Passover*, fasting in the same all of you with Fear and Trembling, praying in them for those that are about to perish.

XIV.

For they began to hold a Council against the Lord on

the Holy Apostles.

ἡμέρᾳ δευτέρᾳ ἑβδόμῃ,
 μὲν πρῶτος ἦν Ἰαν-
 νῆς· ἐπὶ τρετῇ δ'
 ἑβδόμῃ συνέτενον ἡ
 σὺν τῇ τῇ πτεράδι
 ὡς πορὶ τῷ σαυρῷ
 ἀνελεῖν αὐτόν. καὶ Ἰε-
 ρὸς γνὼς τὸ, ὅτι πολ-
 λὺ μὲν ἄσχετος, ὅτι
 καὶ ὡς αὐτὸς δ' ἄσ-
 χετος βληθεὶς φιλαρ-
 γυρία, καὶ τοὶ πάλαι δ'
 γλωσσόκομον ἔκχε-
 ρισμῶν, ἐκ κλέπτων
 καὶ τῶν πενήτων, ὅτι
 ἀπεβλήθη ὑπὸ δ' κυ-
 ρίου ἵνα μακροθυμίαν.
 Ἀλλὰ ἐπεὶ μὲν ἔδει-
 μῶν ἡμῶν αὐτῶν,
 βεβλήμεν, ἐκ αὐτῶν ὡ-
 φροσύνη, ἐκ ἡμῶν παι-
 δῶν αὐτῶν ὡς ὁρῶσιν
 αὐτὸς, λέγει· Αὐτὸς,
 αὐτὸς λέγει ὑμῖν, ὅτι
 ἐκ ὑμῶν ὁρῶσιν
 με· ἐκ ὑμῶν ἡμῶν λ-
 γοντες· Μὴτι ἐγώ; καὶ
 τὸ κυρίου αὐτοῦ,
 ὁρῶσιν ἐγώ, ὅτι δὲ
 οὐκ, φιλήμεν, πλεον
 τῶν ἄλλων ὡς αὐτὸς,
 ὅτι ἐν τῇ αὐτῇ, αὐ-

the Second Day of the Week,
 in the first Month, which is
Xanthicus; and the Delibe-
 ration continued on the Third
 Day of the Week; but on
 the Fourth Day they deter-
 min'd to take away his Life
 by Crucifixion. And Judas
 knowing this, who for a
 long time had been pervers-
 ed, but was then smitten by
 the Devil himself with the
 Love of Money, altho' he
 had been long entrusted with
 the Purse, and used to steal
 what was set apart for the
 Needy, yet was he not cast
 off by the Lord, through
 much Long suffering; nay,
 and when we were once
 feasting with him, being wil-
 ling both to reduce him to
 his Duty, and instruct us in
 his own Foreknowledge, He
 said, *Verily, Verily, I say un-*
to you, that one of you will be-
tray you; and every one of us
saying, Is it I? And the Lord
 being silent, I, who was one
 of the Twelve, and more
 beloved by him than the rest,
 arose up from lying in his

¹ ὡς πορὶ v. ² ὡς πορὶ v. al. ³ ἡμῶν δ' ἡμῶν v. ⁴ ὡς πορὶ v. πῶ
 πῶ v. V 3 Bo.

CONSTITUTIONS of

Bosom, and besought him to tell who it should be that should betray Him: Yet neither then did our gracious Lord declare his Name, but gave two Signs of the Betrayer; one by saying, *He that dip-
peth with me in the Dish: A
Second, To whom I shall give
the Sop when I have dipped it:*
Nay, altho' he himself said,
Master, is it I? The Lord
did not say, Yes, but, *Thou
hast said.* And being willing
to affright him in the Mat-
ter, He said, *Wo to that Man
by whom the Son of Man is
betrayed; Good were it for him
if he had never been born, Who
when he had heard that went
his way, and said to the Priests,
What will ye give me, and I
will deliver him unto you?*
And they bargain'd with him
for *Thirty Pieces of Silver;*
and the Scripture was fulfilled,
which said, *And they took the
Thirty Pieces of Silver, the
Price of him that was va-
lued, whom they of the Chil-
dren of Israel did value, and*

τὸν ἱκέτοδον εἰπὺν τίς
αὐτὸν εἴη ὁ πρὸς αὐτὸν
τὸν ἑὸν ἕως ἡμῶν εἰ-
ρηκεν αὐτῷ τὸ ὄνομα ὁ ἀ-
γαθὸς κύριος. Ἄλλα διὰ
σημεῖα ἃ ἐπεδίδου * *
ἔδωκεν· ἐν μὲν, εἰπὺν· Ὁ
ἐμβάπτωμεν μετ' ἐ-
μὲν ἐν τῇ τραπέζῃ·
δίδου δὲ ὅτι ἐγὼ βά-
ψας τὸ ψωμίον ἐπιδίδωμι
καὶ τοῖς καὶ κείνους λέγωντος·
Μήτις ἐγὼ εἰμι; ἔραβ-
εῖ; ἔσθ'· εἶπεν ὁ κύ-
ριος· ὅτι· ναι, ἀλλ' ὅτι
σὺ εἶπας· καὶ φοβήσεται αὐ-
τὸν ὅτι τέτρω βεληνδίας,
φῆσιν· Οὐαὶ τῷ ἀνθρώπῳ
ἐκείνῳ δι' ὃ ὁ υἱὸς τοῦ ἀν-
θρώπου πρὸς αὐτὸν πω-
λήσεται· καὶ ἔσθ'· εἶ-
πεν ὁ κύριος· καὶ τὰ
αὐτῶν ἀχέουσιν, ἀπελθὼν εἰ-
πὺν τοῖς ἱεροῦσιν· Τί δὲ
λέγετε μοι δύναι, καὶ ἐγὼ
ὑμῶν αὐτῶν πρὸς αὐτὸν;
αἱ δὲ ἑξήσθη αὐτῷ τριά-
κοντα ἀργύρια· καὶ ἐ-
πληρώθη ἡ γραφή ἡ
λέγουσα· Καὶ ἔλαβον
τὰ τριάκοντα ἀργύρια

* * Pag.
317.

Matt.xxvi
15.

xxvii 9.

the Holy Apostles.

ἡ πρὸς τὸ πνιμωδὸν, gave them for the House of
 ἐν ἐπιμήσθητο δὲ πρὸς υἱὸν the Potter. And on the Fifth
 Ἰσραὴλ, ἔδοξαν αὐ- Day of the Week, when we
 πα εἰς τὸ οἶκον ἔκασ- had eaten the Passover with
 τῶν ραμίως. Ἐπὶ τῇ πέμ- him, and when Judas had
 πτῇ, φαρίσεως ἑστὶν αὐτῷ dipped his Hand into the
 τὸ πιάτα, βάψαντες. Dish, and received the Sop,
 ἐγένετο πρὸς χεῖρα εἰς τὸ and was gone out by Night,
 πρυβλίον, καὶ τὸ ψωμίον the Lord said to us, *The Hour* Joh. xvi.
 λαβόντος, ἔξελθόν- is come that ye shall be dispers'd, ^{32.}
 τος νυκτός, ἡμῖν εἶπεν and shall leave me alone, and ^{Mat. xxvi. 31.}
 ὁ κύριος. Ἐλήλυθεν every one vehemently affirm-
 ἡ ὥρα, ἵνα σκορπιδῇ, ing, that they would not
 ἔμε μόνον ἀφῆκε. Ἐ forsake him, I Peter adding
 ἔλαττε δι' ἡμεῖς ζομῶν this Promise, *That I would*
 μὴ ἐξέλθωμαι αὐτόν, even die with Him, He said,
 ἐμὲ Πέτρος ἐπαγγα- Verily I say unto thee, Before Luk. xxii.
 μῶν ἔστω ποταμὸν, the Cock crows thou shalt thrice ^{34.}
 εἶπεν, Ἀμὲν λέγω σοι, deny that thou knowest me.
 πρὶν ἀλέκτορα φωνῆ- And when he had deliver'd
 σαι, τρεῖς ἀπαρνήσῃς με. to us the Representative My-
 Παράδους steries of his precious Body
 ἡμῖν ἑαυτὸν πα μω- and Blood, Judas not being
 στήρια ἔκ μιν ὤματι. present with us, He went out Joh. xviii. 1
 αὐτῷ καὶ ἁμαρτίᾳ, to the Mount of Olives, near
 Ἰδοὺ μὴ συμπαρόντι. the Brook Cedron, where
 ἡμῖν, ἐξῆλθεν εἰς τὸ there was a Garden; and
 ὄρος. καὶ ἐλαλῶν, πλῆσιον we were with Him, and sang ^{Mat. xxvi.}
 ἑκάστην καὶ κήρυον, an Hymn, according to the ^{30.}
 ὅπου ἡμεῖς καὶ οὐκ ἔμε- Custom; And being sepa-
 ρατο ἡμεῖς, καὶ ὑμνή- rated from us, he pray'd ear-

CONSTITUTIONS of

nestly to his Father, saying, *Father, remove this Cup away from me; yet not my Will, but thine be done:* And when he had done this thrice, while we out of Despondency of mind were fallen asleep, He came and said, *The Hour is come, and the Son of Man is betray'd into the Hands of Sinners. And behold Judas, and with him a Multitude of ungodly Men, to whom he shews the Signal by which he was to betray him, a deceitful Kiss; but they, when they had received the Signal agreed on, took hold of the Lord, and having bound him, they led him to the House of Caiaphas, the High-Priest, wherein were assembled many, not the People, but a great Rout, not an holy Council, but an Assembly of the Wicked, and Council of the Ungodly, who did many things against him, and left no kind of Injury untry'd, spitting upon him, cavilling at him, beating him,*

Γρηγορίου καὶ τῷ ἱεροδ. ἐ
 χειρῶν ἡμῶν, πλὴν
 πορνοῦχετο τῷ πατρί,
 λέγον· Πατήρ, παρένε-
 ἂπ' ἐμὲ τὸ ποτήριον
 πλὴν μὴ ἐμὲν δέλημα
 γινώσκω, ἀλλὰ τὸ σὸν.
 καὶ τὸ ποτήριον τρίτον,
 ἡμῶν ἀπὸ τοῦ ἀθυμίας εἰς
 ὕπνον κατὰ πεσόντων,
 ἐλθὼν λέγει· Ἡγχεῖται
 ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀν-
 θρώπου παραδίδεται εἰς
 χεῖρας ἀμαρτωλῶν· καὶ
 ἰδοὺ ἰδέσθαι, καὶ μετ' αὐ-
 τῷ ὄχλῳ, ἀσεβῶν
 καὶ σημείον πορνοδοσίας αὐ-
 τοῖς δείκνυσαι, ὅθεν
 λειον φέλλημα. οἱ δὲ
 δεξάμενοι τὸ σῶμα,
 ἐκράτιστον τὸ κύριον
 καὶ δέσμῳ ποιησάμενοι
 οἱ, ἤγαγον εἰς τὸ οἶκόν
 Καϊάφα τοῦ ἀρχιερέως
 ἐν ᾧ πολὺς συνέχευον
 το, ἑλαιοῖς, ἀλλ' ὄχλος,
 ἐδὲ πρεσβυτέρων ἱερῶν,
 ἀλλὰ συνέδριον παρα-
 νόμων καὶ βυλότητων
 ἀσεβῶν· οἱ καὶ πολλὰ
 ποιήσαντες κατ' αὐ-

1. V. 2. V. 3. πολὺς 4. deest. v. 5. δὲ τὸ v. 6. λαόντες v. 7. πολήσαντες. v. 8. τῷ

smiting him on the Face, reviling him, tempting him, seeking vain Divination, instead of true Prophecies from him, calling him a Deceiver, a Blasphemer, a Transgressor of *Moses*, a Destroyer of the Temple, a Taker away of Sacrifices, an Enemy to the *Romans*, an Adversary to *Cesar*. And these Reproaches did these *Bulls and Dogs*, in their Madness, cast upon him, till it was very early in the Morning, and then they lead him away to *Annas*, who was Father-in-Law to *Caiaphas*, and when they had done the like things to him there, it being the Day of the Preparation, they deliver'd him to *Pilate* the *Roman* Governour, accusing him of many and great things, none of which they could prove. Whereupon the Governour, as out of Patience with them, said, *I find no Cause against him*. But they brought two false Witnesses, and would by such Testimo-

it was very early in the Morning, and then they lead him away to *Annas*, who was Father-in-Law to *Caia-phas*, and when they had done the like things to him there, it being the Day of the Preparation, they deliver'd him to *Pilate* the *Roman* Governour, accusing him of many and great things, none of which they could prove. Whereupon the Governour, as out of Patience with them, said, *I find no Cause against him.* But they brought two false Witnesses, and would by such Testimo-

nies

CONSTITUTIONS of

nics have destroy'd him: συκοφαντεῖν ἢ κλέον
 But they being found to ἀσυμφώνων ὃ αὐτῶν
 disagree, and so their Te- δὲρεθέντων, εἰς καδοσί-
 stimony not conspiring to- ωσιν ἀνῆγον τὸ πρᾶγ-
 gether, they alter'd the Accu- μα, λέγοντες Οὐτὸ
 sation to that of Treason, εαυτὸν * * * λέγει βασι-
 saying, *This Fellow says, that* λέει εἶναι, καὶ φοβέται Καί-
he is a King, and forbids to (αὐτὸν) διδοῖναι κωλύει. Ἐ-
give Tribute to Cæsar; and γίνονται αὐτοὶ κατήγο-
 themselves became Accusers, ροι, καὶ μάρτυρες, ἔ-
 and Witnesses, and Judges, κειται, ἔτι δὲ ἀποφάσκει
 and Authors of the Sen- ἐξουσιασά, λέγοντες
 tence, saying, *Crucifie him,* Σπαύρωσον, σταύρωσον
crucifie him; that it might be αὐτὸν ἵνα πληρωθῇ ὁ,
 fulfilled which is written by π γράμμα" ὡς αὐτὸ
 the Prophets concerning him, ἐν τοῖς προφήταις. Συ-
Unjust Witnesses were gathered νήχθησθαι ἐπ' ἐμὲ μάρ-
 together against me, and In- τυρες ἀδικοῖ, ἔτι δὲ
 justice lyed to it self. And σατο ἡ ἀδικία εαυτῇ.
 again, *Many Dogs compassed* Ἐπαλιν Περιεκύκλω-
 me about, the Assembly of the (αὐτὸν) με κύνας πολλοί,
 Wicked laid Siege against me: συναγωγὴ πονηροῦσιν
 And elsewhere, *My Inheri- ὧν περιέχον με ἔτι ἐν*
 tance became to me as a Lyon ἐπέροις Ἐλθέτω ἡ κλη-
 in a Wood, and has sent forth ρονομία μου ἐμὸν ὡς
 her Voice against me. Pilate λέων ἐν δρυμῷ, ἔ-
 therefore, disgracing his δωκεν ἐπ' ἐμὲ ἢ φω-
 Authority by his Pusillanimity, νῶς αὐτῆς. "Ὁ ἔν Πι-
 convinces himself of Wicked- λάτῃ ἀνδρεία κα-
 nefs, by regarding the Mul- ταχυμίας ἢ ἀρχῆς, αὐ-
 titude more than this just τὸς εαυτὸν ἐξελέγχε-

ἡ τὸ γράμματιον ν. ἡ αὐτῆς. V.

ἡ κα.

the Holy Apostles.

ἡ κακία", ὡς δὲ δι-
 χύει τὰ πλήρη στρα-
 πίδουσι, & μαρτυροῦν
 μὴ αὐτὸς ὡς ἀναίτιος, ὡς
 ἀέρον ὃ κολάσας τέτον
 παραδιδόντες σαυρῶ, καὶ
 τοὶ Ῥωμαίων νόμοι² πι-
 στῶν, μηδὲνα ἀνε-
 ξέλεγκτον διήσκειν· δὴ
 μοι ὃ παραλαβόντες
 τὸ δόξης κύριον, ξύλω
 ὀρθόσῳσθον· ἐκτὴ μὴ
 ὥρα τ' αὐτοῦσιν αὐτὸν,
 τρίτῃ ὃ ὥρα τ' ἀπὸφα-
 σιν δεξάμενοι τ' αὐτοῖς αὐ-
 τῷ· ἔπειτα ἔδωκαν αὐ-
 τῷ ἔξω πῖν μὲν χολῆς.
 ἔπειτα τὰ ἱμάτια αὐτοῦ
³ κλήρω" διμερίσαντο.
 ἔπειτα δύο κακάρους ἐ-
 σκεύωσαν αὐτὸν αὐτῶ, ἐξ
 ἑκατέρου μέρους. ἵνα πλη-
 ρωθῇ τὸ γεγραμμένον.
 Ἐδωκαν εἰς τὸ βεβήμω
 μεν χολῶ, & εἰς πλὴν
 διψαν μεν ἐπότισαν με
 ὅξω· καὶ πάλιν διμε-
 ρίσαντο τὰ ἱμάτια με
 ἑαυτοῖς, καὶ ὅτι τ' ἱμα-
 τισμὸν μεν ἔβαλον κλῆ-
 ρον & ἐν ἄλλοις· Καὶ

Person, and bearing Witness
 to him that he was innocent,
 yet as guilty delivering him
 up to the Punishment of the
 Cross; although the Romans
 had made Laws, that no
 Man unconvicted should be
 put to Death. But the Exe-
 cutioners took the Lord of
 Glory, and nail'd him to
 the Cross, crucifying him in-
 deed at the Sixth Hour, but
 having received the Sentence
 of his Condemnation at the
 Third Hour. After this the
 gave to him Vinegar to drink,
 mingled with Gall. Then
 they divided his Garments
 by Lot. Then they cruci-
 fied two Malefactors with
 him, on each Side one, that
 it might be fulfilled which
 was written, *They gave me* Psal. lxxviii
Gall to eat, and when I was xx. 19.
thirsty they gave me Vinegar
to drink. And again, *They* xxi. 19.
divided my Garment among
themselves, and upon my Ve-
sture have they cast Lots. And
 in another Place, *And I was* Isa. liii. 12.
reckon'd with the Transgressors.

¹ deest, v. ² διμίνων v. ³ deest. V.

Then

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Then there was Darkness
for Three Hours, from the
Sixth to the Ninth, and a
gain light in the Evening:

Zach. xiv. 7. As it is written, *It shall not
be Day nor Night, and at the
Evening there shall be Light.*

Luk xxiii. 39, 40. All which things, when those
Malefactors saw that were
crucified with him, the one
of them reproach'd him, as
though he was weak, and
unable to deliver himself; but
the other rebuked the Ig-
norance of his Fellow, and
turning to the Lord, as being
enlightned by him, and ac-
knowledging who he was
that suffer'd, he pray'd that
he would *Remember him in
his Kingdom* hereafter: He
then presently granted him,
the Forgiveness of his for-
mer Sins, and brought him
into Paradise to enjoy the
Mystical good Things; who
also cry'd out about the
Ninth Hour, and said to

Mat. xxvi. 46. his Father, *My God, my God,
why hast thou forsaken me?* And

μὴ ἀνόμων ἐλογιάσω
Ἐπειτα ἐγένετο τρεῖς
ὥραι σκότος, ἀπὸ ἑκ-
της ἕως ὀνάτης· καὶ πάλιν
φῶς πρὸς δειλνῶν.
καθὼς γέγραπται·¹ Καὶ
ἔχ' ἡμέρα, καὶ ἔ' νύξ", ἐ
πρὸς ἰσάεραν ἔσται φῶς.
² Ἀπερ' ἀποθνήσκοντες
μυροὶ οἱ συζυγοὶ θέντες
ὑποπὶ κρίκων, ὁ μὴ
αὐτῶν ἐβ' λασφήμει, ὡ-
σανεὶ δι' ἀδυναμίαν μὴ δύ-
ναμνον ἐαυτῷ ἐπαμύ-
νει· ὁ δ' ὅτι τέτω μὴ ἀγ-
νοῖαν ἐπέτιμα, πρὸς ὃ
ἢ κρείον γραφεῖς ὡς
ἀν' φωνῆς αὐτῷ,
ἐ γινῆς ὅς τις ὁ πάγων,
ἡξίει μνήμην αὐτοῦ γινῆ-
αι ἐν τῇ βασιλείᾳ αὐ-
τοῦ· μὴ ταῦτα· ὁ δ'
ἀνδρὶ ἀμνηστῶν αὐτοῦ τ'
προηγρονότων χαρισά-
μενος, εἰς ὧν δέσπον
ἐσθ' αὐτοῦ, ἀπολαύσονται
τῶν μυστικῶν ἀγαθῶν· ὅς"
ἐ πρὸς τὸ ὀνάτιον ὥρην
ἀναβοήσας εἶπε τῷ πα-
τρὶ· Θεέ μου, Θεέ μου,

¹ Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἔκ' ἔσται ψυχὴ, καὶ πάλιν ἔσται μία ἡμέρα. V.
² deest totum V.

the Holy Apostles.

ἵνα ἡμεῖς ἔχατιλίπες; ἔχ μετ' ὀλίγον κρᾶξας
 φωνῇ μεγάλῃ· Πάτερ
 ἄφες αὐτοῖς, ὅτι οὐκ οἶδασιν
 τί ποιοῦσι· Ἐπεαπα-
 ράμην τοῦ πνεύματός μου,
 ἀπέπνευσεν· Ἐτάπη-
 ται περὶ ἡλίου δύσεως ἐν
 μνημείῳ καμφοῦ. ὅτι πρω-
 σκύτης ὁ τῆς μᾶς ἑβδό-
 μων, αἰάσας ἐκ νεκρῶν
 ἐπλήρωσεν ὅσα αὐτὸς καὶ
 περὶ τοῦ παύτος ἡμῶν περ-
 ἔλεγε, φάσκων, ὅτι δεῖ
 τὸν υἱὸν τοῦ ἀνθρώπου ποι-
 ῆσαι ἐν τῇ καρδίᾳ τῆς γῆς
 ἡμέρας καὶ ἡμέρας
 νυκτὸς. καὶ ἀνάσας ἐκ
 νεκρῶν, ὡρῶν μὴ φα-
 νεῖται Μαρίᾳ τῇ
 Μαγδαλῶν, καὶ Μαρίᾳ
 τῇ τοῦ Ἰακώβ· εἶτα
 Κλεόπᾳ ἐν ὁδῷ· Ἐμῶν
 τῶν ἡμῶν τοῖς μαθη-
 ταῖς αὐτῶν. * * φάσκει
 μὴ δεῖ τὸ φόβον τῶν Ἰου-
 δαίων, λαθραίων· ὅτι ὡς
 ἐργαζομένοις παρὰ κατ'
 ἑαυτὸν. ταῦτα δὲ καὶ ἐν
 τῷ εὐαγγελίῳ ἐγγράφη.

a little afterward, *When he* Luk. xxiii.
had cry'd with a loud Voice, 34.
Father, forgive them, for they
know not what they do, and
had added, Into thy Hands v. 46.
I commit my Spirit, He
gave up the Ghost, and was
bury'd before Sun-Set in a
new Sepulchre. But when
the first Day of the Week
dawn'd, He arose from the
Dead, and fulfilled those
things which before his Pas-
sion he foretold to us, say-
ing, The Son of Man must Matt. xii.
continue in the Heart of the 40.
Earth Three Days and Three
Nights. And when He was
risen from the Dead, He Mar. xvi. 9
appeared first to Mary Mag-
dalen, and Mary the Mother Joh. xx.
of James, then to Cleopas in 1, &c.
the way, and after that to Luk. xxiv.
us his Disciples, who had 18.
fled away for fear of the Mar. xvi.
Jews, but privately were very 24.
inquisitive about Him. But * * Pag.
these things are also written 319.
in the Gospel.

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SECT. XLVI.

xv. **H**E therefore charged us himself to fast these Six Days, on account of the Impiety and Transgression of the Jews, commanding us withal to bewail over them, and lament for their Perdition. For even he himself

Luk. xix.
44.

wept over them, because they knew not the time of their Visitation. But he commanded us to fast on the Fourth and Sixth Day of the Week, the former on account of his being betray'd, and the latter on account of his Passion. But he appointed us to break our Fast on the Seventh Day at the Cock-crowing, but to fast on the Sabbath-day: Not that the Sabbath-day is a Day of Fasting, being the Rest from the Creation, but because we ought to fast on this one Sabbath only, while on this Day the Creator was under the Earth. For on their very

ΠΑρήγγειλεν ἔν ἡμῖν αὐτοῖς νηστεῖν ἐξ ἡμέρας τευτῆς, ἃς καὶ ἡ Ἰουδαίων δουλοβασία καὶ ὁδυνομία, πένθειν αὐτοῖς ἐ οδύρεαυ ὁδυνουσι μὲν. ὅτι τῇ ἀπωλείᾳ αὐτῶν· καὶ ὃ αὐτοῖς αὐτοῖς ἐπεδακρυσεν, ἀγνοήσασι τὸ χαρὸν τὸ ἐπιστηγῆς αὐτῶν. πετέδα δὲ καὶ ὁδυνουσι καὶ ὁδυνουσι ἡμῖν νηστεῖν· καὶ μὴ ἃς καὶ ὁδυνουσι, καὶ τὸ ἃς καὶ τὸ πάθος· ἀπονησῶσαι τὸ καὶ ὁδυνουσι τῇ ἐβδόμῃ ἡμέρᾳ, ἀλκτορ. φωνήσας. αὐτὸ δὲ νηστεῖν τὸ ὁδυνουσι· ὅτι δὲ τὸ ὁδυνουσι νηστεῖν, ἡ κατὰ πᾶσιν· δημουργίας ὑπάρχει, ἀλλ' ὅτι ἐκείνο μόνον χρὴ νηστεῖν· ὅτι δημουργὸς ἐν αὐτῷ ἐπὶ τῇ γῆν ὄντος. ἐν αὐτῇ τῇ δὲ αὐτῶν τῇ ἰορ-

τὸ κατὰ πᾶσιν. V. τὸ δεστ. V.

the Holy Apostles.

τῇ καρδίᾳ καὶ κύριον, ὅπως πληρωθῇ ὁ κείνο
 ποὺ φάσκον λόγιον "Ε-
 δυντο τὰ σημεῖα αὐτῶν
 ὅς μὲς αὐτῶν τῇ εὐδοκίᾳ αὐ-
 τῶν καὶ ἐκ ἐγνωσαν. Δὲ
 ἐν πενθεῖν ὑπὲρ αὐτῶν
 ὅς ἐλθόντες ὁ κύριος
 ὅς ἐκ δυναν αὐτῶν,
 ἀλλ' * * ἀπεσεύδατο
 τὴν διδασκαλίαν αὐτῶν,
 ἀναξίους κρείνους ἐαυ-
 τῶν σωτηρίας. ὑμεῖς ἐν
 μακάριοι, οἱ ποτε ἐ
 λαοὶ, νῦν δὲ ἔθνη ἁγί-
 ον, ῥυθύναν ἀπὸ πλάνης
 εἰδῶλων, ἀπὸ ἀγνοίας,
 ἀπὸ δουλοῦς. οἱ ὅς
 ἡλεημένοι. νῦν δὲ ἐλεη-
 δέντες ἐξ αὐτῶν καὶ ὑπακούω
 τῇ καρδίᾳ ὑμῶν. ὑμῖν δὲ
 ἡνοίγη ἡ πύλη τῇ ζωῆς
 τοῖς ἐξ ἐθνῶν οἱ ποτε
 ποτε ὅς ἡγαπημένοι,
 νῦν δὲ πεφιλημένοι, λα-
 οὶ εἰς ᾧ ποιήσιν Θεὸς
 πεταγμένοι, τὰ πάς
 ἀρετὰς αὐτῶν ἐξαγγέλλειν.
 ὡς ἂν εἴπει ὁ "σωτὴρ"
 Εὐρέθην τοῖς ἐμὲ μὴ ζη-
 τῶσιν. ἐμφανὲς ἐχθρο-
 μὲν τοῖς ἐμὲ μὴ ἐπερω-

Feast-Day they apprehended
 the Lord, that that Oracle
 might be fulfilled which says,
They placed their Signs in the
middle of their Feast, and
knew them not. Ye ought
 therefore to bewail over them,
 because when the Lord came
 they did not believe on Him,
 but rejected his Doctrine,
 judging themselves unworthy
 of Salvation. You therefore
 are happy, who once were
 not a People, but are now
 an holy Nation, deliver'd from
 the Deceit of Idols, from Ig-
 norance, from Impiety; who
 once had not obtain'd Mer-
 cy, but now have obtain'd
 Mercy, through your hearty
 Obedience: For to you, the
 Converted Gentiles, is open'd
 the Gate of Life, who for-
 merly were not beloved, but
 are now beloved; a People
 ordain'd for the Possession of
 God, to shew forth his Ver-
 tues, concerning whom our
 Saviour said, *I was found of*
them that sought me not; I was
made manifest to them that
ask'd not after me: I said, Be-

Psal. lxxiii.

4. vel
 deest.

* * Pag.
 310.

Ila. lxx.

* desunt. v. σημεῖα V. v. * κύριος V.

ask'd

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hold me, to a Nation which did not call upon my Name. For when they did not seek after him, then were they sought for by him, and you who have believed in him have hearken'd to his Call, and have left the Madness of Polytheism, and have fled to the true Monarchy, to Almighty God, thro' Christ Jesus, and are become the Completion of the Number of the Saved; *Ten Thousand times Ten Thousand, and Thousands of Thousands*; as it is written in David, *A Thousand shall fall besides thee, and Ten Thousand at thy Right Hand.* And again, *The Chariots of God are by Tens of Thousands, and Thousands of the Prosperous*: But unto unbelieving Israel He says, *All the Day long have I stretched out mine Hands to a disobedient and gain-saying People, which go in a way that is not good, but after their own Sins, a People provoking me before my Face.*

ἀλλ' ὁποῦ τῶν ἁμαρτιῶν αὐτῶν ἐνώπιόν μου.

τῶν· ἑπα· ἰδὲ εἰμ,
 τῷ εὐνῇ, οἱ οὐκ ἐκάλε-
 σάν το' ὄνομα μου. μὴ
 ζητήσωμεν γὰρ αὐτὸν, ἵ-
 τι· ἐπεζητήσετε παρ'
 αὐτοῦ. Ὁ ὑμεῖς· πρὸς
 ἄνθρωπος εἰς αὐτὸν, ὑπε-
 κέσασθε τῇ κλήσει αὐτοῦ,
 καταλείψαντες τὸ πο-
 λύθυτον μαγίδον, ὅτι
 ἀληθεῖς μαγὰρ ἄρα προσ-
 φυγόντες, Ἰσὺ πᾶσι τοῖς
 ῥάτορι Θεῷ, Ἄρα Ἰησοῦ
 Χριστοῦ. πλήρωμα δ'
 ἀριθμῶν τῶν σωζομένων
 ἡρώδης. Μυρία μυ-
 ριάδες, ὅτι χίλια χιλιά-
 δες· ὡς ὅτι τῷ Δαβὶδ
 γέγραπται· Περὶ τοῦ
 τοῦ κλίτης σου χιλιάς, ὅτι
 μυριάς ἐκ δεξιῶν σου
 ὅτι πάλιν· Τὸ ἄρμα τοῦ
 Θεοῦ μυριοπλάσιον,
 χιλιάδες ὀδυνήσαντων".
 Πρὸς τὸν Ἰσραὴλ, τὸν
 ἄπιστον λέγει, Ὁλὼν τὸ
 ἡμέραν ἵνα χεῖράς μου
 ἐξέπτευσας πρὸς λαὸν
 ἀπειθεῖντα, καὶ ἀντι-
 ῥέοντα, τοῖς πορνομέ-
 τοις ὅτι ὁδῶν ἐκ γὰρ,
 λαὸν παροξυναντῶ με

¹ ποτὲ V. v. ² deest. v. ³ ὅτι παντοκράτωρ Θεῷ. v. ⁴ defunct v. ΚΕ.

Βλέποντες αὐτὸν οὐκ ἔπισ-
τευον, ὁ λαὸς τῆς ἑρῆρας,
μη πιστεύσαντες αὐτῷ· διὰ
τὸ λέγει· Παροξύναντες
* * * πρὸς ἡμᾶς τὸ ἄγιον,
ὅτι ἐρεῖσθαι αὐτοῖς εἰς
ἐχθρὰν. Ἀβελήσια γὰρ
αὐτοῖς κατενόησαν ὅτι
καχόνοιοι αὐτῶν, ὅτι
βλέποντες τὸ Ἰησοῦν ἔκ
ἐκείνου αὐτὸν εἶπαι τὸ
Χρῆστον τοῦ Θεοῦ, τὸ πρὸ
πάντων αἰώνων ἐξ αὐ-
τοῦ γεννηθέντα, ὃν ἡμε-
τερογενῆ, λέγοντες Θεόν, ὃν
ἐκ τῆς ἐπεχρώσεως διὰ ἀ-
πιστίαν, ὅτι ὅτι τῶν
ἐνεργειῶν αὐτοῦ, ὅτι μὴ
ἀλλὰ τῶν ὧν αὐτὸς γο-
σσαμύδιον ποιεῖται.
ὅτι γὰρ ἐκ τῆς δυνάμεως
αὐτοῦ, ἀνεγέννησαν τὸ
Ἰδοὺ ἡ ἡσυχία ἐν ἡ-
συχίᾳ λήψεται. ὅτι τῶν
αὐτοῦ, ὅτι καλεῖται ὁ
ὄνομα αὐτοῦ Ἐμμαν-
ουήλ· ὅτι παιδίον ἐ-
γενήθη, ὃν ἡμεῖς
ἐδόξαμεν ἡμῖν, ὅτι ἡ ἀρ-
χή ἐστὶν τοῦ ὅμου αὐτοῦ, καὶ
καλεῖται ὁ ὄνομα αὐτοῦ,

See how the People pro-
voked the Lord by not be-
lieving in him; therefore he
says, *They provoked the Holy*
Spirit, and he was turned to
be their Enemy. For Blind-
ness is cast upon them, by
reason of the Wickedness of
their Mind, because when
they saw Jesus, they did not
believe him to be the Christ
of God, who was before
all Ages begotten of him, his
only begotten Son; God the
Word, whom they did not
own through their Unbelief,
neither on account of his
mighty Works, nor yet on
account of the Prophecies
which were written concern-
ing him. For that he was to
be both of a Virgin, they
read this Prophecy, *Behold*
a Virgin shall be with Child,
and shall bring forth a Son,
and they shall call his Name
Emanuel. For to us a
Child is born, to us a Son
is given, whose Government
is upon his Shoulders, and
his Name is called the An-

XVI.

Isa. lxi.

10. * * * Pag.
321.

Isa. lxi.

Isa. lxi.

Isa. vii. 14.
Matt. i. 23.

Isa. ix. 6.

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IV. gel of his great Council, the
Wonderful Counsellor, the Migh-
ty God, the Potentate, the
Prince of Peace, the Father of
the future Age; now that be-
cause of their exceeding great
Wickedness, they would not
believe in him the Lord,
shews in these Words, Who
hath believed our Report? and
to whom hath the Arm of the
Lord been revealed? And af-
terward, Hearing ye shall hear,
and shall not understand, and
seeing ye shall see, and shall not
perceive: For the Heart of
this People is waxed gross.
Wherefore Knowledge was
taken from them, because
seeing they over-look'd, and
hearing they heard not. But
to you, the Converted of the
Gentiles, is the Kingdom
given, because you, who
knew not God, have believ'd
by Preaching, and have known
Him, or rather are known of
Him through Jesus, the Sa-
viour and Redeemer of those
that hope in Him. For ye
are translated from your

μεγάλης βουλῆς αἰγλῆς,
δορυγαστοῦ Συμβουλοῦ,
θεοῦ ἰσχυροῦ, ἐξου-
σιασῆς, ἀρχῆς εἰρήνης,
πατρὸς τοῦ μέλλοντος
αἰῶνος. Ὁ πῶς ἀλά-
κιδον ὑπερβέβαλλετο ἀ-
πειρίσασθαι αὐτῷ, λέγει
Κύριος, τὴν ὁπίσθου
τῇ ἀκρόῃ; καὶ ὁ βρα-
χίων κυβεῖ τινι ἀπε-
κλυφθῆναι; καὶ ἐξῆς Ἀ-
κρόῃ ἀκρόσῃ, ἃ ἂν μὴ
συνῆναι. ἃ βλέποντες
βλέψαν, καὶ ἂν μὴ ἰδῇ
ἐπαχύνῃ καὶ ἡ καρδία
τῆς λαοῦ τῆς. Διὸ ἤρ-
σθη ἀπ' αὐτῶν ἡ γνῶσις,
ὅτι ἰδόντες ἤκουον, καὶ
ἀκούοντες οὐκ ᾔκουον
ὑμῖν ὅτι τοῖς ἐξ ἐθνῶν,
ἐδόθη ἡ βασιλεία ὅτι
μὴ γινώσκοντες Θεόν,
ἀλλὰ τῷ κηρύγματος πι-
στύσαντες ἠγνώσαν αὐτὸν,
μέλλοντος ἡ γνῶσθαι
ὑπὸ αὐτοῦ ἀλλὰ Ἰησοῦ
σωτῆρος, ἃ λυτρωτῆ
τῷ ἐλπιζόντων ἐπ' αὐ-
τῷ. μεταβαλόντες ὅτι
καὶ περιεργασάμενοι

the Holy Apostles.

ποῦν" σωθείας, & τῶν
 ἀψυχῶν ἰδωλῶν ὑπερ-
 δόντες, & τῶν ἐν σκότη-
 δαιμόνων καταφρονή-
 σαντες, προσδραμύντες
 πρὸς τὸ φῶς τῆς ἀληθι-
 νῆς, & ὁποιοῦντες δι'
 αὐτοῦ τὸ εἶνα & μόνον ἀ-
 ληθινὸν Θεὸν καὶ πατέ-
 ρα, κληρονομῶντες τὴν αὐ-
 τοῦ βασιλείας ἀνεφα-
 νητοῦ, βαπτισθέντες ἡ
 εἰς τὸ τῷ κυρίῳ Ἰωάν-
 νῳ, & εἰς τὴν ἁγία-
 σιν αὐτοῦ, ὡς ἀρετῆς
 βρέφη ἀνεκέργητα πρὸς
 πᾶσαν ἀμαρτίαν ὁφεί-
 λετε εἶναι, ὃ γὰρ ἐστὶ
 ἡ ζωὴ, ἀλλὰ τῷ ἀγ-
 γέλωτι ὑμεῖς τῶν ἐν
 αὐτοῖς ἀμαρτιῶν. Ὡς γὰρ
 ἔπειτα Ἰσραὴλ, εἶπεν
 ὁ κύριος, Ἐγὼ καὶ ἡ ἀπὶ
 τῶν αὐτῶν, ὅτι ἀρ-
 θήσεται ἀπὸ αὐτῶν ἡ
 βασιλεία τοῦ Θεοῦ, καὶ
 δοθήσεται ἑθνὶ πικρῷ
 τὰς καρπὰς αὐτῆς. ὁ δὲ
 λαὸς, ὅτι ὑμῖν, τοῖς
 ποτε ἔσιν ἀπεξενω-
 μένοις αὐτοῖς μακαρίαν,

former vain and tedious Con-
 versation, and have contemn'd
 the lifeless Idols, and despised
 the Dæmons which are in dark-
 nels, and have run to the *True* Joh. i. 9.
Light, and by it have known xvii. 3.
 the One and only True God and
 Father, and so are own'd to be
 Heirs of his Kingdom. For
 since ye have been baptiz'd Rom. vi. 3.
 into the Lord's Death, and into
 his Resurrection, as new born i Pet ii. 2.
 Babes, ye ought to be wholly
 free from all sinful Actions.
 For ye are not your own, but i Cor. vi.
 his that bought you with his¹⁹
 own Blood: For concerning
 the former Israel the Lord
 speaks thus, on account of
 their Unbelief, *The Kingdom* Matt. xii.
of God shall be taken from them, 43.
and given to a Nation bring-
ing forth the Fruits thereof;
 that is to say, that having
 given the Kingdom to you,
 who were once far estranged
 from him, he expects the
 Fruits of your Gratitude and
 Probity. For ye are those
 that were once sent into
 the Vineyard, and did not xxi. 28.

¹ defunct v. ² ἐν v. ³ deest. V. ⁴ ἡ λαὸς δὲ v. ⁵ deest. v.

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obey, but these they that
did obey; but you have re-
pent^d of your Denial, and
you work therein now. But
they being uneasie on ac-
count of their own Cove-
nants, have not only left
the Vineyard uncultivated,
but have also killed the
Stewards of the Lord of the
Vineyard; one with Stones,
another with the Sword;
one they saw'd asunder, ano-
ther they slew in the Holy
Place, *between the Temple and
the Altar*; nay at last they
cast the Heir himself out of
the Vineyard, and slew him.
And by them he was re-
jected as an unprofitable
Stone, but by you was re-
ceived as the Corner-Stone.
Wherefore he says concern-
ing you, *A People whom I
knew not have served me; and
at the Hearing of the Ear
have they obey'd me.*

δὲς τὴ βασιλείαν, ἐκδύ-
χεται τὰς τὴ δούλωμα-
σίαις καρπῶν. ὑμεῖς
γὰρ ἐστὶ οἱ ποτε ἀποστὰς
λέντες εἰς τὴ ἀμπελῶνα,
ὃ μὴ ὑπακούσαντες
ἐκείνοι, οἱ ὑπακού-
σαντες ἀλλὰ ἡμεῖς μὲν
μεταμεληθέντες ἐπὶ τῇ
ἀντιλογία, ἐργάζεσθε
ὡς αὐτοὶ νῦν. οἱ δὲ δου-
ραίνοντες ἐπὶ τῇ ἰαυτῶν
σωτηρίαις, ἢ μόνον ἀνέρ-
χασιν κατέλειψαν τὴ
ἀμπελῶνα, ἀλλὰ καὶ
τὰς ἐπιτροπὰς καὶ κυρίως
τὴ ἀμπελῶνα. ἀπεκ-
τείνον· ὃν μὲν λίθοις,
ὃν δὲ ξίφει καὶ τὴ μὲν ἐ-
πέριον. τὴ δὲ ἐνδοῦν ἐν
τῷ ἱερῷ ἀνέλιον μετα-
ξύ τῶ ἱαυτῶ καὶ τὴ δου-
ραίνον. ὑστερον δὲ ὃ ὡ-
τον τὴ κληρονόμον ἐξω-
τὴ ἀμπελῶνα. ἐκβα-
λόντες ἀπέκτειναν καὶ
παρ' αὐτοῖς ὡς λί-
θοι ἀχρεῖ ἀπεβλή-
θη παρ' ὑμῶν ὡς ἀκρογωνιαίῳ. ἰδοὺ δὲ. διὸ λέγει ὁ
ὁμῶν Λαός, ὃν ὅτε ἔγνω, ἐδούλωσέ μοι, εἰς ἀχρῶν ὡ-
πὴ ὑπακούσε μὲν.

τὴ μὲν ἐκείνους. V. τὴ defunct. V.

SECT.

the Holy Apostles.

S E C T. XLVII.

* * ΔΕ ἢ ὑμεῖς, ἀ-
δελφοί, τὰς
τῶ τῆ Χρῆσθ πρὸς
ἐξηρασμαῖς αἵματι,
ταῖς ἡμέραις τῆ πάχα
ἀκριβῶς ποιῶν μὴ
πάσης ὁπμελείας, μὴ
τροπὴν ἰσημερινῶ ο-
πως μὴ δις τῆ ὁναυτῆ
ἐνὸς παθῆματι μνείαν
ποιῶν, ἀλλὰ ἀπαξ τῆ
ἐτὴς τῆ ἀπαξ ἀποθα-
νόντι.

† Ὑμεῖς μὴ ψηφίζη-
τε, ἀλλὰ ποιῶνται
οἱ ἀδελφοὶ ὑμῶν οἱ ἐκ
περιτομῆς, μετ' αὐ-
τῶν ἀμα ποιῶντε καὶ
τε πληνῆσθε, μηδὲ ὑ-
μῖν μελέτω. τὴν ἀ-
γρυπνίαν φέρετε μεσα-
ζόντων τῶν ἀζύμων.
ὅταν ἐκείνοι εὐφραίνονται
ὑμεῖς νηστεύοντες ὑπὲρ
αὐτῶν πενθεῖτε, ὅτι ἐν
τῇ ἡμέρᾳ τῆ ἑορτῆς τὸν
Χρῆστον ἐσταύρωσαν. καὶ
ὅπου αὐτοὶ πενθεῖσιν ἵνα
ἀζυμα ἐσθιόντες ἐν
πικρίσιν ὑμεῖς ἐνω-
χρεῖσθε.

TIS therefore your Duty,
Brethren, who are re-
deemed by the precious Blood
of Christ, to observe the
Days of the Passover exact-
ly with all Care, after the
Vernal Æquinox, lest ye be
obliged to keep the Memo-
rial of the one Passion twice
in a Year. Keep it once on-
ly in a Year for him that
died but once.

Do not you your selves com-
pure, but keep it when your
Brethren of the Circumcision
do so; keep it together with
them, and if they err in their
Computation, be not you
concern'd. Keep your Nights
of Watching in the middle
of the Days of Unleavened
Bread. And when the Jews
are feasting, do you fast,
and wail over them, because
on the Day of their Feast
they crucified Christ. And
while they are lamenting,
and eating Unleavened Bread
in Bitterness do you feast.

X 3

† [[Μνήμ.

XVII/
Pag.
312.

† Hæc plane genuina ex Epiphaniiano codice huc transtulimus.

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† [[Μηκέπ' 5" καὶ
 παρ' ἐμῶν μὲν Ἰουδαίων
 ἑορτάζουσιν ἑορτήν 2 γδ"
 χοινωνία ἡμῶν 3 καὶ
 παρ' αὐτῶν πεπλά-
 νηται γδ καὶ αὐτῶν 4
 ἡφρον, ἡτοιμασάντων
 πλεον ὅπως πάντα χ-
 ρει ὡς πεπλανημένοι,
 ὅτι ἀληθείας ἀπερο-
 χισμένοι, ὑμεῖς 5 φυ-
 λατταὶ ἀχελῶς 6 καὶ
 συμμέλαν τρωπὴν 7 ἐα-
 ρηθεῖς ὡρας, ἡπερ γί-
 νεται 8 ὁδύρα 9 καὶ εἰς
 δι 10 ὁδοκαταμύσεις, οὓς
 εἰς Δύρα 11 ὅτι παρ' ἡ-
 περ εἰς εἰς 12 πρώτης
 τῆς σελήνης, 13 ὅπως μὴ
 ὅτι εἶρα 14 ἐβδόμεναι ἐμ-
 πύτοι 15 ἡ περὶ τρεσκαμέναι
 τῇ 16 σελήνῃ 17 καὶ πλά-
 νης γινώσκουσιν, ἀγνοοῖα
 δι 18 ὅτι αὐτῶν ὅτι πλε-
 ῖον τὸ πάθος 19 καὶ ὅτι
 ἀλλ' ἡμέρας ἑορτάσωνται
 20 καὶ 21 κυρίως ἡμῶν Ἰου-
 ἀναστασιμον ἡμέρας,
 ἀλλ' ὅτι κυρίως 22 μὲν
 νη 23]]

† Hæc plane spuria interpretatione hand dignati sumus.

1 deest v. 2 deest v. 3 deest v. 4 desunt v. 5 in marg. V. sed eadem manu.

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Ἐν τῇ ἡμέρᾳ ἐν
τῇ πύλῃ τῆς αἰῆτος,
ἀρχαῖοι δὲ τῶν ἡμερῶν
μέχρι τῆς ἡμέρας, ἐν
σαββάτῳ, ἡμέρας,
μόνον ἡμέρας ἀπὸ τῆς
αἰῆτος καὶ λαχάνοις, καὶ πο-
τῶν ὕδατος οἶνου καὶ
κρεῶν ἀπέχεσθαι ἐν ταύ-
ταις ἡμέραις γὰρ εἰσι
πένθιμοι, ἀλλ' ὅχι ἐορταῖς.
Ἡ μὲν τοῦ σαββάτου
καὶ τῆς ἡμέρας ὁλό-
κληρον τηροῦσθαι, οἷς
δυνάμεις παρέσθαι ποιῶ-
νται, μηδενὸς γενομένου
μέχρι ἀλεκτεροφω-
τίας νυκτὸς εἰ δὲ τις ἀ-
δυνατῇ ἵνα δύο συνά-
ψῃ ὁμῶς, φυλασσάτω
καὶ τὸ σάββατον λέγει
γὰρ πῦρ ὁ κύριος. ὅτε
ἐαυτὸ φαίπων. Ὅταν
ἀπαρῇ ἀπ' αὐτῶν ὁ
νυμφίος, τηροῦσθαι ἐν
ἐκείναις τῇ ἡμέρᾳ. Ἐν
ταύταις ἐν ἡμέρᾳ ἀπὸ
ἡμῶν ὑπὸ τῶν Ἰουδαίων,
καὶ τῶν ἡμερῶν, καὶ μὴ
ἀνθρώπων ἐλογίζεσθαι

Do you therefore fast on xviii.
the Days of the Passover,
beginning from the second
Day of the Week until the
Preparation, and the Sabbath,
Six Days: making use of on-
ly Bread, and Salt, and
Herbs, and Water for your
Drink: But do you abstain
on these Days from Wine
and Flesh, for they are Days
of Lamentation, and not of
Feasting. Do ye who are
able fast the Day of the Pre-
paration, and the Sabbath-
day intirely, tasting nothing
till the Cock-crowing of the
Night; but if any one is
not able to join them both
rogether, at least let him
observe the Sabbath-day;
for the Lord says somewhere,
speaking of Himself, *When* Matt. ix.
the Bridegroom shall be taken 15.
away from them, in these Days Mar. ii. 20.
shall they fast. In these Days Luc. v. 35.
therefore He was taken from
the Jews, falsely so named,
and fasten'd to the Cross, and
was numbred among the Trans- Isa. liii. 12.
gressors.

† desunt V. ‡ desunt V.

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XIX.

* * * Pag.
323.

Wherefore we exhort you to fast on those Days; as we also fasted till the Evening, when he was taken away from us : But on the rest of the Days, before the Day of the Preparation, let every one eat at the Ninth Hour, or at the Evening, or as every one is able. But from the Even of the Fifth Day, till Cock-Crowing, break your Fast when 'tis Day-break of the first Day of the Week, which is the Lord's-Day. From the Even till Cock-crowing keep awake, and assemble together in the Church, watch and pray, and intreat God ; reading, when you sit up all Night, the Law, the Prophets, and the Psalms until Cock-crowing, and baptizing your Catechumens, and reading the Gospel with Fear and Trembling, and speaking to the People such things as tend to their Salvation, put an End to your Sorrow, and beseech God that *Israel* may

[illegible]

¹ defunt. v. ² ἀπὸ συνίεας V. ³ ἡγετῆρας v.

the Holy Apostles.

φύσιν καὶ τέρμα, ἔ-
 πορσλαλήσονται τῇ
 λαῷ παῖς πρὸς ἑαυτοὺς
 αν, παύσατε τὴν πέν-
 θος ὑμῶν, καὶ δεήσῃτε
 τῷ Θεῷ, ὅπως εὐφρανῶ-
 τὸν Ἰσραὴλ, ἔ-
 βῇ αὐτὸν τόπον μετὰ
 νοίας, καὶ τὴν ἀσθεῖαν ἀ-
 φεσιν. ὅτι ὁ μὲν ἀλλό-
 φυλῶν κρείττερος, νιψά-
 μῳ. παῖς χεῖρας εἶπεν.
 Αἰὼς εἰμὶ ἀπὸ τῷ αἰ-
 ματι. τῷ δικαίῳ τοῦ
 τε, ὑμεῖς ὁφείδετε * * ὁ
 Ἰσραὴλ ἐπεβόησεν.
 Τὸ αἷμα αὐτοῦ ἐφ' ἡμῶν,
 ἔ-
 ἐπὶ τῷ πικρῷ ἡμῶν
 καὶ Πιλάτῳ εἰπόντῳ.
 Τὸν βασιλέα ὑμῶν εὐαν-
 γέλιον; αὐτοὶ ἐπεβόων.
 Οὐκ ἐχρῆν βασιλέα εἶ-
 μὲν Καίσαρα. ἔ-
 σῶσιν, εὐανγέλιον αὐτὸν.
 πᾶς γὰρ ὁ ποιῶν ἑαυτὸν
 βασιλέα, ἀνέλεγχος τῷ
 Καίσαρι. ἔ-
 εἰαν τῶν
 ἀπολύσεως, ὅτι εἰ φίλος
 τῷ Καίσαρι. Καὶ Πι-
 λᾶτος ὁ ἡγεμὼν ἔ-
 ἤρθε ὁ βασιλεὺς ἐκεί-
 νος.

be converted, and that He will
 allow them Place of Repen-
 tance, and the Remission of
 their Impiety : For the Judge,
 who was a Stranger, wash'd ^{Matt. xxvii}
 his Hands, and said, I am ^{24. 25.}
 innocent of the Blood of this
 just Person : See ye to it. But ^{Joh. xix.}
 Israel cry'd out, His Blood be ^{15. 8. 13.}
 on us, and on our Children.
 And when Pilate said, Shall
 I crucifie your King? They
 cry'd out, We have no King
 but Cæsar; Crucifie him, cru-
 cifie him; for every one that * * Pag;
 maketh himself a King, speaketh ³²⁴
 against Cæsar. And, If thou
 let this Man go, thou art not
 Cæsar's Friend. And Pilate
 the Governour and Herod
 the King commanded Him
 to be crucified, and that O-
 racle was fulfill'd, which
 says, Why did the Gentiles ^{Psal. ii. 1.}
 rage, and the People imagine
 vain Things : The Kings of
 the Earth set themselves, and
 the Rulers were gathered to-
 gether against the Lord, and
 against his Christ. And, They ^{Isa. xiv. 19}
 cast away the Beloved, as a

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dead Man, who is abominable.

And since He was crucify'd on the Day of the Preparation, and rose again at Break of Day on the Lord's Day, the Scripture was fulfilled, which saith, *Arise, O God, judge the Earth, for thou shalt have an Inheritance in all the Nations.* And again,

xi. 6. *I will arise, saith the Lord, I will put him in Safety, I will wax bold through him.*

xl. ii. And, *But thou, Lord, have Mercy upon me, and raise me up again, and I shall requite them.* For this reason do you also, now the Lord is risen, offer your Sacrifice, concerning which he made a Constitution by us, say-

Luk. xxii. 19. *ing, Do this for a Remembrance of me; and thenceforward leave off your Fasting,*

and rejoice, and keep a Festival, because Jesus Christ, the Pledge of our Resurrection, is risen from the Dead. And let this be an everlasting Ordinance till the Consummation of the World, until the Lord come. For to Jews the Lord is still

ἀδύνατον αὐτὸν σαμάρειαν καὶ ἐπληρῆσαι τὸ φάσκον λόγων. ἵνα ἡ ἐφύλαξεν ἔθνη, καὶ λαοὶ ἐμελέσθαι κενά; παρῆσαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἀρχοὶ αὐτῶν ἐπὶ τὸ αὐτὸ, καὶ ἔκρινον, καὶ ἔκρινον Χριστὸν αὐτῶν. ὁ ἀπαρτίσαν ἡ ἀγαπῶν, ὡς νεκρὸν ἐξεδιήγειρον, καὶ αὐτὸν σαμάρειαν τῇ παρασύνῃ, ὁ ἀναστάν. ὁ πτωχούσης κυριακῆς, ἐπληρώθη ἡ γράφη ἡ λέγουσα. Ἄναστη ὁ Θεός, κείνον τῇ γῆν ἐκ τῆς κατακλιθεῖς κομίσαις ἐν πᾶσι τοῖς ἔθνεσι, καὶ πάλιν. Ἀναστήσομαι, λέγει κύριος, θίσσομαι ἐν ὧπλοι, παρρησιάζομαι ἐν αὐτῇ. καὶ εὐφρανέσθαι με, καὶ ἀναστήσαν με, καὶ ἀνταποδώσω αὐτοῖς. διὰ τούτου ἐν ὑμῖν ἀναστήτω. σὺ κύριε, ὁ θεοσέμενος πρὸς τοὺς υἱοὺς ὑμῶν, πρὸς τοὺς υἱοὺς μὴν διενέξατο διὰ τῶν μῶν, λέγων. Τούτο ποιῆτε

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εἴτε εἰς τὴν ἐμὴν ἀνάμνησιν. Καὶ λοιποὶ ἀπονησθῶσι, διφραγνόμενοι ἐν ἑορτάζοντι, ὅτε ἀρραβῶν τῆ ἀναστάσεως ὑμῶν Ἰησοῦς ὁ Χριστός ἐγήγερται ἐκ νεκρῶν ἐν τούτῳ ὑμῖν ἔστω νόμιμον αἰώνιον ἕως τῆ συντελείας τοῦ αἰῶνος, ἡμέχρις ἂν ἔλθῃ ὁ κύριος. Ἰουδαίοις γὰρ ὁ κύριος ἐκπέθηκε· Χριστιανοῖς δὲ ἐγήγερται πάλιν καὶ διὰ τὴν ἀπίαν, τοῖς δὲ πληροφειδῶν, ὅτι ἡ εἰς αὐτὸν ἐλπίς ἀθάνατος ζωὴ ἐν αἰῶνι. καὶ μὴ ὅτι οὐκ ἐστὶν ἡμέρας ἔστω ὑμῖν πάλιν ἑορτὴ τιμία. αὐτὴ ἡ ὁγδοή, ἐν ᾗ δυσπνέοντες ἐμὲ Θωμᾶν ὅτι τῇ ἀναστάσει, ἐπληροφόρησε, δείξας μοι τὸν τύπον τῆ ἡλῶν, ἐν τῇ λόγχῃ ἐν τῇ πλάτῃ τῇ τεσσάρῃ. ἐπὶ αὐτῇ, ἀπὸ τῆ πρώτης κυριακῆς ἀριθμήσαντες ἡμέρας ἀπὸ κυριακῆς ἡμέχρις

dead; but to Christians He is risen; to the former, by their Unbelief; to the latter, by their full Assurance of Faith. For the Hope in him is Immortal and Eternal Life. After Eight Days, let there be another Feast observ'd with Honour, the Eighth Day it self, on which he gave me, *Thomas*, who was hard of Belief, full Assurance, by shewing me *the Print of the Nails*, and the Wound made in his Side by the Spear. And again from the first Lord's-day count Forty Days, from the Lord's Day till the Fifth Day of the Week, and celebrate the Feast of the Ascension of the Lord, whereon He finish'd all his Dispensation, and Constitution, and return'd to that God and Father that sent Him, and sat down at the Right-hand of Power, and remains there, until his Enemies are put under his Feet; who also will come at the Consummation of the World with

Joh.xx.25.

ἡμέχρις V. ἡμέχρις V.

Power

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Power and great Glory to judge the Quick and the Dead, and to recompence to every one according to his Works: And then shall they see the beloved Son of God, whom they pierc'd, and when they know him, they shall mourn for themselves, Tribe by Tribe, and their Wives apart.

Z ch. xii.
10.

J h. xix.
37.

ἐλθούσεται ὅτι σωπλεία τῷ αἰῶνι μὲν δυνάμεως καὶ δόξης πολλῆς, κρίναι ζῶντας καὶ νεκρούς, καὶ ἀποδίδου ἐκαστῷ κατὰ ἔργα αὐτοῦ. καὶ πῦρ ὅφονται τὸ ἔργον αὐτῶν τῷ Θεῷ, ὃν ἐξεκέντησαν, καὶ ὀπιζόντες αὐτὸν κήρυτται ἐπ' αὐτοῖς φυλὴ καὶ φυλὴν, καὶ αἰγυψιαῖς αὐτῶν κατ' ἰδίαν.

XX.

For even now, on the Tenth Day of the Month, Gorpiaus, when they assemble together, they read the Lamentations of Jeremiah, in which it is said, The Spirit before our Face, Christ the Lord was taken in their Destructions, and Baruch, in whom it is written, This is our God, no other shall be esteem'd with him. He found out every way of Know-

Lament.
iv. 20.

Bar. iii. 36.

*** Pag.
325.

πέμψῃς, ἰορταίου, τὴν ἰορτίαν τὴν ἀναλήψας τῷ κυρίῳ, καὶ τῷ πληρώσει πᾶσαν οἰκονομίαν καὶ ἀξιοτάξιν, ἀνῆλθε πρὸς τὸ ἀποστῆναι αὐτὸν Θεόν καὶ πατέρα, καὶ υἱὸς καὶ δεξιῶν καὶ δυνάμεως, καὶ ἀντιθέτων ἕως ἀντιθέτων οἱ ἐκθροὶ αὐτῷ ὑποτῆς πόδας αὐτῷ ὅς ἐστι

Καὶ γὰρ καὶ τὴν δεκάτην τῷ μῶσῳ Γορπῖαιος συναθροισμοί, τῶν ἀρχόντων Ἱερεμίου ἀναγνώσκουσιν, ἐν οἷς εἴρηται Πρόμνη πρὸ προσώπου ἡμῶν Χεῖρὸς κύριος συνεληφθῇ ὅτι καὶ ἀξιοτάξιν αὐτῶν. καὶ τὸ Βαρούχ, ἐν ᾧ γέγραπται *** Οὕτως ὁ Θεὸς ἡμῶν, ὃ λογισμένη ἐστὶν πρὸς αὐτὸν ἐ

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ἔδρε πασδν ὁδὸν ὅτι
 ἡμεις, & ἔδρεν αὐ-
 τῷ Ἰακώβ τῷ πατρὶ
 αὐτοῦ, καὶ Ἰσραὴλ τῷ ἡ-
 γαπημένῳ αὐτοῦ.
 καὶ τὸ ὅτι τῷ ἡμεις ὡφ-
 ρη, & τοῖς ἀνθρώποις
 συνανεσράφη. Καὶ ὅταν
 ἀναγινῶσι, κήπτονται &
 θρηνῶσιν, ὡς μὲν αὐτοὶ
 νομίζουσι, καὶ ἐρημίαν καὶ
 ὡς Ναβουχοδονόσορ γα-
 ρομήνῳ, ὡς ὅτι ἡ ἀλή-
 θεια ἐχρ' ὡροίμα πω-
 ῦνται ἀκούτες τοῦ μάλλον
 τοῦ αὐτοῦς κατὰ λαμ-
 βάνειν πένθους. καὶ ὅτι δὲ
 καὶ ἡμέρας τῷ ἀναληψί-
 ας, ἡλκε δὲ τῷ ὡροίμα
 κυριακῆς πεντηκστῇ γί-
 νεται, ἑορτὴ μεγάλη ὡ-
 μὴν ἔστω. ἐν αὐτῇ γὰρ
 ὡρα τρίτῃ ἀπέστλεν εἰς
 ἡμῶς ὁ κύριος Ἰησοῦς καὶ
 ὁδορεῖν τῷ ἁγίῳ πνεύ-
 ματι, & ἐπλήθυνεν
 αὐτοῖς τῷ ἐνεργείας, &
 γλώσσας χαρμῶν ἑλα-
 λήσαμεν, χαρῶς ἐκεί-
 νο ὡρῆχθ' ἐν ἡμῖν &
 ἐκκηρύξαμεν Ἰουδαίοις τε

ledge, and shewed it to Jacob
 his Son, and Israel his Belo-
 ved. Afterwards He was seen
 upon Earth, and conversed
 with Men. And when they
 read them they lament and
 bewail, as themselves sup-
 pose, that Desolation which
 happen'd by Nebuchadnezzar;
 but, as the Truth shews, they
 unwillingly make a Prelude
 to that Lamentation, which
 will overtake them: But
 after Ten Days from the
 Ascension, which from the
 first Lord's Day is the Fifti-
 eth Day, do ye keep a great
 Festival: For on that Day,
 at the Third Hour, the Lord
 Jesus sent on us the Gift of
 the Holy Ghost, and we were
 filled with his Energy, and
 we spake with new Tongues, as
 that Spirit did suggest to us;
 and we preached both to
 Jews and Gentiles, That He
 is the Christ of God, who
 is determined by him to be the
 Judge of Quick and Dead. To
 Him did Moses bear Witness,
 and said, The Lord received

Act. ii. 4.

24.

Gen. xii. 24.

Ἰακωβ v.

Fire

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Fire from the Lord, and rained it down. Him did Jacob
 xxxii. 30. see as a Man, and said, *I have seen God Face to Face, and my Soul is preserved.* Him did Abraham entertain, and
 xviii 25. acknowledge to be the Judge, and his Lord. Him did Moses
 27. see in the Bush; concerning Him did he speak in Deutro-
 Ex. iii. 2. nomy, *A Prophet will the Lord your God raise up unto you out of your Brethren like unto me. Him shall ye hear in all things whatsoever he shall say unto you. And it shall be, that every Soul that will not hear that Prophet shall be destroy'd from among his People.* Him did
 Deut. xviii 15. Joshua, the Son of Nun, see, as the Captain of the Lord's
 Jos. v. 14. Host, in Armour, for their Assistance against Jericho; to whom he fell down, and worshipp'd, as a Servant does to his Master. Him Samuel
 1 King. knew, as the Anointed of xu. 3. God, and thence named the Priests and the Kings the Anointed. Him David knew, and sung an Hymn concern-

ἡ ἰθυσιν, αὐτὴν ἀνὰ
 τὴν Χεῖρὸν τοῦ Θεοῦ, ἡ
 χειρὸς αὐτοῦ
 χειρὶ
 1 ζώντων ἡ
 νεκρῶν. τὴν Μωσῆ
 μαρτυρῶν ἐλεγε· Ἐ-
 λαβε κύριε πῦρ ἐκ
 κυρίου, ἡ ἐβρέξε. τὴν
 σὺν εἶδεν Ἰακώβ ὡς ἀν-
 θρώπον, ἡ ἑώρα· Εἶδεν
 θεοῦ, ὡρῶπον ὡρῶ
 ὡρῶπον, ἡ εἰσῆλ-
 μὲν ἡ ψυχὴ τοῦτον,
 Ἀβραάμ ξενοδοχῆσαι,
 χειρὶ ἀγγελῶν καὶ
 αὐτῷ κυρίοι. τὴν
 Μωσῆ ἐπὶ τὴν βᾶν π-
 διαταγὴν ὡς ταῦτα ἐν
 Δουλερονομίῳ ἐλεγε.
 Προφήτην ὑμῖν ἀναστή-
 κύριε ὁ Θεὸς ἐκ τῶν
 ἀδελφῶν ὑμῶν ὡς ἐμὲ
 αὐτῷ ἀκούσασθε, ἡ πᾶν-
 τὰ ὅσα ἀνὰ λαλῶ
 ὡρῶ ὑμῶν ἐσται, πᾶ-
 σα ψυχὴ ἥτις ἀνὰ
 κύριον τὴν προφήτην ἐκεί-
 νον. ἐξολοθροῦσθε ταῦτα
 τὴν λαὸν αὐτοῦ. Τὴν
 εἶδεν Ἰησὺς ὁ τῆς Ναυ-
 σταρχίῃ τὴν διω-

the Holy Apostles.

μεως κυριε. καθωπις-
 ωρον, συμμαχον εις
 Ιεριχω. ω ε πεσων
 πορσεκυωσεν, ως δε-
 λθ. δεσποτλ. τυτον
 Σαμυηλ ειδως Χριστον
 Θεου, τας ιερεϊς κη τας
 βασιλεις, Χριστους αιό-
 μαζε. τυτον ειδως Δα-
 βιδ, εψαλλε η υπερ
 αυτου ωδην, λεγων
 Ωδη υπερ τυ αγαπητου.
 ε επιφερων εις ωρεσω
 τον αυτου, εφασκεν
 Περιζωστω η ρομφαϊα
 σου επι η μωρον σου,
 διωατη, τη ωραιότητα
 σου, ε παρ χαμαι σου, ε
 ηταιρον, κη χατουοδου,
 κη βασιλδου, ενεκεν α-
 ληθείας ε περαότητ.
 κη διαγοσύνης ε οδηγη-
 σης σε θαυμασως η δεξιά
 σου. τα βέλη σου ηχορομύρα
 διωατε, λαοι ύποχάτω
 σου πεσύνται εν γαρδία
 των έχθρων η βασιλείας.
 Ας τυτο εγρισε σε
 ο Θεος, ο Θεός σου ελα-
 ον αγαλλιάσεως ωδου
 τος μετρυς σου. Περι

ing him, *A Song concerning*
the Beloved; and adds in his
 Person, and says, *Gird thy*
Sword upon thy Thigh, O thou
who art mighty in thy Beauty
and Renown; Go on, and pro-
 sper, and reign, for the sake
 of Truth, and Meekness, and
 Righteousness, and thy Right
 Hand shall guide thee after a
 wonderful manner. Thy Darts
 are sharpened, O thou that art
 mighty; the People shall fall
 under thee in the Heart of
 the King's Enemies. Wherefore
 God, thy God, hath anointed
 thee with the Oil of Gladness
 above thy Fellows. Concern-
 ing Him also spake Solomon,
 as in his Person, *The Lord* Prov. viii.
created me the Beginning of 22.---29.
his Ways, for his Works: Be-
 fore the World he founded me,
 in the Beginning before he
 made the Earth, before the
 Fountains of Waters came, be-
 fore the Mountains were fasten-
 ed, he begat me before all the
 Hills. And again, *Wisdom*
built herself an House. Con-
 cerning him also *Isaiab* said,

ix. 31.
 Psal. xli.

ix. 31.

ix. 31.

ix. 31.

Prov. viii.
 22.---29.

ix. 1.

CONSTITUTIONS of

Iſa. xi. 1. *A Branch ſhall come out of the Root of Jeſſe, and a Flower ſhall ſpring out of his Root. And, There ſhall be a Root of Jeſſe, and He that is to riſe to reign over the Gen- tiles, in Him ſhall the Gen- tiles truſt. And Zachariah*
Zach. ix. 9. *ſays, Behold thy King cometh unto thee, juſt, and having Salvation, meek, and riding upon an Aſs, and upon a Colt the Foal of an Aſs. Him*
Dan. vii. 13. *Daniel deſcribes as the Son of Man coming to the Father, and receiving all Judgment and Honour from him; and*
ii. 34. *as the Stone cut out of the Mountain without Hands, and becoming a great Mountain, daſhing to Pieces the many Governments of the ſmaller Countries, and the Poly- theiſm of Gods; but preach- ing the One God, and or- daining the Monarchy of the Romans. Concerning Him alſo did Jeremiah prophetic, ſaying, The Spirit before his Face, Chriſt the Lord, was ta-*
αὐτῷ. ὁ Σολομὼν ἔ- λεγχεν ὡς ἐκ τοῦ ῥαβ- βίνου. Κύριε. ἐκ ποί- με ἀρχὴν ὁδῶν αὐτῷ εἰς ἔργα αὐτῷ. πορὶ τῶν ὀφ- θάλμων ἐδιδραμῶσιν με, ἐν ἀρχῇ, πορὶ ᾧ ᾧ γῆν ποιῆσαι, πορὶ ᾧ ἑλ- θεῖν τὰς πηγὰς τῶν ὑδάτων, πορὶ ᾧ ὄρη ἰ- δεαδῆναι, πορὶ ᾧ πᾶν των βουωῶν, γῆν ἄ με. ἔ. πάλιν. Ἡ σφίρα ὡ- κοδόμησεν ἑαυτῇ οἶκον. Περὶ αὐτῷ καὶ Ἡσαΐας ἔλεγε. Ἐξελθούσας ῥάβδους ἐκ τῆς ῥίζης Ἰεσσαί, ἔ. ἀνθῶς ἐκ τῆς ῥίζης ἀναβήσεται. ἔ. ἔσται ἡ ῥίζα ᾧ Ἰεσσαί, καὶ ὁ ἀνιστάμενος ἀρ- χὴν ἐθνῶν, ἐπ' αὐτῷ ἔσται ἐλπίς. Ζαχα- ρίας δὲ ἰδὲ ὁ βασι- γὰς σου ἔρχεται δίκαιος καὶ σώζων, αὐτῷ ᾧ πα- τέρ, ἔ. ὁ πᾶς ἐβηκίαις ἐπὶ ἄνον. καὶ πᾶλον ὡς ὑψοῦς. τῶτον Δα- νιὴλ ὡς ἀνθρώπου λέγει ἔ. εἶναι, ἔρχομενον πορὶ

the Holy Apostles.

ἡ πατέρα, καὶ πᾶσαν
 τὴν κρείσιν καὶ τὴν ἐκκλησίαν
 παρ' ἑκείνου ὑποδεχόμενον,
 καὶ λίγον ἀπὸ ὧν
 ἀνδρῶν τμηθέντα,
 ὃν ἡμόρμον εἰς ὅσον
 μέγα, ὃ πληρώσονται
 πᾶσιν τὴν γῆν, σωτρί-
 ζοντα πύλαρχίαν το-
 νιστῶν, ὃ πολυδείδω
 ἰδεῖν, κηρύσσοντα ὃ τὸ
 εἶνα Θεόν, καὶ χειροτο-
 νεῖται * * πῶς Ρω-
 μαίων μοναρχίαν, πε-
 ρεῖ τέττε καὶ ἱερεμίας
 προφητοῦν ἔλεγα
 Πνῶμα πρὸ πρῶ-
 πε ἡμῶν Χριστὸς κύ-
 ρεθ. Σωτηλῆφθῃ ἐν
 παῖς ἀφθοραῖς αὐ-
 τῶν ὃ εἰπομένη. ἐν τῇ
 σκιά αὐτῆς ζήσομεθα
 ἐν τοῖς ἔθνεσι. Καὶ
 ἰεζεκιήλ ὃ ὃ οἱ κα-
 δεξῆς προφῆτῃ πρῶ-
 ταχὺ τέτον εἶναι Χρι-
 στὸν, κύριον, βασιλέα,
 κριτὴν, νομοθέτην, ἄλ-
 γηλον τῷ πατρὶ, μῆ-
 νορῶν Θεόν. τέτον
 ἐν ὃ ἡμεῖς κηρύσσομεν

*ken in their Snares: Of whom
 we said, Under his Shadow we
 shall live among the Gentiles.
 Ezekiel also, and the fol-
 lowing Prophets affirm every
 where that He is the Christ,
 the Lord, the King, the Judge,
 the Law-giver, the Angel of
 the Father, the only Begot-
 ten God. Him therefore do
 we also preach to you, and
 declare him to be God the
 Word, who ministred to his * * Pag.
 God and Father for the Crea- 326.
 tion of the Universe. By
 believing in Him you shall
 live, but by disbelieving
 you shall be punished. For, Joh. iii. 36
 He that is disobedient to the
 Son shall not see Life, but the
 Wrath of God abideth on him.
 Therefore after you have
 kept the Festival of Pente-
 cost, keep one Week more
 Festival, and after that fast,
 for 'tis reasonable to rejoice
 for the Gift of God, and to
 fast after that Relaxation:
 For both Moses and Elias
 fasted Forty Days; and Da-
 niel for Three Weeks of Days*

CONSTITUTIONS of

- 3 King.
xix. 8.
Dan. x. 2. *did not eat desirable Bread, and
Flesh and Wine did not enter
into his Mouth; and blessed
Hannah, when she ask'd for*
- 1 King. i.
15. *Samuel, said, I have not drunk
Wine, nor strong Drink; and
I pour out my Soul before the
Lord; and the Ninivites,*
- Joh. iii. 5. *when they fasted Three Days
and Three Nights, escaped the
Execution of Wrath. And*
- Esth. vi. 16
Judith:
viii. 6. *Esther, and Mordecai, and Ju-
dith by Fasting escaped the
Insurrection of the Ungodly
Holofernes and Haman. And*
- Psal. cviii.
24. *David says, My Knees are
weak through fasting, and my
faileth for [want of] Oyl. Do
you therefore fast, and ask
your Petitions of God. We
enjoin you to fast every
Fourth Day of the Week,
and every Day of the Pre-
paration, and the Surplusage
of your Fast bestow upon
the Needy; every Sabbath-
day excepting one, and eve-
ry Lord's-day hold your so-
lemn Assemblies, and rejoice;
for he will be guilty of Sin,
who fasts on the Lord's-*
- ὑμῶν, καὶ διαγαλιζό-
μεθα, Θεὸν ληγον, ὑ-
πηρεταμῆνον τῷ Θεῷ
αὐτῷ ἐπαγαγε εἰς τὴν
τῆς ὁλων δημοκρατίαν.
τῷ τῷ πνεύματι τοῦ
ἀγίου, ἀπενδύσαντες τὸ
καρδίαν ἡμῶν. Ὁ γὰρ
ἀπελθὼν τῷ ὑμῶν, ὅτι
ὁ ἄνθρωπος τῷ ζώῳ, ἀλλ'
ἢ ὁ ἄνθρωπος τῷ Θεῷ μὴ
ἐπ' αὐτῶν. Μετὰ τὴν
δ' ἐφορτάσμεν ὑμῶν τὴν
πεντηκοστήν, ἐφορτάσατε
μῖαν ἐβδομήδεα, καὶ
μετ' ἐκείνῃ νηστεύ-
σατε μῖαν διχαίον γὰρ
ἐν ὁφθαλμοῖς ὅτι τῇ
ἐκ Θεοῦ δωρεᾷ, καὶ νη-
στεύσμεν μὲν τὴν ἀνεσπιν.
καὶ γὰρ ἐν Μωσῆς ἐν ἡ-
λίᾳς ἐνήστευσεν τεσσα-
ράκοντα ἡμέρας καὶ
δανιὴλ τρεῖς ἐβδομά-
δας ἡμερῶν ἄρτον ἐν
πιδυμῶν ὅτι * * * ἐ-
φαγε, καὶ κρέας ἐν ὁ-
ντοῖς ἐκ ἐσθλῶν εἰς ὁ
τόμα αὐτῶν καὶ ἡ μα-
καρία Ἄννα αἰτημένη
τὴν Σαμὴλ, λέγει ὁ

τον & μέθυσμα & πέν-
πωμα, & ἐκχεῖν τὸ ψυ-
χλὴν ἐνώπιον κυρίου &
Νινδύται, νηστειῶντες
ἡμέρας & νύκ-
τας, ὅτι ὁργῆς τίς πα-
ραν ἀπέφυγον. & Ε-

day, being the Day of the
Resurrection, or during the
Time of Pentecost, or in gene-
ral, who is sad on a Festival-
day to the Lord. For on them
we ought to rejoice, and
not to mourn.

δικήν, & Μαροδοχαίου,

& Ἰουδῆθ, τὴν ἡμέραν ἀσπέντων ἐπὶ τῇ νηστειῇ ἀπέ-
φυγον Ὀλοφέρνην & Ἀμάρ & Δαβὶδ λέγει· Τὰ ἡναιπά-
μα ἡδέννησεν δὲ τὸ νηστειῶν, & ἡ σάργξ μου ἡλλοιώθη δι' ἑ-
λπίον. Καὶ ὑμεῖς ἐν νηστειῶντες αἰτεῖσθε ὡς τὸ θεῶ πα-
τήρι & υἱῶν. μὴ δὲ ἐν δόμοις τῆς νηστειῶν, πᾶσιν
περάσθαι & ὡς τὸ πάλιν ὡς τὸ πάλιν ὑμῶν νηστειῶν, & ὡς
ὡς τὸ πάλιν ὑμῶν τῆς νηστειῶν πέννησιν ἐκπληροῦν. πρὸς μὴ
τοὶ σάββατον ἀνδρὶς ἐν εἰς, & πᾶσιν κυριακῇ, * * * * *
πλῆντες σωφροσύνης, ἀφροσύνης ἐποχῇ. ὡς ἀμύττας ἐστὶν
ὅτι κυριακῇ νηστειῶν, ἡμερᾶν ἀναστασεως ἡσυχίᾳ, ἡ τῆς πε-
νηστειῶν, ἡ ὅλως ἡμερᾶν ἑορτῆς κυρίου κατηφῶν. ἀφρο-
σύνην ὡς δὲ ἐν αὐταῖς, ἀλλ' ἐπενθῆται.

* * * Pag.
323.

Εἰς τὸν. Edit. Turc. deest.

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BIBLION EKTON.

•• Pag.
330.

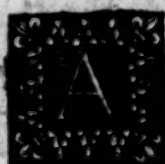
Περὶ χισμάτων.

BOOK VI.

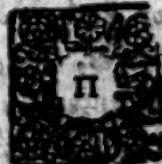
SECT. XLVIII.

Concerning Schisms.

I.



ABOVE all things,
O Bishop, avoid
the sad, and danger-
ous, and most A-
theistical Heresies, eschewing
them as Fire that burns those
that come near to it. Avoid
also Schisms: For 'tis neither
lawful to turn one's Mind
towards wicked Heresies, nor
to separate from those of the
same Sentiment, out of Am-
bition. For some who ven-
tur'd to set up such Practices
of old did not escape Punish-
ment. For *Dathan and Abi-*



ΠΟ' πῶται
φυλάσσει,
ὡς ἐπίσκοπος,
τὰς δεινὰς
καὶ χαλεπὰς καὶ ἀνι-
στὰς αἵρεσις, φέρον-
τες αὐτὰς ὡς περ πυρ-
ρὸν φέρον τὰς αὐτὰς πλ-
σάζοντες. φέροντι δὲ
τὰ χισμάτα. ἔτι γὰρ
ὡς ἀνοσίους αἵρεσις
διμιπὸν ἐκκλησίαι
νοῦν, ἔτι καὶ ὁμογ-
νῶν χωρίζεται δι-
μιπὸν ἀφ' ἐκκλησί-
αυτα γὰρ ἐστὶ πα-

2 the Holy Apostles.

ραίον τινες πολμήσθη-
 ναι ὁπχειρήσασιν, ἔτι διέ-
 ρουρον ἢ πμωρίδμ. Δα-
 δαν γδ ἔ' Αβερὼν
 ἀντιπρόσωποι γυρόμμοι
 Μωσῆ, κασιπύθησιν εἰς
 γῆν Κορὲ ἢ οἱ μετ'
 αὐτῷ ἔλαττοι πεντή-
 ροντα, τῷ 'Ααρον
 ἔλαττοι αὐτοῖς, πύρρ
 ὡσανάλωμα γηρόνασι.
 Μαρία ἢ ὄνειδίζουσα
 Μωσῆ, ἔξω τ' ὡρεμ-
 βολῆς ἀπεβλήθη ἐπὶ α'
 ἡμέρας: ἔλεγε γδ, ὅτι
 γυναικα Μωϋσῆ. Αἰ-
 διόπασαν ἔλαβεν. Οὐ-
 μῶν ἢ, ἄλλα ἔ' Αζα-
 ρίας ἔ' Οζίας, ἔτθ.
 λῶ βασιλίδις ἔ' Ἰόδα,
 κατὰ πολμήσας τ' ἱερω-
 σῶνις, καὶ θυμιάσαι βο-
 ληθεῖς ἔ' θυμιάμα, ὃ
 ἔ' προσήκον αὐτῷ, κα-
 λυόμμοι. ὑπὸ 'Αζα-
 ρίας ἔ' ἀρχιερέως, καὶ τῷ
 ὀγδοήκοντα ἱερέων, ἔ'
 μὴ ὑπακούσαι, ἐξδμέ-
 πιλε λέπραν ἐν τῷ μετώπῳ, ἔ'
 ὅτι ἠλεγξεν αὐτὸν ὁ κύριος.

ram, who set up in Opposi-
 tion to Moses, were swallow'd
 up into the Earth. But Co-
 rah, and those Two Hun-
 dred and Fifty who with him
 rais'd a Sedition against Aa-
 ron, were consum'd by Fire.
 Miriam also who reproach'd
 Moses, was cast out of the
 Camp for Seven Days: For
 she said, that Moses had taken
 an Ethiopian to Wife. Nay, in
 the Case of Azariah and Uz-
 ziah, the latter of which
 was King of Judah, but
 venturing to usurp the Priest-
 hood, and desiring to offer
 Incense, which it was not
 lawful for him to do, was
 hindred by Azariah the High-
 Priest, and the Fourscore
 Priests; and when he would
 not obey, he found the Lepro-
 sic to arise in his Forehead,
 and he hasten'd to go out,
 because the Lord had re-
 proved him.

Num. xvi.

xii. i.

Chron.

xxvi.

defunct. V. : al. ὡς ἑλλωκοίτην add.

CONSTITUTIONS of

II. Let us therefore, Beloved, consider what sort of Glory that of the Seditious is, and what their Condemnation: For if he that rises up against Kings is worthy of Punishment, even tho' he be a Son, or a Friend; how much more he that rises up against the Priests: For by how much the Priesthood is more noble than the Royal Power, as having its Concern about the Soul, so much has he a greater Punishment who ventures to oppose the Priesthood, than he who ventures to oppose the Royal Power, although neither of them goes unpunish'd. For neither did *Abalom* nor *Abdadan* escape without Punishment; nor *Corah* and *Dathan*. The former rose against *David*, and strove concerning the Kingdom; the latter against *Moses*, concerning Pre-eminence; and they both spake Evil, *Abalom* of his Father *David*, as of an unjust Judge,

2 Kin g.
xviii. to
xx.
Num. xvi.

¹ κατασῶν. V. ² ἐπισπασάμενος. V. ³ ἀντορδαλμῆν. V. ⁴ ὁ τῆ. V.
⁵ δεχτ. V.

the Holy Apostles.

Οἱ λόγοι Καλαί, ἐ
 * * ὅτι ἐστὶν ὁ ἀκούσας
 * * σου, καὶ δικαιο-
 * * σου. Καί, τίς με ποιήσει
 ἀρχόντα; Ὁ δ' Ἀβ-
 δαδάν, ὅτι ἐστὶ μοι, φησί,
 μέρος ἐν Δαβὶδ, ὅθεν
 κληρονομία ἐν υἱῷ Ἰε-
 σαί, δὴλον ὡς ἀναξιο-
 παθῶν ἀρχεῖν ὑπὸ Δα-
 βίδ, ὡς ἔειπεν ὁ
 Θεός, ὅτι δούλον Δαβὶδ
 ἦ ἔσ' Ἰεσαί, ἀνδρα γ' ὃν
 ἡ καρδίαν μου, ὅς ποιή-
 σι πάντα τὰς ἐλάμους
 μου. Ὁ δ' Ἀδαδάν ἐ-
 Ἀβειράν καὶ οἱ Κορεΐται
 λέγοντες· Μωσὲ· Μὴ
 μικρὸν ὅτι ἀνέστης ἡ-
 μῶς ἐκ γῆς Αἰγύπτου, ἐκ
 γῆς ῥεόντος μέλι καὶ γά-
 λα; καὶ τί οὐκ ἐξέτερας
 τὰς ὀφθαλμοὺς ἡμῶν;
 καὶ συ ἀρχεῖς ἡμῶν; καὶ
 ὁπισθεσίνην ἐπ' αὐτὸν
 ἐκκλησίαν μεγάλην καὶ
 οἱ Κορεΐται· Μὴ Μωσὲ
 λελάληκε μόνῳ ὁ Θεός;
 τί ὅτι ὧ· Ἀαρὼν δέδωκε
 ἡ ἀρχιερεσσύνη μόνῳ;
 ἔχει πασι ἡ συναγωγή
 saying to every one, Thy 2 King.
 Words are good, but there is xv. 3.
 no one that will hear thee, and * * * Pag.
 do thee Justice. Who will make 331.
 me a Ruler? But Abdadan.
 I have no part in David, nor xx. 1.
 any Inheritance in the Son of
 Jesse. 'Tis plain that he
 could not endure to be un-
 der David's Government, of
 whom God spake, I have Act. xiii.
 found David the Son of Jesse, 22.
 a Man after my Heart, who
 will do all my Commands. But
 Dathan and Abiram, and the
 Followers of Corah said to
 Moses, Is it a small thing that Num. xvi.
 thou hast brought us out of 13.
 the Land of Egypt? out of a
 Land flowing with Milk and
 Honey? And why hast thou
 put out our Eyes? And wilt
 thou rule over us? And they
 gathered together against him
 a great Congregation, and the
 Followers of Corah said, Has xii. 2;
 God spoken alone to Moses?
 Why is it that he has given
 the High-Priesthood to Aaron
 alone? Is not all the Congre- xvi. 3.
 gation of the Lord holy? And

CONSTITUTIONS of

why is Aaron alone possess'd of the Priesthood? And before this one said, Who made thee a Ruler and a Judge over us?

Ex. ii. 14.

III.

Numb. xii. 3.

And they rais'd a Sedition against Moses, the Servant of God, the meekest of all Men, and faithful, and affronted so great a Man with the highest Ingratitude; him who was their Law-giver, and Guardian, and High-Priest, and King, the Administrator of Divine Things, one that shew'd, as a Creator, the mighty Works of the Creator, the meekest Man, freest from Arrogance, and full of Fortitude, and most benign in his Temper, one who had deliver'd them from many Dangers, and freed them from several Deaths by his Holiness, who had done so many Signs and Wonders from God before the People, and had perform'd glorious and wonderful Works for their Benefit; who had

κυρίῳ ἀγία; ὃ τί ἔστιν
Ἀαρὼν ἱερατοῦ μόνος;
καὶ πρὸς τούτων ἀλλο-
λῆς ἔλεγε· Τίς σε κα-
τήτησεν ἀρχόντα ἐ δι-
καστὴν ἐφ' ἡμῶν;

καὶ ἐπομέσθησαν Μω-
σὴ πρὸς τὸ θεῷ ὑπερ-
πόνῳ, ὃς πρὸς πάντας
πραοτάτω, καὶ πιστῷ,
ἐντίμησαν τὸ τιμῆσαι
τὴν ἀνδρα οἱ ἀγα-
θότατοι τὸ νομοθετῆν,
τὸ φύλακναι, τὸ ἀρχι-
ερεῖα καὶ βασιλεία, τὸ μύ-
στην τῆς δεινῆς, τὸ ὡς
δημιουργὸν τὰς τῶ δη-
μιουργοῦ ἐπιδείξασθαι
ἐνεργείας· τὸ πραοτά-
τον, τὸ ἀνυφώπατον τὸ
χαρπεμεχόν, τὸ φιλα-
νθρώπον τὸ πολ-
λῶν κινδύνων αὐτὸς ἀ-
παλλάξαντα, καὶ ἄλ-
φειν δανείων αὐτῶν
ῥυσσάμενον, τῇ ᾧ ἴαν-
τῶ ὁσιότητι· τὸ ποσά-
ναι πρὸς θεῷ σημεῖα καὶ
τίματα ὡς λαῶν πεποι-
ημένοι τὸ πὰ ἐνδοξία καὶ
δαιμνατὰ ἔργα εἰς δόξαν

ῥοίαν αὐτῶν πεπλε-
 ῥοται· ἡ δὲ Αἴγυπ-
 τὶς δὲ ἀπληρὸν πεπλη-
 ρωμένη, ἡ δὲ ἐρυθρὰν
 θάλασσαν διηρμήσατο,
 καὶ ὡς περὶ χεῖρα παύσατο
 ἐνθεν καὶ ἐνθεν Ἀφρα-
 σάντα, ὡς δὲ ἐρήμω-
 ξήσας τὸν λαὸν αἰγυπ-
 τῶν, καὶ βυθισμένηα Φα-
 ραὼ καὶ τὰς Αἰγυπτίους,
 καὶ πάντα τοὺς υἱοὺς αὐ-
 τῶν μετ' αὐτῶν· τὴν
 γλυκυνδύα πηγὴν αὐ-
 τοῖς ἔδωκε ὕδωρ, ὡς ἐκ
 πέτρας ἀκροτόμῳ αὐ-
 τοῖς παραγαγόντα ὕδωρ
 διψῶσι τὸν ἐξ ἑρηνῶ
 μαννοδοπίσαντα αὐτοῖς,
 ὡς ἐξ αἰθέρος κρεωλο-
 γήσαντα, τὴν σὺλῶν πυ-
 ρος ἐν νυκτὶ εἰς φωσκ-
 μὸν καὶ ὁδηγίαν ἡμερ-
 ῶν αὐτοῖς, καὶ σὺλῶν
 νεφέλης εἰς σκιάσμον ἡ-
 μέρας· Ἀφ' οὗ ἐξ ἡλίου
 φλογμὸν ἐν νόμον Θεοῦ
 ἐκ στόματος Θεοῦ καὶ χειρὸς
 καὶ γραφῆς Θεοῦ ἐν πλαξὶ
 λιθίναις κεκοσμημένον
 ὡς ἀριθμὸν αὐτοῖς, πε-

brought the Ten Plagues up-
 on the Egyptians, who had
 divided the Red-Sea, and had
 separated the Waters as a
 Wall on this Side and on that
 Side, and had led the People
 through them, as through a
 dry Wilderness, and had drown-
 ed Pharaoh and the Eryp-
 tians, and all that were
 in Company with them,
 and had made the Fountain
 sweet for them with Wood,
 and had brought Water out
 of the Stony Rock for them
 when they were thirsty, and
 had given them Manna out of
 Heaven, and had distributed
 Flesh to them out of the Air,
 and had afforded them a Pil-
 lar of Fire in the Night to
 enlighten and conduct them,
 and a Pillar of a Cloud to
 shadow them in the Day, by
 reason of the violent Heat
 of the Sun, and had exhi-
 bited to them the Law of
 God, engraven from the
 Mouth, and Hand, and Wri-
 ting of God, in Tables of
 Stone the perfect Number

Ex. vii.

xv. 25,

xvii. 6,

xvii.

xiii. 21

xxxii.

desunt. V. * κρεωλόγησαντα. v. al.

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xxiii. 11. of Ten Commandments: To
whom God spake Face to Face,
as if a Man spake to his Friend.

Deut. Of whom he said, *And there*
xxxiv. 10. *arose not a Prophet like unto*

Num. xiv. *Moses.* Against him arose the
10. Followers of *Caleb* and the

Reubenites, and threw Stones
at *Moses*, who pray'd and

xvi. 15. said, *Accept not thou their Offering: And the Glory of*

God appear'd, and sent some
down to Hell, and burnt
up others with Fire - and so

as to those Ringleaders of
this Schismatical Deceit, which

24. 5. said, Let us make our selves
a Leader, the Earth open'd
its Mouth, and swallow'd

them up, and their Tents,
and what appertain'd to them,

and they went down quick
into Hell: But he destroy'd
the Followers of *Corah* with

of the Sun, and had exhibited

God, engraven from the
book and hand, and the

Σαλ. Γεβηλίται.

7. ἡ δὲ ὁ Θεὸς ἐν ὧ καὶ ἐν ὧ
 8. καὶ ἐν ὧ καὶ ἐν ὧ καὶ ἐν ὧ

[illegible]

ὅτι ἀρξῆται καθ' ἑαυτὴν ὡς
 Μαδρίτ. Τὸ πρῶτον ἐπαρ-
 χεῖται ἡ Κωνσταντινούπολις

ῥαβδῶνται, καὶ λίθος
ἐβαλον καὶ ἐ Μωσῆς

ἀποδοῦναι τοῖς ἰσχυροῦσι καὶ λα-
 γνόντες. Μὴ ἀποδοῦναι εἰς
 τὸ θυμὸν αὐτοῦ. Ὁ δὲ

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κα, τὸς 3 πρὶ καρ.
φλέξε 6 ὕψω τὸς ἀρ.
γνηγες 7 πλάνης 8 αἰσ.

μαί. λέγοντες. Δωμῶν
ἀρχηγὸν αὐτοῖς ἑστί.

Ξενὴ γὰρ ὁ νόμος αὐτῆς,
καὶ κατὰ πᾶσαν αὐτῆς, καὶ
τὰς συνέσεις αὐτῶν, καὶ

καταγγέλλων εἰς αὐτοὺς ζῶν

πῶλεσθ' ἄν' ἑαυτοὺς.

[Faint handwritten text at the bottom of the page]

SECT.

SECT:

SECT. XLIX.

Εἰ ἐν τοῖς ἀγαθῶν
 λαρχίδου ἀποχί-
 σασιν, ὡς αὐτῶν Θεός
 ἐπὶ τὴν γὰρ τὴν πρῶτην,
 πόσω μᾶλλον τοῖς αἰ-
 ρέσεων ἀσεβῶν καὶ βλα-
 σφημοῖς; ὅς σφοδρὸς
 ραν ἐπαξί; τῶν τῶν βλα-
 σφημῶν αὐτῶν τὴν
 νόστον τὴν δὲ δημιουργίαν;
 Ἄλλ' ὑμεῖς, ἀδελφοί, ἐκ
 τῆς γραφῆς παιδευόμενοι,
 φυλάσσετε μὴ ποιῆν
 διχονομίαν ἢ ἰνὸν
 μή, μητερίαν τὴν ἐνώ-
 σιν; ὑμῶν ὅς σκοποῖ
 ἀπωλείας οἱ ὁδοὶ ἀθε-
 μίτην ἀρξάντες καὶ ἰ-
 σταν; τοῖς λαοῖς ὁμοῖως
 καὶ οἱ λαοὶ, τοῖς τῇ
 γνώμῃ; Θεῷ ἐναντία
 δογματίσασιν μὴ πλη-
 σάζετε, μηδὲ κοινωνοὶ
 τῆς ἀσεβείας αὐτῶν γί-
 νεσθε λέγει ὁ Θεός.
 Ἀποχρίσθητε ἐκ μέσου
 τῶν ἀνδρῶν τέτων, ἵνα
 μὴ συνάπληθεσιν αὐ-

If therefore God inflicted
 Punishment immediately
 on those that made a Schism
 on account of their Ambition,
 how much rather will he
 do it upon those who are the
 Leaders of impious Heresies?
 Will not he inflict severer
 Punishment on those that
 blaspheme his Providence, or
 his Creation? But do you,
 Brethren, who are instructed
 out of the Scripture, take
 care not to make Divisions in
 Opinion, nor Divisions in
 Unity. For those who set
 up unlawful Opinions are
 Marks of Perdition to the
 People. In like manner do
 not you of the Laity come
 near to such as advance Do-
 ctrines contrary to the Mind
 of God; nor be you Par-
 takers of their Impiety. For,
 says God, *Separate your selves*
from the midst of these Men,
lest you perish together with
them. And again, *Depart*

IV.
 * Pag.
 332.

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from the midst of them, and separate your selves, says the Lord, and touch not the unclean thing, and I will receive you.

τοῖς καὶ πάλιν· Ἐξέλθετε ἐκ μέσου αὐτῶν, ἀφορίσθητε, λέγει κύριος, καὶ ἀγγαρεύετε μὴ ἅπτεσθαι, καὶ γὰρ εἰς δέξομαι ὑμᾶς.

V. For those are most certainly to be avoided who blaspheme God. The greatest part of the Ungodly indeed are ignorant of God; but these Men, as Fighters against God, are possess'd with a wilful evil Disposition, as with a Disease. For from the Wickedness of these

Φύλκτατοι γὰρ εἰσι ὡς ἀληθῶς οἱ βλασφημῶντες Θεόν. οἱ μὲν γὰρ πλείους τῶν ἀσεβῶν ἀγνοοῦσι τὸν Θεόν· ἔτι καὶ ἡγόρευον ὡς εἰς τοῦτο· καὶ ποιοῦντες ἐκείνους ὡς αἰσχρονομῶντες. ἐκ γὰρ τῆς κακίας τῶν ἀσεβῶν ἐξήλθε μόλυσμα ὅτι πάντες τὴν γῆν, ὡς φησὶν Ἰερεμίας ὁ προφήτης. ἀποβλήσεσθε γὰρ τὴν συναγωγὴν τὴν πονηρὰν ἐκ κυρίου τοῦ Θεοῦ, καὶ οἱ καὶ ἀπορρίψονται ἐκ αὐτοῦ, καθὼς πεφησέν· Ἐξέσταλθαι παρ' οἱκόν μου, ἀφ' ἧς τὴν κληρονομίαν μου· καὶ πάλιν· Ἐξέλθω ἀπὸ μέσου μου, καὶ μὴ τῆς γῆς, ὅτι ἐμὴ σκεπή· ἐπεὶ ἀναβήσεται εἰς αὐτοὺς ὡς εἰς χέρσον ἀγγαρεύω καὶ πάντες νεφεί.

Jer. xxiii. Hereticks Pollution is gone out upon all the Earth, as says the Prophet Jeremiah. For the wicked Synagogue is now cast off by the Lord God, and his House is rejected by him, as he somewhere speaks, *I have forsaken mine House, I have left mine Inheritance.* And again, says

Isa. v. 6. *Isaiah, I will neglect my Vineyard, and it shall not be pruned nor digged, and Thorns shall spring up upon it, as upon a Desert; and I will com-*

λαίς ἐν πλοῦσι τὸ μὴ
βρέξαι εἰς αὐτὸν ὑετὸν
ἐκ παλαιῶν ἐν τὸν
λαὸν, ὡς σκηνὴ ἐν
ἀμπελῶντι, ἔως ὅπου
εὐφραδίαν ὡς συνηγά-
γῃ, καὶ ὡς πόλιν πο-
λιορκουμένην, περιελα-
τῇ ἅπ' αὐτῶν καὶ τὸ
πνεῦμα τὸ ἅγιον, ἔτι
πορφύρεον ὑετὸν, ἐπλη-
ρωσέτω αὐτὴ ἐκκλησίαν
πνευματικῆς χάριτος,
ὡς ποταμὸν Αἰγύπτου ἐν
ἡμέραις ἐξουσίας, καὶ ὑπε-
ρυψώσεται αὐτὴν ὡς οἶ-
κον ἐπ' ὄρους, ἢ ὡς ὄρος
ὑπερφερέει, ὡς ὄρος πι-
τυρωμένον, καὶ ὄρος πόν-
τον ὃ διδύκησεν ὁ Θεὸς
καταικεῖν ἐν αὐτῇ. καὶ
γὰρ ὁ κύριος κατασκη-
νάσκει εἰς τέλος. καὶ ἐν
ᾧ Ἰερεμίας λέγει· Ὁ ἐλ-
θὼν δεξίῃ ὑψωμένη, ἀ-
γίασμα ἡμῶν καὶ ἐν ἡ-
σαΐα λέγει· Καὶ ἔσται ἐν
ταῖς ἐξουσίαις ἡμέραις
ἐμφανὲς τὸ ὄρος κυρίου,
ἔτι ὁ οἶκος τοῦ Θεοῦ ἐπ'
ἀκρων τῶν ὄρεων, ἔτι ὑψω-

mand the Clouds that they
rain no Rain upon it. He
has therefore left his People
as a Tent in a Vineyard, and
as a Garner in a Fig or Olive-
yard, and as a besieged City.
He has taken away from
them the Holy Spirit, and
the Prophetick Rain, and
has replenish'd his Church
with Spiritual Grace, as the
River of Egypt in the time
of First-fruits; and has ad-
vanced the same as an House
upon an Hill, or as an high
Mountain; as a Mountain fruit-
ful for Milk and Fatness, where-
in it has pleased God to dwell.
For the Lord will inhabit
therein to the End. And he
says in Jeremiah, Our San-
ctuary is an exalted Throne
of Glory: And He says in
Isaiah, And it shall come to
pass in the last Days that the
Mountain of the Lord shall be
glorious, and the House of the
Lord shall be upon the Top of
the Mountains, and shall be ad-
vanced above the Hills. Since
therefore he has forsaken his

i. 82

See Ecclef. xxiv. 25.

Psal. lxxv. 16.

Jer. xvii. 12.

Isa. ii. 2.

CONSTITUTIONS of

People, he has also left his Temple desolate, and rent the Veil of the Temple; and took from them the Holy

Matt. xxiii. 38. Spirit. For, says He, Behold your House is left unto you desolate; and he has bestow'd upon you, the Converted of

Joel ii. 28. as He says by Joel, And it shall come to pass after these things. saith God, that I will pour out of my Spirit upon all Flesh, and your Sons shall prophesie, and your Daughters shall see Visions, and your old Men shall dream Dreams. For God has taken away all the Power and Efficacy of his Word, and such like Visitations from that People, and has transferr'd it to you, the Converted of the Gentiles: For on this account the Devil himself is very angry at the Holy Church of God; he is removed to you, and has raised against you Adversities, Seditions, and Reproaches, Schisms, and Heresies. For he had before

δίνονται ὑπὲρ αὐτῶν ὁ βῆ-
των. Ἐπὶ αὐτῶν ἔ-
χον ἱερὰ πλῆθη, ἔ-
ναον ἀφῆκεν ἱερουργίαν,
χρίσας δὲ καὶ ταπείνωμα
ἢ νάει, ἔ-
ἀπ' αὐτῶν δὲ πνεῦμα δὲ
ἅγιον. Ἰδὲ γὰρ, φησὶν,
ἀφίσταται ὑμῖν ὁ οἶκος
ὑμῶν ἱερουργεῖν. ὁ δὲ
ἐφ' ὑμᾶς τὸ ἐξ ἑθ-
νῶν. ὁ πνεύματι κλη-
θεῖν, ὡς λέγει ὁ
Ἰωήλ. Καὶ ἔσται μὲν
ταῦτα, λέγει ὁ Θεός, καὶ
ἐκχεῖται ἀπὸ τοῦ πνεύματος
μου ἐπὶ πᾶσιν ἑσθλὰ, ἔ-
περοφητούμενοι οἱ υἱοὶ
ὑμῶν ἔ-
ὑμῶν ὁράσεις ὁφιστάται,
καὶ οἱ περὶ ὑμῶν ὑ-
μῶν ἐνύπνια ἐνύπνια-
δήσονται πᾶσιν γὰρ δι-
ναμὶν λόγῳ καὶ ἐνέ-
ργειαν, ἔ-
ποιήσονται ἀπαύρας ὁ
Θεὸς ἐκ τοῦ λαοῦ, ὡς
ὑμεῖς τὸ ἐξ ἑθνῶν ἔθετο.
* * * ὁ γὰρ τὸ τοῦ ζήλω-
σας ἔ-
ἀγῶν τῷ Θεῷ ἐκκλη-

desunt. V. ὁ πνεύματι. V.

ἐκκλη

the Holy Apostles.

οίαν, μετήν εις υμᾶς, ἐπεχείρας υμῖν θλ.ψς, διωγμῶς, ἀχάταστας, βλασφημίας, χίσμα-
 τας, αἰρέσεις. οὐκ ἔστι γὰρ ὁ λαὸς ὅς τ' ἡλεστο-
 τίας εἰς ἑαυτὸν ὑπο-
 γάγῃτο· υμᾶς δ' ἀποστάν-
 τας αὐτῷ τ' ὑποτασσάμε-
 νους ἄλλως πειράζει,
 ὡς ἔ' μακάριον ἰαῶν.
 Ἐν τῷ μεγάλῳ ἀρ-
 χιερεὶ Ἰουᾶ ὃ τῷ Ἰω-
 σεδὲν ὁμύχλειτο· ἔ' ἡ-
 μᾶς πολλάκις ἐξητήσα-
 πο· ἐξυδαρωθῆναι, ὅ-
 πως ἐκλίπῃ ἡ πίστις ἡ-
 μῶν· ἀλλ' ὁ ἡμέτερος
 κύριος καὶ διδασκαλός,
 ὃν δίκη κατὰ νόμον αὐ-
 τὸν, ἔλεγον αὐτῷ· Ἐ-
 πικμήσαι κύριος ὃν ὁ
 ἀείβολε, ἔ' ἐπικμή-
 σαι κύριος ὃν σοί, ὁ
 ἐκλεξαμένης. ὁ Ἰερου-
 σαλήμ ὅτι ἰδὲ τὸ
 ἐξεσπασμῶν, ὡς δα-
 λός; Καὶ ὁ ἐπὶ τὸν
 τοῖς ἄρεσιν τῷ ἀρ-
 χιερεὶ. Περιέλατε τὰ ἱμάτια τὰ ῥυτίδια ἀπὸ αὐτοῦ· ἔ'
 ἐπείπων· Ἰδὲ ἀφῆρηκα τὰς ἀνομίας ὑμῶν ἀπὸ τοῦ
 ἐρεῖ καὶ νῦν, ὡς καὶ παλαιὸν σωτηριοσμῶν ἡμῶν, ἔλεγον
 αὐτῷ ἡμῶν, ὅτι ἐδεήθητε ἵνα μὴ ἐκλίπῃ ἡ πίστις ὑμῶν.

subdued that People to
 himself, by their slaying
 of Christ. But you who have
 left his Vanities he tempts
 in different Ways, as he did
 the blessed *Job*: For indeed *Job* i, 3c.
 he opposed that great High-
 Priest *Josbua* the Son of *Jose-*
dek, and he oftentimes sought
 to sift us, that our Faith
 might fail. But our Lord
 and Master having brought
 him to Tryal said unto him,
The Lord rebuke thee, O
Devil, and the Lord, who
hath chosen Jerusalem, rebuke
thee: Is not this pluck'd out
of the Fire as a Brand? And
 who said then to those that
 stood by the High-Priest,
Take away his ragged Gar-
ments from him, and added,
Behold I have taken thine Ini-
quities away from thee; He will
 say now as he said formerly
 of us, when we were assembled
 together, *I have prayed that*
your Faith may not fail.

Zach. iii. i.
 Luk. xxii.
 Zach. iii.
 31.

Luk. xii.
 32.

CONSTITUTIONS of

SECT. L.

VI.

FOR even the Jewish Nation had wicked Heresies: For of them were the *Sadducees*, who do not confess the Resurrection of the Dead; and the *Pharisees*, who ascribe the Practice of Sinners to Fortune and Fate; and the *Basmatheans*, who deny Providence, and say, that the World is made by spontaneous Motion, and take away the Immortality of the Soul; and the *Hemerobaptists*, who every Day, unless they wash, do not eat; nay, and unless they cleanse their Beds, and Tables, or Platters, and Cups, and Seats, do not make use of any of them. And those who are newly risen amongst us, the *Ebionites*, who will have the Son of God to be a meet Man, begotten by human Pleasure, and the Conjunction of *Joseph* and *Mary*. There are also those that separate themselves from all these, and observe the Laws of their

ΕΙΧΕ μὲν ὁ Ἰσ-
ραὴλ δαίμονες ὀχλοῦν-
τάς τε κακίας, καὶ τὰ κα-
τὰ Σαδδουκαίους ἐξ αὐτῶν,
οἱ μὴ ὁμολογῶντες νεκ-
ρῶν ἀνάστασιν. Ἐφά-
ρισαί, οἱ τύχη καὶ
εὐρὺ μὲν ἐπιγράφοντες
τὴν ἡμῶν ἀνθρώπων
πραξίν. Ἐβασμάθεοι,
οἱ φερόντες ἀνέμους,
ἐξ αὐτομάτου ὅτι φορεῖς
λέγοντες τὰ ἑνὶ σω-
τῆρι, Ἐψυχῆς δὲ ἀ-
θανασίαν περιεχόν-
τες. Ἡμεροβαπτισταί,
οἱ πνεύματα καὶ ἐκείνην ἡ-
μέραν, ἐὰν μὴ βαπτι-
σθῶνται, οὐκ ἐδύναντο ἀλ-
λά Ἐταῖς κλινῶν Ἐτῶν
πίνακας ἢ τοὶ κρατῆρας
Ἐποτήρια καὶ καλίσ-
ματα ἐὰν μὴ καθαίρω-
σιν ὕδατι, οὐδὲν ἔχοντες.
Ἐοἱ ἐφ' ἡμῶν νῦν φα-
νέρηται Ἐβιωναῖοι, ὅτι
ἡμῶν ὁ Θεὸς ψιλὸν ἀν-
θρώπου εἶναι βεβλήμενοι,
ἐξ ἡδονῆς ἀνδρὸς καὶ συμ-
πλοκῆς Ἰωσήφ. ἘΜα-
ρίας

είας αὐτὸν ἡμῶντες· οἱ δὲ τέτων πόντων ἐαυ-
τὲς χωρίσθημεν, ἃ ἔ-
πατρεα φυλάσσοντες,
* * εἶπὸν Ἑβραῖοι. ταῦ-
* * πα μὲν ἐν ὧν ἔφωρον
λαῶν. ἃ νῦν ὁ πονηρὸς,
σοφὸς ὢν τῷ κακοποιῇ-
ται, καὶ ὁ καλὸν οὐ πο-
τε ἔστιν ἀγνοῶν, ἐξ ἡ-
μῶν ἐκείας ἐκβαλὼν,
ἐνήργησεν ἐν αὐτοῖς ἀ-
ρέτης ἃ χρίσματα.

Ἡ δὲ κατὰρχὴ τῶν
νέων ἀρέσεων γέγονεν
ἔτσι. Σίμωνά τινα διὰ
Γιτθὼν ἔτι καλεσθῆναι
κώμης. Σαμαρεία, τῇ
πύλῃ μακρὸν, ἐνδυσα-
μῆτο. ὁ δὲ ἄβελος,
ἐπαρτίως αὐτῷ τῷ μαγ-
ικῷ γνῶμης ἐπιήσασ-
το. ἦν ἵνα δὲ Φίλιππος
ὁ σωμαπύσολος ἡμῶν,
τῇ τῷ κερὶ δόσῃ, καὶ
τῇ τῷ πνεύματι αὐτῷ
ἐνεργείᾳ δυνάμεις ἰα-
μάτων ἐπετελέειν Σα-
μαρείᾳ, ὡς κατὰ πλά-
σας τὲς Σαμαρεῖς,
εἰς οἷον ἐλθεῖν ὅτι

Fathers, and these are the
Essens. These therefore arose
among the former People.
And now the Evil One, who is
wise to do Mischief, and
as for Goodness, knows no
such thing, has overcome
some among-us, and has
wrought by them Heresies
and Schisms.

* * Pag.
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Now the Original of the
new Heresies began thus;
The Devil entred into one
Simon, of a Village called
Gitthe, a Samaritan, by Pro-
fession a Magician, and made
him the Minister of his wick-
ed Design. For when Phi-
lip, our Fellow-Apostle, by
the Gift of the Lord, and the
Energy of his Spirit per-
form'd the Miracles of Heal-
ing in Samaria, insomuch
that the Samaritans were af-
fected, and embrac'd the
Faith of the God of the
Universe, and of the Lord
Jesus, and were baptiz'd in-

vii.

Ad. viii.

CONSTITUTIONS of

to his Name; nay, and that *Simon* himself, when he saw the Signs and Wonders which were done without any Magick Ceremonies fell into Admiration, and believed, and was baptiz'd, and continued in Fasting and Prayer, we heard of the Grace of God, which was among the *Samaritans* by *Philip*, and came down to them, and enlarging much upon the Word of Doctrine, we laid our Hands upon all that were baptiz'd, and we conferr'd upon them the Participation of the Spirit. But when *Simon* saw that the Spirit was given to Believers by the Imposition of our Hands, he took Money, and offer'd it to us, saying, Give me also the Power, that on whom soever I also shall lay my Hand, he may receive the Holy Ghost; being desirous that as the Devil depriv'd *Adam* by his Tasting of the Tree, of that Immortality, which was promised him, so also that *Simon* might intice us by the receiving of Money, and

ὅλων Θεῶ, ἐ τῷ κυρίῳ
Ἰησοῦ, καὶ βαπτίσαντες εἰς
τὸ ὄνομα αὐτοῦ. ἦδ' ἡ
ἐ αὐτῷ ὁ Σίμων. Ο. σι-
μεὼν καὶ πρῶτα δια-
κριθεὶς ἀπὸ μαγικῆς
πνὸς γρηκεῖς ἐπιπλε-
μῦνα. καὶ εἰς θαῦμα
καταπεσόντων, καὶ π-
ερίσταντων, καὶ βα-
κάντων, καὶ * * * * *
σκαρπύοντων τῇ ν-
σεῖα καὶ τῇ περιστά-
σει. ἀκούσαντες ἡμεῖς
τὴν χάριν ὅτι Θεὸς πῶς
ὑπαρξάσαν Σαμαρεῖ-
σι ἄφ' Φιλίππου, ἤρε-
γόμεθα πρὸς αὐτούς,
καὶ πολὺ συμβαλλο-
μενοι τῇ λόγῳ τῇ δι-
δασκαλίᾳ, πᾶσι τοῖς
βεβαπτισμένοις ἐπι-
θέντες τοῖς χεῖρας δι-
χαῖς τὴν ὁ πνεύματος
μετεσῖαν ἐδωρόμεθα.
ἰδὼν ὁ Σίμων ὅτι ἄφ'
τῇ ἐπιθέσει τῶ χεῖρας
ἡμῶν διδόνται ὁ πνεῦμα
τοῖς πιστεύουσιν, λαβὼν
ἀργύρια πωροῖνεγεν
ἡμῖν, λέγων. Δότι καὶ
μοι τὴν ἐξουσίαν ταύ-
την, ἵνα καὶ γὼ ὡς αὐ-
τοῦ ἐπιθῶ

* * Pag.
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v. 19.

the Holy Apostles.

ἐπιθῶ πάλιν χεῖρα λαμ-
βάνη πνεῦμα ἅγιον·
βελούμην· ὡς ἔ· Ἀδάμ
τῇ γούσῃ τῷ ξύλῳ, ἔ·
κατ' ἐπαγγελίαν ἀ-
μαρτίας ἐσέρησεν¹, ἔ· τῷ
ἔ· ἡμᾶς τῇ λήψῃ τῷ
ρηματικῶν²· διελξας,
ἔ· δόσεως τῷ Θεῷ³ πε-
ριγράψαι· ὅπως ἀντι-
καταλλαξάμενοι δόπο-
δαμεθα αὐτῷ χρημα-
τικῶν τὴν ἀτίμητον ἔ·
πνεύματος δωρεάν· πρῶ-
των ἔ· ἡμῶν ἐπὶ τέτω
ταραχθέντων, ἀτενί-
σαι ἐγὼ Πέτρος εἰς τὸ
ἐν αὐτῷ κακῶρον ὄφιν,
εἶπον τῷ Σίμωνι· Τὸ
ἀργύρεόν σου σὺν Κοί
εἴη εἰς ἀπώλειαν, ἔ· τι
τὴν δωρεάν ἔ· Θεῷ ἐνό-
μισας ἔ· ἡ χρηματικῶν
κατὰ τὸν ἔ· σου εἴη Κοί με-
ρὶς ἐν ἔ· λόγῳ τέτῳ,
εἰδὲ κληρῶν ἐν τῇ πι-
τῇ ταύτῃ· ἡ γὰρ καρδιά
σου ἔ· εἴη ἐν δὲ διὰ ἐνώ-
πιον ἔ· Θεῷ, μετρηθή-
σιν ἐν δὲ τῇ κακίας

might thereby cut us off from
the Gift of God, that so by
Exchange we might part with
to him for Money the in-
estimable Gift of the Spirit.
But as we were all troubled
at this Offer, I Peter, with a
fix'd Attention on that mali-
cious Serpent which was in
him, said to Simon, *Let thy*
Money go with thee to Perdi-
tion, because thou hast thought
to purchase the Gift of God
with Money. Thou hast no
part in this Matter, nor Lot
in this Faith; for thy Heart
is not right in the Sight of
God. Repent therefore of this
thy Wickedness, and pray to
the Lord, if perhaps the Thought
of thine Heart may be forgi-
ven thee. For I perceive thou
art in the Gall of Bitterness,
and the Bond of Iniquity. But
then Simon was terrified, and
said, I intreat you pray ye to
the Lord for me, that none
of those things which ye have
spoken come upon me.

v. 20.

v. 24.

¹ ὁ διαβόλος. v. ² ἀπαλήσῃ. v. ³ περιποιᾶται. v. ⁴ ὑπὸ τῷ διαβόλῳ
πίπῃ· ὁ Σίμων κινήσει· περιποιᾶται τὰ χρήματα. v.

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σε ταύτης, & διήνηκε ἔκ κέρειν, εἰ ἄρα ἀφελήσονται
οἱ ἡ δόκηται τ' καρδίας σου εἰς τὸ πάλιν πικρίας, καὶ
συνοδοῦσαν ἀδικίας θεωρῶ σε ὄντα. Ἀλλὰ νῦν μὲν ὁ Σί-
μων ἐμφοβέσθαι, καὶ ὁ Ἰούδας, φησὶ. Παρακαλῶ, διήνηθη
ὕμεις ἡμεῖς ἐμὲ πρὸς τὸ κέρειν, ὅπως μηδὲν ἐπέλθῃ ἐν
ἐμῇ, ὡς εἰρήκαται.

SECT. LI.

VIII.

BUT when we went forth
among the Gentiles to
preach the Word of Life, then
the Devil wrought in the
People to send after us false
Apostles to the corrupting
of the Word, and they sent
forth one *Cleobius*, and join'd
him with *Simon*, and these
became Disciples to one *Do-*
sicheus, whom they de' pising,
put him down from the
Principalty. Afterwards al-
so others were the Authors
of absurd Doctrines, *Cerin-*
thus, and *Marcus*, and *Me-*
nander, and *Baslides*, and
Saturnilus. Of these some
own the Doctrine of many
Gods; some only of Three
but contrary to each other,
without Beginning, and ever

Η Νίκα δ' ἐξήλθε
μετ' αὐτοῖς τοῖς ἁ-
γίοις κηρύσσων τὸ λόγον
τῆς ζωῆς, τότε ἐνήργησεν
ὁ διάβολος εἰς τὸν λαόν
ἀποστέλλων ὁπίσω ἡμῶν
ψευδοαποστόλους εἰς βε-
βήλωσιν τὸ λόγον καὶ
προεβάλλοντο Κλεόσιον
πῶτα, & ἀφελόμενον τὸν
Σίμωνι. ἔπειτα δ' ἐμαρ-
τύρουν Δοσιθέω κτλ,
ὃν & ἡ ἀποδοκιμύησαν
καὶ ἐξώσαντο τῆς ἀρχῆς.
ἔπειτα ἐπεριέτινον κα-
τήρξαν ἐκτόπων δογ-
μάτων, Κήρυκτος, &
Μάρκος, * * καὶ Μέν-
ανδρος, καὶ Βασίλειος
& Σατορνίλου. τού-
των οἱ μὲν πολλὰς θεάς
οἱ δ', ἡρεῖς ἐναντίως

* * Pag.
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2 οἱ τὸν κόσμον. V. * deest. V. 2 al. Σατορνίλου.

ἀναρχούς

the Holy Apostles.

ἀνάρχαι, αἰ συζώντες
 ἑαυτοῖς, οἱ ὃ ἀπίστευ-
 ῖ ἀγνώστῃ δοξάζουσιν
 καὶ οἱ μὲ τὴν γάμον ἀθε-
 τῶσιν, ἐκ εἶναι τῷ Θεῷ
 ἔργον δοξάζοντες· ἄλλοι
 δὲ τινα τῶν βρωμάτων
 βδελύσσονται· οἱ ὃ
 ἀναίδω² ἐκπορεύουσιν,
 οἷοι οἱ νῦν ψεύδονται
 * * Νικηλαΐται ὁ μὲν-
 ται Σίμων ἐμὲ Πέτρου
 σπύτον ὃν Καφαρεῖα
 τῇ Στρατώνῃ, ἐνθα
 Κορνήλιος ὁ πρὸς ἐπι-
 σκόπον, ὃν ἐθνηκὴς, ἐπὶ
 τὸν³ κύριον· Ἰησοῦν,
 δι' ἐμὲ, σωτυχὸν μοι
 ἐπειρᾶτο ἀφιστρέφειν τὸν
 λόγον τοῦ Θεοῦ, συμπα-
 ρόντων μοι τῶν ἱερέων
 τέκνων, Ζακχαῖς τῷ
 πτωτῇ πλῶνι, καὶ Βαρ-
 ναβᾶ, καὶ Νικάντι καὶ
 Ἀκύλᾳ ἀδελφῶν Κλή-
 μους τῷ Ῥωμαίων
 ἐπισκόπῳ καὶ πολιτῇ,
 μαθητάς τε· καὶ
 Παύλῳ τῷ συναποστόλῳ
 ἡμῶν καὶ συνεργῷ ὃν ὁ
 διαγγελίας· καὶ τῷ

with one another, and some
 of an infinite Number of
 them, and thole unknown
 ones also. And some reject
 Marriage, and their Doctrine
 is, That it is not the Ap-
 pointment of God; and o-
 thers abhor some kinds of
 Food: Some are impudent
 in Uncleanness, such as those
 who are falsely call'd *Nico-*
laitans: And *Simon* meeting
 me *Peter* first at *Cesarea Stra-*
tonis, (where the faithful
Cornelius, a Gentile, believed
 on the Lord Jesus by me)
 endeavour'd to pervert the
 Word of God: there being
 with me the Holy Children,
Zaccheus, who was once a
 Publican, and *Barnabas*, and
Nicetas, and *Aquila*, who were
 Brethren, and *Clement* the
 Bishop and Citizen of *Rome*,
 who was the Disciple of
Paul, our Fellow-Apostle, and
 Fellow-Helper in the Gospel.
 I thrice discoursed before
 them with him concerning
 the *True Prophet*, and con-
 cerning the *Monarchy* of God,

* * Pag.
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¹ καὶ V. ² πορνείαν. v. ³ δεστ. v. ⁴ μετ' ἡμῶν V. ⁵ δεστ. v.

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and when I had overcome him by the Power of the Lord, and had put him to Silence, I drove him away into *Italy*,

IX.

Now when he was in *Rome*, he mightily disturb'd the Church, and subverted many, and brought them over to himself and astonish'd the Gentiles with his Skill in Magick; insomuch that once in the middle of the Day he went into their Theatre, and commanded the People that they should bring me also by Force into the Theatre, and promised he would fly in the Air; and when all the People were in Suspence at this, I pray'd by my self. And indeed he was carry'd up into the Air by Dæmons, and did fly on high in the Air, saying that he was returning into Heaven, and that he would supply them with good things

των ἑπ' αὐτῶν Ἀχρ.
λεχθεὶς αὐτῷ εἰς τὸν
ὡς ἐπ' αὐτῷ Ἀχρ.,
ὡς Θεὸς μοναρχίας,
ἡττήσας αὐτὸν διωάμε
κωρί, καὶ εἰς ἀφωγίας
καταβαλὼν, φυγάδα
κατέσπευσε εἰς τὴν Ἰταλίαν
² Γενόμενος δ' ἐν
Ρώμῃ, πολὺ τὸ ἐκκλη
σίαν ἐσκυλε, πολλὰς ἀ
μαρτίας, καὶ αὐτὸς πε
ριποιήμενος, τὰ δ' εἶδη
ἐξισῶν μαγικῇ ἐμπε
ρίᾳ· ὡς καὶ ποτε μέσας
ἡμέρας παρελθὼν εἰς τὸ
θεατρὸν αὐτῶν, κελόν
τας τοῖς δῆμοις ἀρπα
γλῶσαι καὶ μετ' ἐν τῷ θεά
τρῳ, ἐπὶ τῇ γῆτι πλῆθος
δὲ αἶρον πόμπων δ'
ἐπὶ πύργῳ μετώπων
τυχεύοντων, ἐγὼ προ
σχυρῶν κατ' ἐμαυ
τὸν· καὶ δὴ μετ' ὀλίγον
ὑπὸ δαίμονων ἵπτατο
μετὰ τοῖς αἵματι, λί
γων, εἰς νεφελὰς ἀνίστα
καθεῖσθαι αὐτοῖς τὰ ἀ
γαθὰ ὅτι χρηγίσειν τ'
δ' ἡμῶν ἐπ' αὐτῶν τῶν

¹ ἐν v. ² Ἐκείνῳ δὲ γενόμενος v. ³ πῶς καὶ δαίμονων ἐπὶ
γείῳ v. Huc usque MSi. v. Collationem integram habemus, nec

ὡς Θεόν, ὁκτίνας ἐγὼ
 τὰς χεῖρας εἰς ὑρανὸν
 ὡς αὐτῇ * * Ἀγα-
 νοία, ἰκέτοδον τὸν Θεόν
 Ἀγαθὸν Ἰησοῦ ὃ κυρεῖν ῥή-
 ξαι τὸν λυμεῖνα, καὶ τὸ
 ἰχμὺ τῶν δαιμόνων πε-
 ριχθῆναι, ἐπὶ ἀπάτη
 καὶ ἀπωλεία ἀνθρώπων
 κεχημύων αὐτῇ, ὅτι ῥά-
 ξαντα ὃ μὴ θανατώ-
 σαι, ἀλλὰ σωτῆσαι
 ἐν ὑπολαβῶν, ἀπνίσαι
 εἶπαν τῷ Σίμωνι· εἰ
 Θεὸς ἡμεῶν ἐγὼ, ἀ-
 πόστολος ὃ Ἰησοῦ Χρι-
 στοῦ ἀληθῆς, ἐκ διδά-
 σκαλος διδασκῆσαι, ἀλλ'
 ὃ πλάνης, οἱ Κύ-
 Σίμων, προσάου τὸ
 ποτηραῖς δυναμει τῷ
 ὃ διδασκῆσαι ἀποστα-
 τῆς αὐτοῦ ὁχεῖται Σίμων
 ὃ μάγος, ἀφῆναι τὸ
 κρατήσεως, ὅπως ἐξ
 ὑψους καπνεχθῇ, εἰς
 ἡλῶτα τῶν ἀπατηθέν-
 των ὑπὸ αὐτοῦ. ἐκ εἰ-
 πόντων ταῦτα, πε-
 ριχωπεῖς τὸ δυνάμεων
 ὃ Σίμων, κατῴχεσθαι

from thence. And the Peo-
 ple making Acclamations to
 him, as to a God, I stretch'd
 out my Hands to Heaven,
 with my Mind, and besought
 God, through the Lord Je-
 sus, to throw down this pe-
 stilent Fellow, and to de-
 stroy the Power of those
 Dæmons, that made use of
 the same for the Seduction
 and Perdition of Men, to dash
 him against the Ground, and
 bruise him, but not to kill
 him: And then fixing my
 Eyes on Simon, I said to
 him, If I be a Man of God,
 and a real Apostle of Jesus
 Christ, and a Teacher of Pie-
 ty, and not of Deceit, as thou
 art Simon, I command the
 wicked Powers of the Apostate
 from Piety, by whom Simon
 the Magician is carried, to let
 go their Hold, that he may
 fall down headlong from his
 Height, that he may be ex-
 pos'd to the Laughter of those
 that have been seduced by him.
 When I had said these Words,
 Simon was depriv'd of his

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ἱ. V. ὁ αὐτὸς ῥήξαντα.

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Powers, and fell down head-
long with a great Noise, and
was violently dash'd against
the Ground, and had his Hip
and Ankle-Bones broken ;
and the People cry'd out,
saying, *There is one only God,*
whom Peter rightly preaches
in Truth. And many left him :
But some who were wor-
thy of Perdition continued
in his wicked Doctrine. And
after this manner this most
Atheistical Heresie was fixed
in *Rome* : And the Devil
wrought by the rest of the
false Apostles also.

x.

Now all these had one
and the same Design of A-
theism, to blaspheme Almight-
y God, to spread their Do-
ctrine, That He is an Un-
known Being, and not the
Father of Christ, nor the
Creator of the World ; but
One who cannot be spoken
of, Ineffable, not to be nam'd,
and begotten by Himself ;
that we are not to make

μὴ μεγάλη ἡχὴ, ἐ-
ραγὰς ἑξαισίων, σω-
πεύεται ὁ ἰσχυρὸν καὶ
ἡμῶν ποδῶν τὰς ταρσάς,
καὶ φωνὴ ἡμῶν ὄχλων
λέγουσα εἰς ὁ Θεός, ὃν
Πέτρος δικαίως κατὰ-
σχολῇ τῇ ἀληθείᾳ μύ-
νον· καὶ πολλοὶ ἀπὸ
σπυρμ' αὐτῶν πνὺς ὃ
ἀξιοὶ τῆ ἀπωλείας αὐ-
τῶν ὄντες, ἠρέμειναν αὐ-
τῷ τῇ μαχθηρᾷ διδα-
σκαλίᾳ. καὶ ἔτω περὶ
τῇ ἐπαγγελίᾳ ἡμῶν Σιμωνι-
αῶν ἀδελωτάτη αἵρεσις
ἐν Ῥώμῃ. καὶ ἄλλα ἡμῶν
λοιπῶν ψευδ' ἀποστόλων
ἐνῆρχ' ὁ ἄθεος ὁ Θεός.

Τούτοις ὃ πάντων ὁπί-
σης σκοπὸς ἦν εἰς καὶ ὁ
αὐτοὺς ἀδελωτῆσαι, τὸν
μὲν πρῶτον κρατῶσα Θεὸν
βλασφημεῖν, ἀγνωστον
δοξάζειν, καὶ μὴ εἶναι
πατέρα ὁ Χριστῶ, μη-
δὲ τῷ κόσμῳ δημιουργὸν,
ἀλλ' ἄλεκτον, ἀρρήτον,
ἀκατήρμαστον, αὐτο-
γενεθλον· νόμον καὶ προ-
φῆταις μὴ χρᾶσθαι. Θεός.

νοίαν * * μὴ εἶναι ἀ-
νάστασιν μὴ πιστεύειν
χεῖσιν μὴ εἶναι καὶ ἀν-
ταποδοσὶν ψυχῶν ἀθά-
νατον μὴ ἀπαρχεῖν
ἡδονῇ χαίρειν μόνῃ καὶ
πρὸς πᾶσιν θρησκείαν
ἀδιαφόρως ἐκκλίνειν. οἱ
μὲν γὰρ, πλείους εἶναι θεοὺς
λέγουσιν· οἱ δὲ, ἥρεις ἀ-
νάρχους· οἱ δὲ, δύο ἀ-
γνηστους· οἱ δὲ, αἰῶνας
ἀπείρους. καὶ οἱ μὲν αὐτῶν
ἀγαμίαν διδάσκουσιν, καὶ
κρεῶν ἀποχρῆναι ὡς οἱ
βδελυκτὰ λέγοντες εἶναι
καὶ γάμου, καὶ παιδων ἡγε-
σιν, καὶ βρωμάτων με-
τάληψιν· ἔνθα ὡς σαρκοί
καὶ ποτήρια αὐτῶν
γνῶμῳ ὡς ἀξιοπίστον
παράδεχθῆναι ποιήσωσι
πρὸς τὸ ἐξ αὐτῶν νομο-
θετοῦσι κρεῶν ἀπέχεσθαι
ἐχ' ὡς ἀλόγων ζώων,
ἀλλ' ὡς λογικῶν ἐχόν-
των ψυχῶν, καὶ φόνου
δίκῃν εἰσπράσσειν
μελλόντων· ὅτι πάντα
καταπολεμῶντων· σφά-
ζειν· ἔπειτα δὲ ἐξ αὐ-

use of the Law and the Pro-
phets; that there is no Pro-
vidence, and no Resurrection
to be believ'd; that there is
no Judgment nor Retribu-
tion; that the Soul is not
Immortal; that we must on-
ly indulge our Pleasures, and
turn to any sort of Worship
without Distinction. Some of
them say, that there are many
Gods, some that there are
Three Gods without Begin-
ning, some that there are Two
Unbegotten Gods, some that
there are innumerable *Æons*;
farther, some of them teach
that Men are not to marry,
and must abstain from Flesh
and Wine, affirming, that
Marriage, and the Begetting
of Children, and the eating
of certain Foods, are abo-
minable; that so, as sober
Persons, they may make their
wicked Opinions to be re-
ceived as worthy of Belief;
And some of them abso-
lutely prohibit the Eating
of Flesh, as being the
Flesh, not of Brute Animals,

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but of Creatures that have a rational Soul, as though those that ventur'd to slay them would be charged with the Crime of Murder: But others of them affirm that we must only abstain from Swines Flesh, but may eat such as are clean by the Law; and that we ought to be circumcised, according to the Law, and to believe in Jesus, as in an holy Man, and a Prophet. But others teach, that Men ought to be impudent in Uncleanness, and to abuse the Flesh, and to go through all unholy Practices, as if this were the only way for the Soul to avoid the *Rulers of this World*. Now all these are the Instruments of the Devil, and the Children of Wrath.

SECT. LII.

XL

BUT we, who are the Children of God, and the Sons of Peace, do preach the holy and right Word of Piety, and declare One Only God, the Lord of the Law and of the Prophets, the

πάν, ἔλεγον μόνον δεῖν
φάσθαι χειρεῖς ἀπὲς
χεῖρας, πᾶσι ᾧ νόμον
καθαροῦ ἐδίδαν. ὅτι πε-
ριμνεῖς νομίμως πι-
εῖν ὅτι ἡσυχῇ, ὡς
εἰς ὅσοις ἡμεῖς ὅτι πε-
φύττω. ἄλλοι ᾧ ἀναί-
δυν ὁκνοῦν, ὅτι
ὡς χεῖρας τῇ σαρκὶ
ἐδίδασκον, ὅτι παρὰ
ἀνομιᾶς ἵεναι, ὡς ὅ-
τι ὅτι μόνως ὁκνοῦν
τὴ ψυχῇ τὰς ὑπομιμνῆς
ἀρᾶς. ὅτι ὅτι πᾶσι
ὅτι ὅτι ὅτι ὅτι ὅτι
χάνει, ὅτι ὅτι ὅτι.

ὁκνοῦν. V. ὅτι. V.

ριον, τὸ ὄντων δημιουργόν, τῷ Χριστῷ * * πα-
 τριᾷ ἐκ αὐταίῳ καὶ
 ἀπογένηθαι, ὡς ὁκέ-
 νοι οἶοντα, ἀλλ' αἰδίου
 ἔ ἀναρχον, καὶ φῶς οἱ
 κύντα ἀπερρώστον· ἔ
 ὁδύπερον ὄντα, ἢ τρι-
 τον, ἢ πολλοσόν, ἀλλὰ
 μόνον αἰδίως· ἔκ ἀγνω-
 στον, ἢ ἄλεκτον, ἀλλὰ
 ἄχ' νόμου ἔ περφητῶν
 κηρυσσόμενον· πρῶτο-
 κρατορα, πρῶταρχῳ,
 πρῶτοξέσιον Θεόν καὶ πα-
 τριᾷ ἔ μνησθέντι, ἔ
 περσοτικῷ πάσις² δη-
 μιουργίας· εἶνα Θεόν, ἐ-
 νοις ὑοῦ πατέρα, ἔ
 πλειόνον· ἐνός ὡδρα-
 κλήτῃ ἄχ' Χριστῷ³,
 τῷ ἄλλων ταγματῶν
 ποιητῷ εἶνα δημιουργόν,
 ἄχ' φόρου κτίσεως ἄχ'
 Χριστῷ, ⁴ ποιητῷ, τὸν
 αὐτὸν περρονητῷ, νομο-
 θέτῳ⁵ δι' αὐτῷ· ἀνα-
 στασεως αὐτον, καὶ κρι-
 σσεως, ἔ ἀνταποδώσεως,
 δι' αὐτῷ γινομένων· τῷ
 πον' αὐτὸν ἔ ἀνθεσπον

Maker of the World, the
 Father of Christ, not a Be-
 being that caused himself, or
 begat himself, as they suppose,
 but Eternal, and without O-
 riginal, and inhabiting Light
 inaccessible. Not Two or
 Three, or Manifold, but eter-
 nally One only: Not a Be-
 ing that cannot be known
 or spoken of, but who was
 preached by the Law and
 the Prophets, the Almighty,
 the Supreme Governour of
 all things, the All-powerful
 Being, the God and Father
 of the Only Begotten, and
 of the First-born of the whole
 Creation, One God, the Fa-
 ther of One Son, not of ma-
 ny, the Maker of One Com-
 forter by Christ, the Maker
 of the other Orders, the One
 Creator of the several Crea-
 tures by Christ, the same their
 Perserver and Legislator by
 him, the Cause of the Re-
 surrection, and of the Judg-
 ment, and of the Retribution
 which shall be made by Him;
 that this same Christ was

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1 deest V. 2 κτίσεως V. 3 περροληα. v. 4 deest. v. 5 δεσπ. v. 6 πον' V.
 pleased

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pleased to become Man, and
 conversed without Sin, and
 suffer'd, and rose from the
 Dead, and return'd to Him
 that sent Him. We also say,
 that every Creature of God
 is good, and nothing abo-
 minable; that every thing
 for the Support of Life, when
 'tis partaken of righteously,
 is very good. For, according
 Gen. i. 31. to the Scripture, *All things*
were very good. We believe
 that lawful Marriage, and
 the Begetting of Children,
 is honourable and undefiled.
 For Difference of Sexes were
 form'd in *Adam* and *Eve*,
 for the Increase of Mankind.
 We profess that the Soul is
 immortal, as being a ratio-
 nal and free Being. We ab-
 hor all unlawful Mixtures,
 and that which is practis'd
 by some against Nature, as
 wicked and impious. We

εὐδοκήσασθαι ἡμεῖς, καὶ
 πολιτοῦσάμενον ἀνθρώ-
 μω, καὶ παθόντα,
 καὶ ἀναστάντα ἐκ νεκ-
 ρῶν, καὶ ἀνελθόντα πρὸς
 τὸν πατέρα. καὶ
 πᾶν κτίσμα Θεοῦ κα-
 λῶν φαιδρὸν, καὶ εὖ
 βδελυκτὸν· πᾶν δὲ πρὸς
 οὐσίαν· δικαίως με-
 ταλαμβανόμενον ἀει-
 ζον· πάντα γὰρ, καὶ τὸ
 γεφυρὸν, καὶ τὰ λίαν-
 γάμον νόμιμον, καὶ παί-
 δαν ἡμέτερον, τίμιον καὶ
 ἀβύλωτον· εἶναι πρὸς
 τὸν Θεόν· ὡς αὐτὸς
 γὰρ τὸ ἡμέτερον τῶν ἀνθρώ-
 πων ἀφ' ὧν καὶ
 μέγαν διεπλάσθη ἐν
 τῷ Ἀδὰμ καὶ τῇ Εὐά.
 ψυχῇ [[ἀσώματον ἐν
 ἡμῖν καὶ ἀθάνατον ὁ
 μελοποιῶν, ἀλλ' ὅ
 φθαρτὸν ὡς τὰ σώματα,
 ἀλλ' ὅ ἀθάνατον, ὡς
 λογικὸν καὶ αὐτοῦ
 πᾶσιν μίξιν ἀνόμιμον,
 καὶ τὸ ὅτι φύσιν γιν-
 ούμενον ἐκ τῶν
 μέγαν καὶ ἐκ τῶν
 λυσομένων ὡς ἀθέμι-

the Holy Apostles.

πάντες ἀποστόλοις. ἀνάστην
 γινώσκεις ὁμολογῶμεν δι-
 χαίων τε καὶ ἀδίκων, ὁ
 μωδὲς ποδοῖαν. ὁ Χρι-
 στός ἐστι ψῆλον ἀνθρώπου
 ὁμολογῶμεν, ἀλλὰ Θεόν
 λόγον καὶ ἀνθρώπου, με-
 αὶ τὸν Θεὸν ὁ ἀνθρώπων,
 ἀρχιερεῖα τῶ πατρὸς.
 ὅτι μὴ μὲν Ἰουδαίων
 περιμενόμεθα, εἰδοῦς,
 ὅτι ἐλήλυθεν, ὃ ἀπο-
 κειτο, ὁ δὲ οὐ ἐφυλά-
 σκετο τὸ ἅγιον, ἡ περι-
 δοκία τῶν ἐθνῶν, Ἰου-
 σὶς ὁ Χριστός, ὁ ἐξ Ἰούδα
 ἀντιπλάσας, ὁ ἐκ βλα-
 στῆς ὕψους, ὁ ἐξ Ἰεσσαὶ ἀν-
 σῶς. ὁ ἡ ἀρχὴ ἐπὶ τῷ
 ὤμῳ.

profess there will be a Re-
 surrection, both of the Just
 and Unjust, and a Retribu-
 tion. We profess that Christ
 is not a meer Man, but God
 the Word and Man, the Me-
 diator between God and
 Men, the High-Priest of the
 Father: Nor are we circum-
 cis'd with the Jews, as know-
 ing that He is come, *to* Gen. xliii.
whom the Inheritance was re- 10.
serv'd, and on whose account
the Families were kept di-
stinct, the Expectation of the v. 9.
Gentiles, Jesus Christ, who
sprang out of Judah, the Son Isa. xi. 1.
from the Branch, the Flower ii. 6.
from Jesse, whose Government
is upon his Shoulder.

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* * Pag.

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XII.

ΑΛΛ' ἐπεὶ τότε αὐ-
 τῇ ἡ αἵρεσις ἰσχυ-
 ρέτερα πλεονάζει
 ἐδόξεν εἶναι. ὁ δὲ ἐκκλη-
 σίας ὅλης συνιδούσης,
 ἡμεῖς οἱ δώδεκα, συναλ-
 λόντες εἰς Ἱερουσαλὴμ,
 (ἀντὶ τοῦ ὅτι τῷ περιδοῦτι
 Ματθίᾳς συνῆμιν ἡμε-
 ρὴν ψήφισιν ἀποσολῶν. εἶ-
 ναι λαβὼν τὴν κληρονομίαν
 Ἰούδα. ὡς εἶρηται. Τὸν

BUT because this Heresie
 did then seem the more
 powerful to seduce Men, and
 the whole Church was in Dan-
 ger, We, the Twelve, assem-
 bled together at Jerusalem, (for
 Matthias was chosen to be an
 Apostle in the Room of the
 Betrayer, and took the Lot
 of Judas, as it is said, *His*
Bishoprick let another take.)
 We deliberated, together with

Act. xv.

Psal. cviii.
8.

James

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James the Lord's Brother, what was to be done: And it seem'd good to him, and to the Elders, to speak to the People Words of Doctrine. For certain Men likewise went down from *Judea* to *Antioch*, and taught the Brethren who were there,

Act. xv. 1. saying, *Unless ye be circumcised after the manner of Moses, and walk according to the other Customs which He ordain'd, ye cannot be saved.* When therefore there had been no small Dissention and Disputation, the Brethren which were at *Antioch*, when they knew that we were all met together about this Question, sent out unto us Men, who were faithful and understanding in the Scriptures to learn concerning this Question. And they, when they were come to *Jerusalem*, declared to us what Questions were arisen in the Church of *Antioch*, namely, that some said Men ought to be circumcis'd, and to observe the other Purifi-

δοκασίαν αὐτῷ λαοῖ ἐπεσκέπόμεθα ἅμα Ἰακώβῳ καὶ τοῖς πρεσβυτέροις, λέγοντες· ὅτι ἐάν μὴ περιτεμεθῇτε κατὰ τὸν Μωϋσῆως νόμον, οὐ δύνασθε σωθῆναι. Γενομένης οὖν ἐκστάσεως καὶ ζητήσεως ὅσον ὀλίγου, οἱ ὄντες Ἀντιόχεια ἀδελφοὶ, γνώοντες ὅτι συνηλύθημεν πρὸς τοὺς πατέρας ἐκ τῆς ἑκκλησίας, ἵνα ἀκούσῃμεν τῶν λόγων, ἀνέστησαν ἡμεῖς καὶ οἱ ἄλλοι πατέρες ἐκ τῆς ἐκκλησίας εἰς Ἱερουσαλὴμ, ἀνήγγειλον ἡμῖν τὰ ζητούμενα καὶ ὅσα τῇ

Ἀνελόντων ὁκυλησίαι, ὡς ὁκ πρὸς ἑλεγον, ὅτι δὲ περὶ μένους, καὶ ταῖς ἄλλαις ἀγνείαις ὡς αὐτοὺς λατρεῖν. ἄλλων δὲ ἄλλοι λεγόντων, ἐγὼ Πέτρος ἀναστὰς εἶπον πρὸς αὐτοὺς. Ἄνδρες ἀδελφοί, ὑμεῖς ὁπίσθατε, ὅτι ἀπὸ ἡμερῶν ἀρχαίων, ὃν ὑμῖν ἐξελέξατο ὁ Θεός, διὰ τῆς συνειδήσεώς μου ἀκούσαι τὰ ἔθνη τὸ λόγον τῆς διαγγελίας, καὶ πιστεῦσαι. Ἐπεὶ ὁ καρδιογνώστης Θεὸς ἐμάρτύρησεν αὐτοῖς. Κορνηλίῳ γάρ πτε ἔχοντι τὴν ἀρχὴν Ῥωμαϊκῆς ἀρχῆς ὡς ὅτι ἀγγελῶν κερὶ, ἔπειτα ἐμὲ εἶπεν αὐτῷ, ὅπως μετασείληται με, καὶ ἀκροβήματα ζωῆς ἐκ τῆς συνειδήσεώς μου. ὅτι, μετέμψατό με διὰ τῆς ἰσχυρίας τοῦ Στρατιῶνος. ὁ πότε δὲ ἐμελλον πρὸς αὐτὸν ἐκπορεύεσθαι, ἐκλήθηλιν ὅσους μεταλαβεῖν καὶ ὡς αὐτοὺς ζώντων, ἡμῶν ἐν τῷ ὡσεὶ ὡσεὶ ὡσεὶ ὡσεὶ. Ἐπεὶ δὲ ὡσεὶ τὸ ὡσεὶ.

cations. And when some said one thing, and some another, I Peter stood up, and said unto them, Men and Brethren, ye know how that from ancient Days God made choice among you that the Gentiles should hear the Word of the Gospel by my Mouth, and believe; and God which knoweth the Hearts, bear them Witness. For an Angel of the Lord appear'd on a certain time to Cornelius, who was a Centurion of the Roman Government, and spake to him concerning me, that he should send for me, and hear the Word of Life from my Mouth. He therefore sent for me from Joppa to Casarea Stratonis; and when I was ready to go to him, I would have eaten; and while they made ready I was in the upper Room praying, and I saw Heaven open'd, and a Vessel, knit at the Four Corners like a splendid Sheet, let down to the Earth, wherein were all manner of Four footed Beasts, and creeping Things of the Earth, and Fowls of the Heaven.

v. 7.

Act. x.

And

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And there came a Voice out of Heaven to me, saying, τοὺς ἀνεσθῆναι, καὶ ἡ
οὐρανοὶ ἀρχαῖς δεδε-
μῖον σκεῦος κ, ὡς ὁ
δοῦλω λαμβανέ, ἐ
καθιδέμῃον ἐπὶ τῇ γῆς,
ὅτι ὃ ὑπῆρχε πόρτα
τῆς πτεροπόδα, ἐ
ποταῖ τῇ γῆς, ἐ τὰ πε-
τινὰ τῷ ἑαυτοῦ, ἐ ἰ-
χρῆτο φωνὴ ἐκ τοῦ ἑαυ-
τοῦ πρὸς με λέγειν. Α-
νασῆς, Πέτρε, δύσον,
ἐ φάγε. Καὶ γὰρ εἶπον
Μηδ' αὖτις, κύριε, ὅτι
ἔδοξε σοι ἑσθῆναι πᾶν κρι-
νὸν ἐ ἀκαθάρτον. Καὶ
ἔχρετο ὁ φωνὴ ἐκ δε-
ξιῆς, λέγουσα. Ὁ ὁ
Θεὸς ἐκαθάρισε, οὐ μὴ
κρίνῃ. Τὸτο δ' ἔχρετο
ὅτι τοῦ ἐ ἀνεληφθῆ ὁ
σὸν ὁ εἰς τὸ ἑαυτοῦ, ὡς
δ' ἐπετόρυν, τὶ ἀνέη ὁ
ὄραμα, εἰπέ μοι ὁ πνέ-
μα. Ἰδὲ ἄνδρες ζητῶσι
σε. Ὑλλὰ ἀνάσῃς πορδύ-
θητι αὐτοῖς, μηδ' ἐν
Ἀλακρινόμῳ, ὁ δὲ
κ' ἐγὼ ἀπε-εἶλα αὐ-
τοῖς. Ὅυτοι δ' ἦσαν οἱ
ᾧ τῷ ἐκατοῖς ἀρχῇ.

v. 13, &c. Arise, Peter, kill, and eat. And I said, By no means, Lord, for I have never eaten any thing common or unclean. And there came a Voice a second time, saying, What God hath cleansed, that call not thou common: And this was done thrice, and the Vessel was received up again into Heaven. But as I doubted what this Vision should mean, the Spirit said to me, Behold, Men seek thee: But rise up, and go thy way with them, nothing doubting, for I have sent them. These Men were those which came from the Centurion, and so by reasoning I understood the Word of the Lord which Joel ii. 32 is written, Whosoever shall call on the Name of the Lord shall be saved. And again, Psa. xxi. 28. All the Ends of the Earth shall remember, and turn unto the Lord, and all the Families of the Heathen shall worship before Him: For the Kingdom is the Lord's, and He is the

deest. V. ὁ πάλιν φωνὴ ἐκ τοῦ ἑαυτοῦ. V. ὁ πρὸς με. ὁ πρὸς με. ὁ πρὸς με. ὁ πρὸς με.

καὶ ὅταν ἀναλογισάμε-
 νΟ. ἐγμὼν ὁ ῥῆμα
 κέρει ὁ γὰρ ἐαμμέ-
 ρον ὅτι πᾶς ὁ ἀνὴρ ὁ δὴ
 χαλάρωται ὁ ὄνομα κα-
 ρίν, ὁ δὴ ποταμὸς ὁ πα-
 λιν. ² Μνησθήσονται, καὶ
 ὁ πνεῦμα φησὶν τῷ
 κέρειον πόρτα τοῦ πνε-
 ρατα ὁ γῆς, ὁ πνε-
 σκωθήσονται ἐν ὧ πον αὐ-
 τῷ πᾶσαι αἱ πατρίαι
 τῷ ἔθνων. ὅτι τῷ κα-
 ρίν ἡ βασιλεία, καὶ αὐ-
 τῷ δεσποζῶ τῷ ἔθνων.
 Καὶ ὡς πόρτα χυτῶν τῷ
 κλήσεως τῷ ἔθνων ἐ-
 ρν, ἐννοήσας, ἀνα-
 ρῶς ἐπορεύθην σὺν αὐ-
 τοῖς, καὶ εἰσῆλθον εἰς τὴν
 οἶκον τῷ ἀμείβεσθαι καὶ ἡ
 μετὰ ἀγαλλόμεντοι. ὁ
 λόγος, ἔπεσε ὁ πνεῦμα
 ὁ ἄγιον ἐπ' αὐτὸν, καὶ
 ὁ πνεῦμα παρὼν τῷ σὺν
 αὐτοῖς. καθὼς καὶ ἐφ' ἡ-
 μετὰς ἐν ἀρχῇ, καὶ ἔθεν
 διέχευε μετὰ τῷ ἡμῶν
 πνεῦμα αὐτῶν, τῷ πᾶσι
 ὁ καθαρίσας τὰς καρ-
 δίας αὐτῶν. ὁ ἔγνω

Governour of the Nations. And
 observing that there were
 Expressions every where con-
 cerning the Calling of the
 Gentiles, I rose up, and went
 with them, and entred into
 the Man's House : And while
 I was preaching the Word, the Acts. xi. 15
 Holy Spirit fell upon him, and
 upon those that were with him,
 as it did upon us at the Be-
 ginning ; and He put no Dis-
 ference betwixt us and them,
 purifying their Hearts by Faith :
 And I perceived that God is
 no Respector of Persons, but that
 in every Nation he that feareth
 Him, and worketh Righteous-
 ness will be accepted with Him.
 But even the Believers, which
 were of the Circumcision, were
 astonish'd at this. Now there-
 fore, why tempt ye God to lay
 an heavy Yoke upon the Neck
 of the Disciples, which neither
 we nor our Fathers were able
 to bear ? But by the Grace of
 the Lord we believe we shall be
 saved even as they. For the
 Lord has loosed us from
 our Bonds, and has made

xv. 9.

x. 34.

v. 45.

xv. 10.

1 τῷ. V. 2 μνησθήσονται καὶ ὁ πνεῦμα φησὶν τῷ. V. 3 ἔθεν. V. 4 κα-
 θάρισας. V.

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our Burthen light, and has
loosed the heavy Yoke from
us by his Clemency. While
I spake these things, the
whole Multitude kept Si-
lence. But James, the Lord's
Brother, answer'd and said,

9. 14. Men and Brethren, hearken
unto me; Symeon hath de-
clared how God at first visited
to take out a People from the
Gentiles for his Name. And
to this agree the Words of
the Prophets, as it is written,
Amos x.
11, Afterwards I will return, and
will raise again and rebuild
the Tabernacle of David, which
is fallen down; and I will re-
build its Ruins, and will a-
gain set it up, that the Residue
of Men may seek after the
Lord, and all the Nations up-
on whom my Name is called,
saith the Lord, who doth these
things. Known unto God are
all his Works from the Begin-
ning of the World. Wherefore
my Sentence is, that we do not
trouble those who from among
the Gentiles turn unto God:
But to charge them that they

ἐγὼ εἶπα. ὁ Θεὸς ἐν
πολλοῖς ἔθνεσιν ὁ Θεός,
ἀλλ' ὅτι πάντες ἐξ ἑνὸς
προβήμεθα. αὐτὸν καὶ
ἐργαζόμεθα. δικαιο-
σύνην, δεκτικὰς αὐτοῦ ἔ-
σται· ἐξέστησαν δὲ ὅτι τε-
ταράχθη οἱ ἐκ τῶν ἐθνῶν
πιστοί. Νῦν ἔν τι πε-
ρᾶτε τὸ Θεόν, ὅτι
δεῖναι ζυγὸν βαρύνει ὅτι
τὸ τετραχλὸν τῷ μαθι-
στῶν, ὃν ἔπει ἡμεῖς, ὅτι
οἱ πατέρες ἡμῶν ἐξ ἑθνο-
ν βασιλεύσιν; ἀλλὰ
ὅτι τὸ χαλεπὸν τὸ κα-
τελελυμένον σκεπτικῶς
καθ' ὃν ἔχοντες καὶ κείνοι
ἐλυσε γὰρ ἡμεῖς ὁ κυ-
ριεύει ἐκ τῶν δεσμῶν, ὅτι
ἡλάρυκε δὲ φορτίον ὁ
μῶν, ὅτι τὸ ζυγὸν δὲ βα-
ρύνει περὶ τὴν ἐλυσιν
αὐτῶν ἡμῶν. πάντες δὲ
με εἰπότες. εἰσηκού-
σαν δὲ πλὴθὺς ἀπο-
κρίθη δὲ Ἰάκωβος ὁ πρὸς
κυρίους ἀδελφοίς, λέγων
Ἄνδρες ἀδελφοί, ἀκού-
σαί μεν. Συμεὼν ἐξή-
γήσατο, καθὼς περὶ τοῦ

the Holy Apostles.

ὁ Θεὸς ἐπεκέλευτο λα-
βῆν ἐξ ἐθνῶν λαὸν ᾧ
ὀνόματι αὐτοῦ ἐ τῷ
Συμφωνῶσιν οἱ ἄγγελοι
τῷ ὡροφῶν, καὶ οἱ
ἡγουραῖοι καὶ τὰ
ἀναστρέψον, ἐ ἀνοικτοδο-
μήσω ἢ σκηναὶ Δαβὶδ
ἢ πενήτωσαν, καὶ τα
καποκαμύβια αὐτῆς
ἀνοικτοδομήσω, ἐ ἀρορ-
θώσω αὐτῶν, ὅπως ἀν
ἐκζητήσωσιν οἱ κατὰ-
λογητοὶ τῷ ἀνθρώπων τ
κύριον, καὶ πάντα τα
ἐθνη. ἐφ' ὅς ὁπικηλη-
ται ὁ ὄνομα μετ' αὐ-
τῆς, λέγει κύριος. ὁ
ποιῶν πάντα. γνωστὰ
ἀπ' αἰῶνος ἐστὶ τῷ Θεῷ
πάντα τὰ ἔργα αὐτοῦ.
ὅτι ἐγὼ ἔλεξα μὴ
ἀρενοχλεῖν τοῖς ἀπὸ τῶν
ἐθνῶν ὁπικρέουσιν ὅτι τ
Θεὸν. ἀλλ' ὁπικεῖλαι
αὐτοῖς τῷ ἀπεχεσθαι
ἀπὸ τῶν ἀλισθημάτων
τῶν ἐθνῶν, ἐδωλοδύτε,
καὶ ἀμαρτία, καὶ πονηρία,
καὶ πρηνείας ἀπερ καὶ τοῖς
παλαί 3 νενοδοθέντες

abstain from the Pollutions of the
Gentiles, and from what is sacri-
ficed to Idols, and from Blood,
and from Things strangled, and
from Fornication. Which Laws
were given to the Ancients,
who lived before the Law,
under the Law of Nature,
Enos, Enoch, Noah, Melchise-
dech, Job, and if there be any
other of the same sort. Then
it seem'd good to us the
Apostles, and to James the
Bishop, and to the Elders,
with the whole Church, to
send Men chosen from a-
mong our own selves, with
Barnabas and Paul of Tarsus,
the Apostle of the Gentiles,
and Judas, who was called
Barsabbas, and Silas, chief
Men among the Brethren,
and wrote by their Hand
as follows, *The Apostles, Act. xv.
and Elders, to the Brethren 23, 26.
of Antioch, Syria, and Ci-
licia of the Gentiles, send
greeting, Since we have heard
that some from us have troubled
you with Words, subverting
your Souls, to whom we gave*

1. κενῶ. V. 2. ἡ. V. 3. νενοδοθέντες. V.

CONSTITUTIONS of

no such Commandment, it has seemed good to us, when we were met together with one Accord, to send chosen Men to you, with our Beloved Barnabas and Paul, Men that have hazarded their Lives for our Lord Jesus Christ, by whom ye sent unto us: We have sent also with them Judas and Silas, who shall themselves declare the same things by Mouth. For it seemed good to the Holy Ghost, and to us, to lay no other Burden upon you than these necessary Things. That ye abstain from Things offered to Idols, and from Blood, and from Things strangled, and from Fornication. From which Things, if ye keep your selves, ye shall do well. Fare ye well. We accordingly sent this Epistle; but we our selves remain'd in Jerusalem many Days consulting together for the Publick Benefit, for the Well-ordering of all things.

Ζοντες τὰς ψυχὰς ὑμῶν, οἷς ὁ διεστείλαμεθα ἔδοξεν ἡμῖν ἡγομῆνοις ὁμοθυμαδὸν, ἐκλεξαμένους ἀνδρας ἐκπέμψαι πρὸς ὑμᾶς, Σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, ἀνθρώποις ᾠχιδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ κυρίου ἡμῶν

τοῖς περὶ τοῦ νόμου συσχεῖς, Ἐν ᾧ, Ἐν ᾧ, Νῶε, Μελλοσδεῖν, Ἰωβ, καὶ οἱ τοιοῦτοι. Ἐγγράφῳ. τότε ἔδοξεν ἡμῖν τοῖς ἀποστόλοις, καὶ τῇ ἐπιστολῇ ἰακώβου, καὶ τοῖς πρεσβυτέροις, Σὺν ἑλθῇ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἀνδρας ἐκ ἡμῶν αὐτῶν πέμψαι σὺν τοῖς περὶ Βαρνάβῳ, καὶ Παύλῳ, τῇ ἑδνῶν ἀπόστολον, τῇ Ταρσία, καὶ Ἰέδαν τῇ καλέμῳ, Βαρβὰβᾳ, καὶ Σίλῳ, ἀνδρας ἡγεμῶν ἐν τοῖς ἀδελφοῖς, γεράσαντες ὑμᾶς αὐτῶν πᾶσι. Οἱ ἀπίστοι καὶ οἱ πρεσβύτεροι, καὶ οἱ ἀδελφοί, τοῖς καὶ τῇ Ἀντιόχειᾳ καὶ Συρίᾳ καὶ Κιλικίᾳ ἀδελφοῖς, τοῖς ἐκ ἑδνῶν, χαίρειν. Ἐπειδὴ ἡ ἐκκλησία ὅτι πρὸς ἡμῶν ἐπαράξατο ὑμᾶς λόγοις, ἀπασκάζοντες

ἡμῶν" Ἰησοῦ Χριστοῦ, δι' ὧν ἐπεσείλαται. ἀπεσάλ-
λαμεν ὃ μετ' αὐτῶν Ἰεσοῦν καὶ Σίλωνα, καὶ αὐτοὺς ἄλλα λόγου
ἀπαγγέλλοντες ταῖς αὐταῖς. ἔδοξε γὰρ τῷ ἁγίῳ πνεύματι καὶ
ἡμῖν, μηδεὶν πλέον ὀπιτίθεσθαι ὑμῖν βάρος, πλὴν τῶ-
ν τῶν ἐπ' ἀνάγκαις, ἀπέχεσθαι εἰδωλοδύτων, καὶ αἵ-
ματός, καὶ πνικτός, καὶ πυρνεάς. ἐξ ὧν Ἀσκηρῶντες ἑαυτοὺς,
ὅτι πράξετε ἔρρωσθαι. Τίτω μὲν ἐν ὀπισθοῶν ἐξαπεσεί-
λαμεν αὐτοὺς ὅτι ἐν ἡμετέροις ἐν Ἱεροσολύμοις ἔπε-
μέναμεν ἅμα συζητῶντες πρὸς τὸ κρινόμενοι εἰς διόρ-
θωσιν.

Μετὰ ὃ χρόνον ἡγα-
γὼν ὀπισκοφάμενοι τὰς
ἀδελφές, καὶ σπερξαμένοι
αὐτοὺς τῷ λόγῳ τοῦ δόξ-
βείας, * * καὶ ἠδελγη-
σάμενοι φέρειν αὐτοὺς,
τὰς ἐπ' ὀνόματι Χρι-
στοῦ καὶ Μωσέως, πολε-
μεῖσι Χριστοῦ, καὶ Μω-
σεῖ, καὶ ἐν ὁδοῖς πορ-
βάτων τὸ λύκον κα-
τακρύπτουσιν. ἔτσι γὰρ
εἰσι ψευδοχριστοί, καὶ
ψευδοπροφῆται, καὶ ψευ-
δοπύργοι, πλάνοι καὶ
φθορεῖς, ἀλωπέκων με-
ρίδες, καὶ χαμαιζήλων
ἀμπελώνων ἀφώρισταί

But after a long time we
visited the Brethren, and con-
firm'd them with the Word
of Piety, and charged them
to avoid those who under
the Name of Christ and Mo-
ses war against Christ and
Moses; and in the Cloathing
of Sheep hide the Wolf. For
these are False Christs, and
False Prophets, and False Apo-
stles, Deceivers and Corrupters,
Portions of Foxes, the Destroy-
ers of the Herbs of the
Vineyards: For whose sake
the Love of many will wax
cold: But he that endureth
steadfast to the End, the same

XIII.

* * * Pag.
343.

Matt. xxiii.

12.

¹ deest. V. ² deest. V. ³ ἀναγκαις V. ⁴ Ἰησοῦ V. ⁵ πορβάτε V.
⁶ deest. V.

CONSTITUTIONS of

vii. 15. shall be saved. Concerning whom, that he might secure us, the Lord declar'd, saying, *There will come to you Men in Sheeps Cloathing, but inwardly they are ravening Wolves: Ye shall know them by their Fruits, take care of them. For False Christs, and False Prophets shall arise, and shall deceive many.*

Matt. xxiv
24. 5.

δι' ἐς ἡ ψυχὴ σῶνται ἢ τὸ πάλιν ἀγαπῇ· ὁ δὲ ὑποκρίνεται εἰς πλ. α. ἀποφ. εἶπε. ὡς δὲ αὐτοὶ ἀποφ. λέξομεν ἡμεῖς ὁ κ. εἰς, ὡς γὰρ λέγει, ἐλθόντων ὑμῶν ἀποφ. ὡς ἐνδύμασι περιε- των· ἴσω δὲ εἰς λύκοι ἀρπαγῆς· ἀπὸ τῶν καρπῶν αὐτῶν ὅτι γινώσκете αὐτοὺς. περιεσχητὶ αὐτῶν. ἀναστήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται, καὶ πλανήσουσι πολλὰς.

SECT. LIV.

[XIV. ON whose account also we who are now assembled in one Place,

Matt. x. ii.

Δι' ἐς ἡμεῖς νῦν [ὅτι δὲ αὐτοὶ ἡμεῖς, Πέτρος καὶ Ἀνδρέας, Ἰάκωβος καὶ Ἰωάννης υἱοὶ Ζεβεδαίου, Φίλιππος καὶ Βαρθολομαῖος, ὁ Θωμᾶς καὶ Ματθαῖος, Ἰακώβος ὁ ἀλφαῖος, καὶ Λεββαῖος ὁ ὀπληνθεὶς Θαδδαῖος, καὶ Σίμων ὁ Κανανίτης, καὶ Ματθίας ὁ ἀντὶ Ἰούδα

ψυχὴ σῶνται V. 2 deest. V. 3 deest. V. 4 in marg. tantum. V.

κατα-

the Holy Apostles.

καταψφισαίς ἡμῖν.
 Ιακωβός τε ὁ τῷ κυρίῳ
 ἀδελφός, καὶ Ἰεροσολύ-
 μων ἐπισκοπός, καὶ
 Παῦλος ὁ τοῦ ἐξ ἑνὸς
 διδασκαλός, ὁ σκευὴς
 τῆ ἐκλογῆς] ἅμα πάν-
 τες καὶ ἐπὶ τῷ αὐτῷ νο-
 μῷ, ἐγγράψαμεν ὑ-
 μῖν τὴν καθελεγκλίαν ταύ-
 την διδασκαλίαν, εἰς
 ἐπιτηδεύματιν ὑμῶν, ἵνα
 καὶ ἡμεῖς ἐπισκοπῇ
 πεπεσχυμένον ἐν τῇ
 ἀληθείᾳ ὑμῶν, Θεὸν
 πρὸς τοὺς ἑαυτοὺς εἶνα μόνον
 ὑπαρχέν, ὅτι ὁ
 ἅλῳ ὅτι ἐστὶ καὶ αὐ-
 τὸν μόνον σέβειν καὶ προ-
 σκυεῖν, καὶ ἡμεῖς Ἰησοῦ
 Χριστοῦ τοῦ κυρίου ἡ-
 μῶν, ἐν τῇ παραγίῳ
 πνεύματι. Ἐταῖς ἑαυτοῖς
 γραφαῖς χρῆσθαι, νόμῳ
 καὶ ἐπιτηδεύματι, ἵνα
 μὴ ἀπασθῇ ἐκ θεσμον
 περὶ τὴν φθίσιν ἀνά-
 στασιν πιστεύειν, ἐκεί-
 σιν, καὶ ἀνταποδοσθῇ
 τὴν ἐκδοκίαν καὶ τῶν

all beings present [but Paul,]
 have written to you this
 Catholick Doctrine, for the
 Confirmation of you, to
 whom the Oversight of the
 Universal Church is com-
 mitted. Wherein we declare
 unto you, that there is only
 One God Almighty, besides
 whom there is no other;
 and that you must worship
 and adore Him alone, thro'
 Jesus Christ our Lord, in the
 most Holy Spirit; That you
 are to make use of the Sa-
 cred Scriptures, the Law, and
 the Prophets; to honour your
 Parents, to avoid all unlaw-
 ful Actions, to believe the
 Resurrection, and the Judg-
 ment, and to expect the
 Retribution, and to use all
 his Creatures with Thank-
 fulness, as the Works of God,

ἡμῶν ἡμῖν. ἡμεῖς Παῦλος, Varadac videtur legisse καὶ τὸν κυρίον
 ἡμῶν Ἰησοῦν Χριστόν καὶ τὸ πνεῦμα. V. 4 deest. V.

CONSTITUTIONS of

Prov. xix.

14.

Matt.

xix. 4.

Mal. ii.

15. 14.

Matt.

xix. 6.

and having no Evil in them, to marry after a lawful manner; for such Marriage is unblameable. For, *The Woman is suited to the Man by the Lord*; and the Lord says, *He that made them from the Beginning made them Male and Female, and said, For this Cause shall a Man leave his Father and his Mother, and shall cleave unto his Wife, and they two shall be one Flesh.* Nor let it be esteem'd lawful after Marriage to put her away, who is without Blame. For says he, *Thou shalt take care to thy Spirit, and shalt not forsake the Wife of thy Youth; for she is the Partner of thy Life, and the Remains of thy Spirit.* I and no other have made her. For the Lord says, *What God has joined together let no man put asunder.* For the Wife is the Partner of Life, united by God unto One Body from Two: But he that divides that again into Two, which is become One, is the Enemy of the

κτίσασιν αὐτῷ πᾶσαν
διχαίρειν¹ περισπ-
χῶς², ὡς Θεὸς ἔργον³ καὶ
μηδὲν ἐν ἑαυτοῖς ἔχον
φαῦλον⁴· ἔταμεν νο-
μίμως⁵ ἀμεμπῶς⁶, καὶ
ὁ ποιῶν⁷ τὰς γὰρ⁸· ὅτι
καὶ ὡς⁹ κυρίως ἀρμύ-
ται γυνὴ ἀνδρὶ καὶ ὁ
κύριος¹⁰ λέγει· Ὁ ποιῶ-
ν¹¹ ἀπ' ἀρχῆς, ἄρσεν
καὶ θῆλυ ἐποίησεν αὐτὰς,
καὶ ἔπεν· Ἐνεκεν τού-
του καταλείψει¹² ἁνδρὶ τὸν
πατέρα αὐτοῦ καὶ τὴν
μητέρα, καὶ προσκο-
λληθήσεται τῇ γυναικὶ
αὐτοῦ, καὶ ἕσονται οἱ δύο
εἰς σῶμα μίαν. Μὴτε
μετὰ τὴν γάμον ἐκβάλ-
λιν¹³ ἀκατακτάτως¹⁴ ἐ-
ξέσται. Φυλάξῃ¹⁵ γὰρ, φη-
σὶ, τὸ πνῶμα τὸ ὅς¹⁶ καὶ
γυναικα¹⁷ τέσσερσι¹⁸· ὅτι
μὴ¹⁹ ἐγκαταλίπῃ²⁰.
²¹ ὅτι αὐτὴ κοινῶς βί-
ουσι, καὶ ἡ ἀπολειμμένη²² πνῶ-
ματος²³ οὐ καὶ ἐξ ἑποίησα,
καὶ ἐστὶν ἁμαρτία²⁴. Φάσκει
γὰρ ὁ κύριος, ὅτι ὁ ὁ
Θεὸς²⁵ ἐξόδεξεν²⁶, ἄνθρω-

¹ σπέρματι V ² ἐγκαταλίπῃ V. ³ deest. V, ⁴ al. λῆμμα pro
λεῖμμα. ⁵ συνδύοξεν. V.

ἡ μὴ χειρίζεται. Ἡ
 γὰρ γυνὴ κρινωνὸς ἔστι
 βίβη, ἐνυμνήη εἰς ἐν σῶμα
 ἕκ δὲ ὁ ὡς "Θεῷ, ὁ
 ὅς ἐν ἀνάπαλιν ἔχει
 ἑὴν εἰς δύο, ἐχθρὸς δὲ
 μιμεργίας Θεῷ, καὶ περ-
 νοίας ² ἢ ἐκείνη "ἀντί-
 παλῶ. ὡσαύτως ὁ κα-
 τήλων ³ ἢ ὡς φθαρ-
 ρεῖσθαι "φύσεως ⁴ θεοῦ
 ὡς ἀνομοῦ. ἐπεὶ περ ὁ
 κατήλων μοιχαλίδας ἀφ-
 ἔων ἔα ἀσεβείας. Ἀπίστεμα
 γὰρ αἰτῆν, φησὶν ἀπὸ τῆς
 ἑρμηνείας. Οὐ γὰρ
 ἔστι βοήθους, ἀλλ' ὁπ-
 βελῶ, τοὺς ἄλλους ἀ-
 ποκλίνουσα τὴν ἑλπίδα.
 μήτε ὅτι ὡς ἐμένεαις ἢ
 σάρκα, ἀρκεῖται ὅτι τι-
 σθεῖς ἢ τὴν καρδίαν ὡς ἐμὴν ἐν πινυμένῃ. Περιμνήσθαι
 γὰρ, φησὶ, τὴν Θεοῦ ὑμῶν, ἔα ὡς ἐμένεαις ἢ ἀκροβυστίαν
 τὴν καρδίαν ὑμῶν.

Creation of God, and the
 Adversary of his Providence.
 In like manner, he that re-
 tains her that is corrupted
 is a Transgressor of the Law
 of Nature; since, *He that* Prov. xviii.
retains an Adulteress is foolish ^{12.}
and wicked. For, says he,
Cut her off from thy Flesh, Ecclesi.
for she is not an Help, but xxv. 26.
a Snare, bending her Mind
from thee to another; nor
be ye circumcised in your
Flesh, but let the Circum-
cision which is of the Heart
by the Spirit suffice for the
faithful: For He says, Be ye Jer. iv. 4.
circumcised to your God. And.
Be ye circumcised in the Fore-
skin of your Heart.

* * Ομοίως καὶ βαπτί-
 σμα ἐνὶ ἀρκείᾳ μόνῳ,
 τὴν εἰς τὴν τῆς κυρίου θά-
 νατον δεδομῆναι ἢ τὴν
 ὡς τῆς διανοίας αἰ-

Be ye likewise contented
 with one Baptism alone, that
 which is into the Death of
 the Lord. not that which
 is conferr'd by wicked He-

xv.
 * * Pag.
 344.

1. ὡς V. 2. δι᾽ V. 3. μοιχαλίδας V. 4. θεοῦ V. 5. τὴν καρδίαν V.

CONSTITUTIONS of

Matt.
xxviii. 19.

reticks, but that which is con-
ferr'd by unblameable Priests
*In the Name of the Father, and of
the Son, and of the Holy Ghost ;*
and let not that which comes
from the Ungodly be receiv'd
by you, nor let that which
is done by the Godly be
disanull'd by a second. For
as there is One God, One
Christ, and One Comforter,
and One Death of the Lord
in the Body, so let that
Baptism, which is unto Him,
be but One. But those that
receive polluted Baptism from
the Ungodly will become

Hcf. iv. 6.

Partners in their Opinions.
For they are not Priests. For
God says to them, *Because
thou hast rejected Knowledge,
I will also reject thee from
the Office of a Priest to me.*
Nor indeed are those that
are baptiz'd by them initia-
ted, but are polluted, not re-
ceiving the Remission of Sins,
but the Bond of Impiety. And
besides, they that attempt to
baptize those already ini-
tiated crucifie the Lord a-
fresh, slay Him a second
time, laugh at Divine, and

ρεπικῶν, ἀλλὰ τὸ ὅτι
τῷ ἀμεμῶν ἱερέων
δεδομῶν εἰς τὸ ὄνομα
τῷ πατρὸς καὶ τῷ υἱῷ καὶ τῷ
ἀγίῳ πνεύματι. μήτις
τὸ ὅτι τῷ ἀσεβῶν,
δὲ καὶ τῷ υἱῷ καὶ τῷ
τῷ ὁσίων, ἀ-
κυρώσῃ τὰς ἐκείνων ὡς
τὸ εἰς τὸ Θεός, εἰς τὸ Χρ-
στὸν, καὶ εἰς τὸ ἅγιον πνεῦμα,
εἰς τὸ καὶ τὸ καὶ τὸ καὶ τὸ
σώματα θανάτου. ἔτι καὶ
ἐν τῷ καὶ τῷ εἰς αὐτὸν
διδομῶν βαπτισμα. οἱ
τὸ ὅτι ἀσεβῶν δεχ-
μῶν μολυσμα, καὶ
νῶν τὸ γινώσκοντες αὐτῶν
χρησισσιν. ἔτι γὰρ εἰσιν
ἐκεῖνοι ἱερεῖς. λέγει γὰρ
πρὸς αὐτοὺς ὁ Θεός. Ε-
πεὶ καὶ σὺ ἀπώσω γὰρ σὺν
ἀποστομῶν σε καὶ γὰρ, τὸ
ἱερατεύειν μοι. Οὐκ
μὴν οἱ βαπτισθέντες ὑπὸ
αὐτῶν, μεμύωται ἀλ-
λὰ μεμολυσμένοι ὑ-
πάρχουσιν, ὥστε ἀφεῖν
ἀμάρτιων λαμβάνοντες,
ἀλλὰ δεσμῶν ἀσεβείας
καὶ μὴν τῷ. ἀλλὰ καὶ τὸ
μεμολυσμένους, ἐν δολι-
κῇ βαπτίζοντες πειρασμοί,
ἀνα-

ἀναστρεφῶσι τὸ κῶλον, ἀναστρεφῶσιν αὐτὸν ὡς
 δουτὲρ, ἡλεῶσι τὰ θεῖα,
 μυκτρεῖσιν τὴν ἁγίαν,
 ὡς εἰς τὸ πικρῶν, ὡς
 αἷμα τὸ ἁγιον ὡς κοί-
 τιν ἀτιμᾶσθαι, ἀσε-
 βουσιν εἰς τὸ δόξασθαι
 παρὰ τοὺς ἀνθρώπους, εἰς
 τὸ μὴ συνησθῆναι. Ἀλλὰ
 καὶ ὁ οὐκ ἐκκαθαρομένης
 μὴ βουλομένη βαπτισ-
 θῆναι, ὡς ἀπίστου κα-
 τακρινήσεται, ὡς οὐκ ἐπι-
 στήσεται ὡς ἀχάριστος
 ἀγνώμων. λέγει γὰρ ὁ
 κύριος. Ἐὰν μὴ τις
 βαπτισθῇ ἐν ὕδατι
 ἐν πνεύματι, οὐ μὴ
 εἰσέλθῃ εἰς τὴν βασιλείαν
 τοῦ οὐρανοῦ. καὶ πάλιν
 Ὁ πικρὸς, καὶ βαπ-
 τισθῆναι, ὡς οὐκ ἐπι-
 στήσεται, καὶ κατακρινή-
 σεται. Ὁ δὲ λέγων, ὅτι
 οὐκ ἐπιπλάττω, βαπτίζο-
 μεν, ἵνα μὴ αἰμαρτή-
 σω, καὶ ῥυτρωθῶ τὸ βάπ-
 τισμα, ὅτι ἄγνοια
 ἐστὶν τοῦ Θεοῦ, καὶ τὸ ἑαυτοῦ

ridicule Holy Things, af-
 front the Spirit, dishonour
 the sacred Blood of Christ
 as common Blood, are im-
 pious against Him that
 sent, Him that suffered, and
 Him that witnessed. Nay,
 he that, out of Contempt,
 will not be baptiz'd, shall
 be condemn'd as an Un-
 believer, and shall be re-
 proach'd as ungrateful and
 foolish. For the Lord says,
Except a Man be baptized of
Water and of the Spirit, he
shall by no means enter into
the Kingdom of Heaven. And
 again, *He that believeth, and is*
baptiz'd shall be saved; but he
that believeth not shall be
damned. But he that says,
 when I am dying I will be
 baptized, lest I should sin and
 defile my Baptism, the same
 is ignorant of God, and for-
 getful of his own Nature.
 For, *Do not thou delay to turn*
unto the Lord, for thou know-
est not what the next Day will
bring forth. Do you also

xxx. iiii

ivx

Joh. iii. 5;

Mar. xvi. 16.

Ecclus. v. 8

Prov. xiv. 1

iii. 28.

1 καὶ V. 2 ἁγιον τὸ αἷμα τὸ πῖνον V. 3 οἱ ἐκ καθαρομένης μὴ βου-
 λομένη βαπτισθῆναι, ὡς ἀπίστου κατακρινήσονται, καὶ οὐκ ἐπιστήσονται ὡς
 ἀχάριστοι καὶ ἀγνώμονες. V. 4 γινῆσθαι V.

CONSTITUTIONS of

Matt. xix. 14. Baptize your Infants, and bring them up in the Nurture and Admonition of God. For, says He, *Suffer the little Children to come unto Me, and forbid them not.*

XVI. We have sent all these things to you, that ye may know our Opinion, what it is; and that ye may not receive those Books which obtain in our Name, but are written by the Ungodly. For you are not to attend to the Names of the Apostles, but to the Nature of the Things, and their settled Opinions. For we know that *Simon and Cleobius*, and their Followets, have compiled poisonous Books under the Name of Christ, and of his Disciples, and do carry them about in order to deceive you, who love Christ, and us his Servants. And among the Ancients also

φύσως ἐπιλήσιμων τοῦ
χάνη. Μὴ ἀναβάλλε
γδ ὁπιστρέψαι πρὸς
κώρειον ἔ γδ οἶδας
τί τέξεται ἢ ἐπιύστα
Βαπτίζετε ὃ ὑμῶν καὶ
τὰ νήπα, καὶ ὀκτρέ-
φετε αὐτοὺς ὡς παιδεία
καὶ νουθεσία Θεοῦ. Ἀ-
φerte γδ φησὶ, τὰ παι-
δεία ἐρχομένη πρὸς μί,
καὶ μὴ κωλύετε αὐτά.
Ταῦτα πρῶτα ἐπε-
τείλαμεν ὑμῖν, ἵνα ἐ-
δύναται ἔχειν τὰ ἡμετέ-
ραν γνώμην, ὅτι αὐτοὶ
ἐστὶ καὶ τὰ ἐπὶ ὀνό-
ματι ἡμῶν πρὸς τὸ
ἀσεβῶν ἡγετονθέντα
βιβλία μὴ ὡς ἀδελ-
φούς. ἔ γδ τοῖς ὀνόμασι
χρῆ ἡμᾶς προσέχεν τὸ
ἀποστόλων, ἀλλὰ τῇ
φύσει τῶν πραγμάτων,
καὶ τῇ γνώμῃ τῇ ἀ-
φ' ἧς ὁρίσθημεν
γδ ὅτι οἱ πρὸς Σίμωνα
καὶ Κλεόβιον, ἰσάδῃ συν-
τάξαντες βιβλία ἐπὶ
ὀνόματι Χριστοῦ καὶ τῶν
μαθητῶν αὐτοῦ, πρὸς

* φησιν. V. * αὐτοὶ ἐμετέραν γνώμην. ὁ ποῖα V. * ἡγετονθέντα. V. * πρὸς ἀδελφούς. V.

φέρουσιν εἰς ἀπάτην ὑ-
μῶν. τῶν πεφιλησάντων
Χρῆστον καὶ ἡμᾶς τὰς αὐ-
τῶ δόλως. * * * Ἐν
ποῖς παλαιοῖς δὲ πνευ-
σιν ἐγράψαν βιβλία ἀ-
πόκρυφα Μωσέως, καὶ
Ἐνὼχ, Ἐν Ἀδάμ, Ἡ-
ρακλῆ, καὶ Δαβὶδ, καὶ
Ἡλίας, καὶ τῶν προφ-
ητῶν, φθορο-
ποιὰ, καὶ τὴν ἀληθείαν
ἐχθρά. ταῦτα καὶ νῦν
ἐπισησὺ οἱ δυνάμεις,
ἀββάλοις δημιουργ-
γίαν, γάμον, ὄρνοιαν,
πικροθυμίαν, νόμον, ὁρ-
φήν. ἐὰν βαρὰ κιν-
ονόματα ἐλγέφοντες,
καὶ ὡς αὐτοὶ φασιν, ἀγ-
λων, ὅτι ἀλυσθῆς ἐ-
πεῖν, δαυμῶν, τῶν αὐ-
τοῖς ὑποχέντων. ὧν
ἀποφύγετε τὴν διδασκα-
λίαν, ἵνα μὴ μετὰ-
χησῃ τὴν τιμωρίαν τῶν
αὐτῶν συγγραμμάτων
ἐπὶ ἀπάτην καὶ ἀπο-
λεία τῶν πιστῶν καὶ ἀ-
μίμητων τῶν κυρίων ἰησοῦ
μαθητῶν.

some have written Apocryphal
Books of Moses, and Enoch,
and Adam, and Isaiah, and
David, and Elias, and of
the Three Patriarchs; perni-
cious, and repugnant to the
Truth. The same things
even now have the wicked
Hereticks done, reproaching
the Creation, Marriage, Pro-
vidence, the Begetting of
Children, the Law, and the
Prophets; inscribing certain
barbarous Names, and, as
they think of Angels, but
to speak the Truth, of Dæ-
mons, which suggest Things
to them: Whose Doctrine
eschew, that ye may not
be Partakers of the Punish-
ment due to those that
write such Things, for the
Seduction and Perdition of
the Faithful and unblame-
able Disciples of the Lord
Jesus.

1172
* * * Pag.
346.

* * * Pag.
347.

CONSTITUTIONS of

XVII. We have already said, **1 Tim. iii. 2. 12.** that a Bishop, a Presbyter, and a Deacon, when they are constituted, must be but once marry'd, whether their Wives be alive, or whether they be dead; and that 'tis not lawful for them, if they are unmarried when they are Ordain'd, to be marry'd afterwards; or if they be then marry'd, to marry a second time, but to be content with that Wife which they had when they came to Ordination. We also appoint that the Ministers, and Singers, and Readers, and Porters, shall be only once married. But if they entred into the Clergy before they were married, we permit them to marry, if they have an Inclination thereto, lest they sin, and incur Punishment. But we do not permit any one of the Clergy to take to Wife either an Whore, or a Servant, or a Widow, or one that is Divorced, as al-

Επίσκοποι καὶ πρεσβύτεροι καὶ διακόνους ἑστέ, πομπὴ μονογαμίους καὶ ἑστέ, καὶ " ζῶσιν αὐτῶν αἱ γυναῖκες, καὶ 2 παρῴσιν. μὴ ἔχειναι ὅτι αὐτοῖς μὴ χειροτονίαν 3 ἀγαρῶς ἔσιν, ἐπὶ ὅττι γάμος ἔσται, ἢ γυναικῶσιν, ἐπὶ αἷς συμπλέκεσθαι, ἀλλ' ἀρχέσθαι, ἢ ἡ ἐργασίας ἡλδον ὅττι 4 χειροτονίαν ὑπερέτας ὅ, καὶ ψαλτωδῆς, καὶ ἀναγνώστας, καὶ πωλῶρες, καὶ αὐτὸς μονογαμίους εἶναι καλῶσιν, εἰ ὅτι ὡς γάρ εἰς κληρονομίαν ἡλδων ἐπὶ αὐτοῖς γάμους, ἢ ὡς ὅτι τὸ ὡς αὐτοῖς ἔχουσιν, ἵνα μὴ αἰσχρολογίᾳς, καὶ ὡς τὸ γάμος. ὅτινι ὅτι ἡλδον καλῶσιν ἢ ἐπαίρειν, ἢ οἰκέων, ἢ γῆρας, καὶ ἐκβεβλήμενον γάμους, ὡς καὶ * * ὁ νόμος λέγει διακονίαν δὲ γῆρας

*. * Pag. 348.

1 καὶ π. V. 2 παρῴσιν. V. 3 ἢ. V. 4 al. ἢ vel ἢ.

the Holy Apostles.

သိသ ကိစ္စပါ။ သံသယကို ခံ
 ခံ မှတ်၊ သံသယ ခံသ
 မှတ်သား၊ သံသယ ခံ
 ကျား

[illegible]

so the Law says. Let the ^{Levit. xxi.} Deaconess be a pure Virgin; 7. 14. or, at the least, a Widow, ^{1 Tim. v. 9} who has been but once married, faithful, and well esteem'd.

Receive ye the Penitent ; for this is the Will of God in Christ. Instruct the Catechumens in the Elements of Religion, and then baptize them. Eschew the Atheistical Hereticks, who are past Repentance, and separate them from the Faithful, and excommunicate them from the Church of God, and charge the Faithful to abstain entirely from them, and not to partake with them either in Sermons or Prayers : For these are those that are Enemies to the Church, and lay Snares for it ; who corrupt the Flock, and defile the Heritage of Christ, Pretenders only to Wisdom, and the vilest of Men : Concerning whom Solomon the Wise said, *The Wicked Doers pretend to act piously.* For,

XVIII.

deft.

CONSTITUTIONS of

Prov. xiv. says he, *There is a Way which*
12.

seemeth right to some, but the
Ends thereof look to the Bot-
tom of Hell: These are they
concerning whom the Lord
declared his Mind with Bit-
terness and Severity, saying,

Matt. xxiv.
24.

that They are False Christs,
and False Prophets, who have
blasphemed the Spirit of
Grace, and done Despite to
the Gift they had from him,
after the Grace of Baptism,

xiii. 32.

to whom Forgiveness shall not
be granted, neither in this
World, nor in that which is
to come: Who are both more
wicked than the Jews, and
more Atheistical than the
Gentiles; who blaspheme the
God over all, and tread un-
der Foot his Son, and do
Despite to the Doctrine of
the Spirit; who deny the
Words of God, or pretend
Hypocritically to receive
them, to the affronting of
God, and the deceiving of
those that come among them;
who abuse the Holy Scrip-
tures, and as for Righteous-

ὑποκρίνονται δόσεις.
Ἐστὶ γὰρ, φησὶν, ὁδὸς ἣ
δοκεῖ τισὶν ὀρθὴ εἶναι,
τὰ δὲ πλὴν ταῦτα αὐ-
τῆς βλέπει εἰς πυθμύνα
ᾧδου. Οὗτοί εἰσι ὧδε
ὧν ὁ κ' εἰς τὴν κακίαν ἐ-
κπορεύεται ἀπεφώνησεν,
λέγων. ὅτι εἰς τὸν πό-
τον καὶ τὸν πότον διδόν-
τες οἱ βλασφημῶ-
σιν· ὅτι πνέμα ἡ
χάρις, ἡ δὲ ἐκπορεύ-
σιν καὶ αὐτὴ δω-
ρεάν μὴ ἡ χάρις· οἱ
ἐν αἰσθησιν ἐπὶ ὅν
τῶν αἰώνων τῷ τῷ, ἐπὶ ὅν
τῶν μέλλοντι οἱ καὶ ἰν-
δαίων διατρέχοντες, καὶ
ἑλλώων ἀδελφῶν.
οἱ Θεὸν καὶ ὅτι πνέμα
βλασφημούντες, καὶ ὅτι
ἡν αὐτὴ καταπαύ-
ντες, καὶ πλὴν διδασκαλίας
ἐκ πνέματος ἀφ' ἡμῶν
οἱ τῶν ἀνθρώπων καὶ
τῶν ἀνθρώπων, καὶ μετ'
ὑποκρίσεως ἀποστολῶν
μῆροι δέχονται, ἐφ' ὅν
Θεὸς καὶ ἀπάτη καὶ αὐ-
τοῖς ἀποστρέφοντων οἱ τῶν

the Holy Apostles.

ἱερὰς γραφὰς οὐκ οἶ-
 ζοντες ἢ δικαιοσύνην
 οὐκ ποτὶ ἔστιν ἀγνοούν-
 τες· οἱ ἢ ἐκκλησίαν
 τοῦ Θεοῦ διαφθερόντες, ὡς
 ἀλάπηνες μικροὶ ἄμ-
 πελῶνα". ἔς φύγειν ὑ-
 μῶς ὡδὲν ἀλλήλων, ἵνα
 μὴ λάβετε βλάβην ταῖς
 ψαυαῖς. Ο συμ-
 ποροδόμενοι. ² μὴ σο-
 ποίς, σφοδρῶς, ὁ ὅς
 Συμποροδόμενοι. ἀφ-
 ἑρσι, γνωθίσεσθαι. Οὐ-
 τε γὰρ κλέπτῃ δὲ Συμ-
 πορεύεσθαι, ὅτι μὴ μοι-
 χῶ ³ ἢ " μερίδα τί-
 θεως· ἐπέπερ ἢ ὁ ὁ-
 σίος" φησι Δαβὶδ. Κύ-
 ριε τὴν μισῶντάς σε
 ἐμίσησα, ἢ ὅτι τὴν ἐχ-
 θρὰν σου ἐξεπηχύνω· π-
 ληρον μίσθον ἐμίσησα
 αὐτὴν, εἰς ἐχθρὰς ἐγὼ
 οὐκ ἔργον. Καὶ τῶν τῶν
 Ἰωαφάτ ὁ Θεὸς οὐκ ἐδί-
 κασεν ἢ πρὸς Ἀχαάβ
 φίλῳ καὶ συμμαχίῳ,
 καὶ ἢ πρὸς Ὁρχιαν,

nels they do not so much as
 know what it is; who spoil
 the Church of God, as *the* Vid. Cant.
little Foxes do the Vineyard: ii. 15.
 Whom we exhort you to
 avoid, lest you lay Traps
 for your own Souls. For Prov. xiii;
he that walketh with wise Men ^{20.}
shall be wise; but he that walk-
eth with the Foolish shall be
known. For, we ought nei-
 ther to run along with a
 Thief, nor put in our Lot
 with an Adulterer. Since
 Holy David says, O Lord, ^{Psal.}
I have hated them that hate ^{CXXXVIII.}
thee; and I am withered away ^{21.}
on account of thy Enemies. I
 hated them with a perfect Ha-
 tred; they were to me as En-
 mies. And God reproaches
 Jehosaphat with his Friend-
 ship towards *Ahab*, and his
 League with him, and with
Abaziah, by *Jonah*, the Pro-
 phet, *Art thou in Friendship* ^{2 Chron.}
with a Sinner? Or dost thou ^{xix. 2.}
aid him that is hated by the
Lord? For this Cause the ^{xx. 37.}

¹ ἀμπελῶνας, καὶ μερίδας ἀλωπέκων γινόμενοι V. ² γὰρ. V. ³ δεῖσθαι. V.
 ἢ ὁ V.

CONSTITUTIONS of

Wrath of the Lord would be upon thee suddenly, but that thy Heart is found perfect with the Lord. For this cause the Lord hath spared thee: Yet are thy Works shattered, and thy Ships broken to Pieces. Eschew therefore their Fellowship, and estrange your selves from their Friendship. For concerning them did the Prophet declare and say, *It is not lawful to rejoice with the Ungodly*, says the Lord. For these are Hidden Wolves, Dumb Dogs, that cannot bark, who at present are but few, but in Process of Time, when the End of the World draws nigh, will be more in Number, and more troublesome: Of whom said the Lord, *Will the Son of Man, when he comes, find Faith on the Earth? And, Because Iniquity shall abound, the Love of many shall wax cold. And, There shall come False Christs, and False Prophets, and shall shew Signs in the Heaven, so as, if it were possible,*

λέγων ὁ ¹Ἰωανᾶ" ὅτι
περιίτε· Εἰ ἀμάρταν
λῶς ὁ φιλιάζεις, ²ἡ"
μισομύνω ὑπο κρείμ
βοῦθεις; ὁ τὸτο ἐ-
ξαίφνης ὁργὴν κρείμ
ῆμετο ὅτι σε, εἰ μὴ
ὅτι ὀρέδῃ ἡ καρδία σε
τελεία πρὸς κρείμοι
ὁ τὸτο ἐφείσατο σε
κρείμοι· πλὴν ὅτι διε-
κρίθη πᾶ ἔργα σου, καὶ
σωτηρίᾳ σου αἰ' ἡμῶν
σε· Φύγετε ἔν τ' κρεί-
μωνίας αὐτῶν, καὶ τ'
πρὸς αὐτοὺς ἐπιδώκετε ἀλ-
λότριοι τυγχάνετε πε-
ρὶ αὐτῶν γὰρ ὁ περιφρο-
νῶν ἀπεφάνη λέγων,
ὅτι ὅτι ἐστὶ χαίρειν πρὸς
ἀσεβέσι, λέγει κρείμοι
Οὗτοι γάρ εἰσιν οἱ κρύ-
φιοι λύκοι, ⁴οἱ" * * * ὅτι
νεοὶ κύνες, οἱ ὅτι διω-
κόμενοι ὑλάσσετε, οἱ νῦν
μὴ εἰσιν ὀλίγοι, πολλοὶ
φαντῶν· ὁ τὸ χεῖρον
ἔσται σωτὴρ αἰσίου ἐλ-
πίδας· πλείονες ἔσονται
λεπτότεροι ἔσονται· πᾶς
ὃν ὁ κρείμοι ἐλεγήσεται

dee⁷.
Vid. Isa.
lvii. 21.

Luk. xviii.
8.

Matt. xxiv.
12. 24.

* Pag.
349.

the Holy Apostles.

ὅτι ἄρα ὁ υἱὸς τοῦ ἀποστόλου
 πρὸς ἐλθὼν δὲ ῥήσας ἡ
 πίστιν ἐπὶ τῇ γῆ; ἔ
 ἄρα ὁ πληθυσμὸς τῶν
 ἀποστόλων, ψυχήσεται ἡ
 ἀγάπη τῶν πολλῶν. ἔ
 ἐλθούσιντα ἡ δὲ χεῖρας
 καὶ ἡ δὲ περὶ ἡμῶν, ἔ
 δώσιντα σημεῖα ἐν ἑα-
 νῶν, ὡς, ἐν διανοίᾳ, καὶ
 τὰς ἐκλεκτὰς ἀπατή-
 σαι ὡς τὴν ἀπάτης ῥύσε-
 ται ἡμῶν ὁ Θεὸς ἔ
 Ἰησοῦ Χριστοῦ, τὴν ἐλπί-
 δὲ ἡμῶν. καὶ γὰρ καὶ ἡ-
 μῶν διερχόμενοι ταῖς ἐθ-
 νῶν, ἔ
 ἐπιστρέφοντες
 πρὸς ἐκκλησίας, τὰς μὲν
 ἐν πολλῇ νεκροῖα καὶ λυ-
 γῶν ἰατικῶν ὑγιασθη-
 ναι, ἐπὶ ἡμετέροις, μέλ-
 λου ἔσται ὅσον ἐπὶ πᾶσι
 διδόναι ἀπάτη τὰς
 ὅτι ἀνιάτως ἔχοντες, ἐ-
 ξεβάλλομεν ἄπο τῆς
 ποιμνῆς, ἵνα μὴ ψα-
 λεῖας νόσον μεταδώσιν
 ἐπὶ τοῖς ὑγιαίνουσιν ἀρ-
 ρήσις. ἀλλὰ γεγραμ-
 ἐν ἁγίᾳ, ὑμῶν ἔ

to deceive the Elect. From
 whose Deceit God, through
 Jesus Christ, who is our
 Hope, will deliver us. For
 we our selves, as we passed
 through the Nations, and
 confirmed the Churches, cu-
 ring some with much Exhor-
 tation and healing Words,
 we reduc'd them again
 when they were in the cer-
 tain way to Death. But
 those that were incurable
 we cast them out from the
 Flock, that they might not
 infect the Lambs, which were
 sound, with their scabby
 Disease; but might continue
 before the Lord God pure
 and undefiled, sound and un-
 spotted: And this we did in
 every City, every where thro'
 the whole World, and have
 left to you the Bishops, and
 to the rest of the Priests this
 very Catholick Doctrine wor-
 thily and righteously, as a
 Memorial or Confirmation to
 those who have believed in
 God; and we have sent it

CONSTITUTIONS of

by our Fellow-Minister Clement, our most faithful and intimate Son in the Lord, together with Barnabas, and Timothy, our most dearly Beloved Son, and the genuine Mark.

ἀσπιλα διαμείνη καὶ
εἰς Θεῶν. ἔ παύ-
τα καὶ πόλιν πῶτα-
χὲ εἰς ὅλην καὶ οἶκον
μὲν καὶ ἡσυχίαν πε-
ποιήκαμεν, καὶ ταλιπύ-
τες ὑμῖν τοῖς ὁπισθί-
νοις, ἔ λαοῖς, ἱεροδο-

πλώδε καὶ καθολικῶν διδασκαλίδων, ἀξίως καὶ δικαίως,
εἰς μνημόσυμον ὁπισθηγμένων τοῖς πεπεσμένοις Θεῶν.
Ἀκαταμάχητοι εἰς τὴν συλλεγεμένην ἡμῶν Κλήριν.
καὶ τὴν πιστοτάτην καὶ ὁμοφύχην τέχνην ἡμῶν ἐν κυ-
ρίῳ, ἀμα καὶ Βαρνάβαν, καὶ Τιμόθεον καὶ ποθεινότατον
Ἰωάννην, καὶ Μάρκον τὸν γνησίον.

SECT. LV.

Together with whom we recommend to you also

Rom. xvi.
21.

Titus and Luke, and Jason, and Lucius, and Sosipater. By whom also we exhort you in the Lord to abstain from your old Conversation, vain Bonds, Separations, Observances, distinction of Meats, and daily Washings: For, Old

2Cor.v.17 Things are passed away, be-

ΣΤὴν οἷς ἔ τίτον
ὑμῖν γνωρίζομεν,
ἔ Λουκᾶν, Ἰάσονά τι καὶ
Λέκιον, ἔ Σωσίπατρον·
δι' ὧν ἔ παρὰ κατὰ μὲν
ὑμᾶς ἐν κυρίῳ, ἀπέ-
χεσθαι¹ παλαιᾶς συνη-
θείας, ²δεσμῶν μεταίτων,
ἀφωρευμάτων, ὡς ἀπετη-
σεων, βρωμάτων δια-
κριμάτων, βαπτισμάτων κα-

1 ὑμᾶς. V. 2 καὶ. V.

Σημε-

the Holy Apostles.

ἡμετέραν. Τὰ ἀρ-
χαῖα γὰρ ἠρῆλθον· ἰδὲ
ῥήματα καινὰ τὰ πρότα.

Γινόντες γὰρ Θεὸν Ἀφ' Ἰησοῦ Χριστοῦ, καὶ τὴν σὺν-
πασίᾳ αὐτοῦ οἰκονομίαν
ἀρχήσαν γενημένην, ὅτι
δεδωκεν νόμον ἀ-
πλὴν εἰς βοήθειαν ἑ-
συχῇ, καθαρόν, σωτή-
ριον, ἅγιον, ἐν ᾧ καὶ ὁ
ἰδὼν ὄνομα ἐγκατέθε-
το, τέλειον, ἂν ἐλλει-
πῇ, δέχα λογίων πλή-
ρη ἁμωμῶν, ἐπιστρέφον-
τα ψυχὰς ἑπερ καὶ ἐ-
πιλαθομένης Ἑβραίας
ἐπιμνήσκῃ Ἀφ' Μα-
λαχίᾳ ἧς εὐροφῆται λέ-
γων· Μνήσθητε νόμου
Μωσῆ, ἀνθρώπου ἑ-
οῦ, ἐς ὃν ἐτίμα τοὺς περ-
σώματα καὶ διατάγμα-
τα. Ὅς ποσὺν ἔστιν
ἅγιος καὶ δίκαιος, ὡς
καὶ τὸ σωτήρα ποτὲ δε-
ραπόσθητα λευκὸν
εἶναι, καὶ πάλιν ἐνέει-
πεν τῷ πρώτῳ, Πο-
ρροθεὶς δέξιν σου τὸν
ἀρχιερεῖ, καὶ εὐροσένηκα

hold all Things are become
New.

For since ye have known XIX.
God, through Jesus Christ,
and all his Dispensation, as
it has been from the Begin-
ning; that he gave a plain
Law to assist the Law of Isa. viii.
Nature, such an one as is 20. LXX.
pure, saving and holy, in
which his own Name was
inscrib'd, perfect, which is Deut. xii. 5
never to fail, being compleat
in Ten Commands, unspot-
ted, converting Souls; which Psal. xviii.
when the *Hebrews* forgot, he 8.
put them in mind of it by
the Prophet *Malachi*, saying,
Remember ye the Law of Mo- Mal. iv. 4.
ses, the Man of God, who gave
you in charge Commandments
and Ordinances. Which Law
is so very holy and righte-
ous, that even our Saviour,
when on a certain time he
healed one Leper, and af-
terwards Nine, said to the
first, *Go shew thy self to the* Matt. viii.
High-Priest, and offer the Gift 4.
which Moses commanded, for Mar. i

CONSTITUTIONS of

Luk. xvii. 14. *a Testimony unto them; And afterwards to the Nine, Go shew your selves to the Priests.*

Matt. v. 18. 17. *For He no where has dissolv'd the Law, as Simon pretends, but fulfilled it: For He says, One Iota, or one Tittle, shall not pass from the Law until all be fulfilled. For, says He, I come not to dissolve the Law, but to fulfil it. For Moses himself, who was at*

Luk. ix. 30 *once the Law-giver, and the High-Priest, and the Prophet, and the King; and Elijah, the zealous Follower of the Prophets, were present at our Lord's Transfiguration in the Mountain, and Witnesses of his Incarnation, and of his Sufferings, as the Friends and Dometicks of Christ; but not as Enemies and Strangers. Whence it is demonstrated, that the Law is good and holy, as also the Prophets.*

ὁ δὲ ὄντων ὁ ἀποστόλος
Μωσῆς εἰς μυστήριον
αὐτοῖς τοῖς ὅτι ὅτι
παλιν, Πορεύθεντες ὅτι
δείξατε αὐτοὺς τοῖς ἱε-
ροῦσιν. Οὐ γάρ πε-
πλυσεν ὁ νόμος, ὡς Σί-
μων δοξάζει, ἀλλ' ἐπλή-
ρωσε λέγει γὰρ. Ἰώτα
ἐν, ἢ μία κεραία ὅτι
μὴ ἀφῆλθῃ ἀπὸ τοῦ νόμου,
ἕως ἄν ὅτι πάντα γένηται.
Ὁ δὲ γὰρ ἦλθον, φησι, κα-
ταλύσαι ὁ νόμος, ἀλλ'
καὶ πληρῶσαι. Καὶ γὰρ ὁ
Μωσῆς νομοθέτης ὁ μὲν,
καὶ ἀρχιερεὺς, καὶ ἀπο-
στόλος, καὶ βασιλεὺς, καὶ
Ἡλίας ὁ ζηλωτὴς τῶν
προφητῶν, συνῆσαν ὅτι
τῇ μεταμορφώσει τῇ
κυρίῳ ὅτι τῷ ὅτι, μέ-
γας αὐτῷ ὁ ὀνόματι
πῆσεως, ὅτι τῷ πανδημίας
των, ὡς φίλοι Χριστοῦ
καὶ οἰκεῖοι, ἀλλ' ὅτι
ἐχθροὶ, ἢ ἀλλοτρίοι
ἐξ ὧν δείκνυται, ὅτι ὁ
ὁ νόμος καλὸς ὁ ἀγα-
θὸς καὶ οἱ προφῆται.

the Holy Apostles.

* * Νόμοι δὲ ἔστιν ἡ
δικαιοσύνη, ἡν ὁ
Ἰσχυρὸς μορφώσεται ἡ
ἐκείνη Αἰγυπτίοις Ἀπιν,
Θεὸς αὐτοῖς ὀνομαζέ-
ται ὁ ἀκρῆς φωνῆ· ὁ
τῷ δὲ δικαίῳ ἔστι, ὁ
ὅς νόμος λέγεται. Ἀλλὰ
ὁ φύσις δικαιοσύνης καὶ
ποιεῖται ὅν ὅι
ἐκείνους Σίμωνα φανί-
ζουσιν, οἱ ὅμοιοι μὴ κα-
τασκευάζονται ὡς
ἐκείνους ἐκφύονται· ὁ
τῷ ὁ νόμος ἀγαθός,
ἵνα ἀγαθὰ καὶ κακοῦ
φύσις γάρ. Ἐὰν τῷ ποιή-
σῃ μοι συστασθῇ, ὁ
ἡν ποιήσῃ μοι αὐτό.
ὅς ἐστις, ποιήσῃ, ἀλ-
λὰ, ἐὰν ποιήσῃ· ἐκ
ἀνὰ κλῆρος ἐκείνους,
ἀλλὰ τῇ ἐξουσίᾳ ἐπέ-
κειν, ἀπὸ ἐκείνου.
ὁ ἡν συσταῖν δέεται
Θεός, ἀνενοήτως ὡς
ἐκείνους τῇ φύσις· ἀλλὰ γι-
νώσκων, καὶ ὡς
ἡν ὁ καὶ τὸν ὅι
ἀποθεῖται Ἀβελ, καὶ Νῶε,
καὶ Ἀβελ, καὶ τῶν

Now the Law is the De- xx.
calogue, which the Lord * Pag
promulgated to them with 350.
an audible Voice, before Exod. xi
the People made that Calf
which represented the *Egy-
ptian Apis*. And the Law is
righteous, and therefore is
it call'd the Law, because xxxii.
Judgments are thence made
according to the Law of
Nature, which the Followers
of *Simon* abuse, supposing
they shall not be judged
thereby, and so shall escape
Punishment. This Law is
good, holy, and such as
lays no Compulsion in things
Positive: For He says, *If* xi. 24.
thou wilt make Me an Altar,
thou shalt make it of Earth:
It does not say, *Make one;*
but, *If thou wilt make.* It
does not impose a Necessity,
but gives Leave to their
own free Liberty. For God
does not stand in need of
Sacrifices, being by Nature
above all Want. But know-
ing that, as of old, *Abel,*
Beloved of God. and *Noah*

¹ ὁ. V. ² τὰς κείτης. V. ³ ποιῆς. V. ⁴ ἐπεθύχαν. V. ⁵ ἦνδ V.

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and *Abraham*, and those that succeeded, without being required, but only mov'd of themselves by the Law of Nature, did offer sacrifice to God, out of a grateful Mind; so He did now permit the *Hebrews*, not commanding, but if they had a mind permitting them; and if they offer'd from a right Intention shewing himself pleas'd with their Sacrifices.

Therefore he says, *If thou desirest to offer, do not offer to Me as to one that stands in need of it, for I stand in need of nothing; for the World is mine, and the Fulness thereof.* But when this People became forgetful of that, and called upon a Calf, as God, instead of the True God, and to him did ascribe the Cause of their coming out

Psal. xlix.

12.

Ex xxxlii 4

iv. 36.

of *Egypt*, saying, *These are thy Gods, O Israel. which have brought thee out of the Land of Egypt:* And when these Men had committed Wick- edness with the *Similitude of*

καθεξής, ἐκ αὐτηδὴν
τας, φυσικῶς δὲ νόμῳ
κινηθέντας ἀφ' ἑαυτῶν,
προσενέχθη δυνάμι Θεῷ
ἀπὸ γνώμης δὴ χαρίσεως,
ὅπως ἐπὶ τῷ ἔργῳ ἑαυ-
τοῖς, ἔπειτα αὐτῶν, ἀλλ'
εἰ βυβληθῶσι, συγχω-
ρῶν, καὶ εἰ ἀπὸ ὁρδῆς
1 προσίσωσι" γνώμης,
δύο δὲ καὶ ἐπὶ ταῖς δυ-
οῖς αὐτῶν. ὅτι τὰ πᾶ-
νησιν, εἰ 2 δύειν" ἐπι-
δυμεῖς, ἔπειτα δὲ οὐκ ἔστι
δύειν ἑδενός γὰρ 3 ὅτι
χρεῖα" καθεξήσῃ. Ἐμὴ
γὰρ ἔστιν ἡ οἰκονομία τοῦ
3 πληρώματός τῆς. Ὅ-
ποτε 4 οἱ τῷ λαῷ τῷ
τῷ ἀμνήμῳ τῷ ἑαυ-
τῶν. Ἐπειτα ἀντὶ Θεοῦ
Θεὸν ἐπεκαλέσθητο, ἔ-
τέτω 5 αἰτίαν τῇ
Αἰγύπτῳ πορείας ἐπὶ
γραψαν, λέγοντες. Οὐ-
τοι οἱ Θεοὶ σου Ἰσραὴλ
οἱ ἐξαγαγόντες σε ἐκ γῆς
Αἰγύπτου. Ἐπειτα δὲ οὐκ ἔστι
σήμετι εἰς ὁμοίωμα μὴ
χρὶ ἐοικέναι. γὰρ τὸν
4 ἐπηρνήσατο Θεόν, τῷ

1 προσίσωσιν. V. 2 δύειν. V. 3 χρεῖα. V. 4 ἀπηρνήσατο. V.

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the Holy Apostles.

Ἀλλ' ὁ Μωσῆς ἐπισκεψά-
 μενον αὐτοὺς ἐν τῇ Σα-
 ρί-
 αὐτῶν· ἡ παρὰ Ση-
 μεία ὅτι χειρὸς ἐρεβ-
 δε ποιησάμενον, καὶ
 τὸ " Αἰγυπτίους δεξα-
 πλῆγῳ παταξάντα· ἡ
 ἡ " ἐρυθρὰν διελόντα
 θάλασσαν εἰς δύο μετέ-
 ὅδων· ἡ δὲ γαλήνην
 αὐτοὺς ἐν μέσῳ ὑδάτι-
 ὡς ἵππον ἐν πεδίῳ· ἡ
 τὸς ἐχθροὺς αὐτῶν καὶ
 ἐπεβόλους βυθίσματα. ἡ
 εἰς Μαρὰν ἡ πικρὰν
 πλῆγην γλυκύνοντα· ἡ
 ἐκ πέτρας ἀκροτίμῃ
 καταγαγόντα ὕδωρ εἰς
 πλησμονὴν· ἡ σὺλῳ
 νεφέλης καὶ σὺλῳ πυρὸς
 σκιαζόντα αὐτοὺς Ἀλλ'
 δὲ δὲ αἰμαίνον, ἐ-
 φωτίζοντα καὶ ὁδηγόν-
 τα τοὺς ἐκ εἰδοτάς ὅπως
 προδιδῶσι· ἡ ἐξ ἐρα-
 νῶ μωνοδοτήσματα αὐ-
 τοῖς, ἐκ δὲ δὲ δὲ
 κρεωδοτήσματα ὀρεῖ
 μήτραν· ἡ ἐν πῶ ὅρῳ
 νομοθετήσματα αὐτοῖς
 ἡ ἡ φωνῆς ἡξιώθησαν

a Calf that eateth Hay, and
 deny'd God who had visited
 them by Moses in their Af-
 flictions, and had done Signs
 with his Hand and Rod, and
 had smitten the Egyptians
 with Ten Plagues; who had
 divided the Waters of the
 Red Sea into Two Parts, who
 had led them in the Midst
 of the Water, as a Horse
 upon the Ground; who had
 drowned their Enemies, and
 those that laid wait for them;
 who at Marah had made
 sweet the bitter Fountain;
 who had brought Water out
 of the sharp Rock, till they
 were satisfied; who had
 overshadowed them with a
 Pillar of a Cloud, on ac-
 count of the immoderate
 Heat, and with a Pillar of
 Fire, which enlightned and
 guided them, when they
 knew not which way they
 were to go; who gave them
 Manna from Heaven, and Num. xi.
 gave them Quails for Flesh³¹.
 from the Sea; who gave them
 the Law in the Mountain;

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Exod.
xxii. 1.

whose Voice he had vouchsafed to let them hear; Him did they deny, and said to Aaron, *Make us Gods who shall go before us; and they made a Molten Calf, and sacrificed to an Idol: Then was God angry, as being ungratefully treated by them, and bound them with Bonds which could not be loosed, with a mortifying Burden, and a hard Collar: and no longer said, If thou makest, but, Make an Altar, and sacrifice perpetually; for thou art forgetful and ungrateful. Offer Burnt-Offerings therefore continually, that thou mayest be mindful of Me. For since thou hast wickedly abus'd thy Power, I lay a Necessity upon thee for the time to come, and I command thee to abstain from certain Meats, and I ordain thee the Distinction of Clean and Unclean Creatures, although every Creature is good, as being made by Me; and I appoint thee*

ἐπικύσει· τῷ τῶν ἀνθρώπων
νήσαντο, εἰπόντες τῷ
Ἀαρὼν· Ποίησον ἡμῖν
Θεούς, οἱ προπορεύσον-
ται ἡμῶν· καὶ ἐποίη-
σαν χρυσοῦλον, καὶ ἔθυ-
σαν τῷ εἰδωλῷ· τὴν
ὀργὴν αὐτοῦ ὁ Θεός, ἀπὸ
ἀχαριστίας ὑπὸ αὐτῶν,
ἐδήσεν αὐτοὺς δεσμοῖς
ἀλύτοις, ἐβόησεν φορ-
κῶν, καὶ σκληρότητι
κλοιῶν· καὶ ἐκέκρυπεν
Ἐδὼν ὃ ποιῆς, ἀλλὰ,
Ποίησον θυσιάζειον,
καὶ θυε δυνεκεῶς, * * ἵ-
πλησμων καὶ τυλχανέας
καὶ ἀχαιεῖς. ὁλοκαυ-
τὴ ἐν συνεχείᾳ, ἵν' ὑπο-
μνήσκῃς με· ἐπεὶ δὴ
καὶ τῇ ἐξουσίᾳ κακῶς ἀ-
πεχρήσω, ἀνάγκη ἐ-
πιτίθημί σοι λόγον, καὶ
βρωμάτων ἀφιστῶ τοῖς
δε, καὶ ζώων σοι ἀφαρ-
εῖς καθαῶν καὶ ἀκα-
θάρτων ἀφασέλλουσι
καὶ τοῖς παντός ζῶντος κα-
λῶν τυλχανόντι, ἀπὸ
ὑποῦ ἐμεῦ ἡγουμένους· καὶ
ἀφορισμὸς τοῖς σὺν σοι

ἰδὲ. V. ἡ καθαῖ. V.

καθ.

the Holy Apostles.

περιστάσι, καθαραι-
 μές, συνεχῇ βαπτί-
 ματα, ραντισμοί, ἀγ-
 γείας ποιάσθαι, ἀργίας
 ἀφάφορες· Ἐάντων ἐφ'
 ἑκάστῳ ἐλὼν ὁρῶντος,
 τιμωρίαν ὀρίζω, ὡς
 εἰκοι, τῷ ἀπειθεῖ· ὅ-
 πως πεζόμοις καὶ ὑπὸ
 τοῦ κλοιῷ ἀγχόμενοι, τὸ
 πλυνθῆναι πλάνης ἐκείνης·
 καὶ πρὸς τοῦ, Οὐτοι οἱ
 θεοὶ σου Ἰσραὴλ, ὑπομ-
 νησὶς τοῦ, Ἄκουε Ἰσ-
 ραὴλ, κύριός ἐστι ὁ Θεός
 ἡμεῶν, κύριός ἐστι ὁ Θεός
 ἡμεῶν, ἀναδράμης ἐπὶ ἐκείνον
 τὸ νόμον τὸν ἐμὸν τῇ
 φύσει καταβληθέντα
 τοῖς πᾶσιν ἀνθρώ-
 ποις· ἕνα μόνον ὑπαρ-
 χεῖν Θεὸν ἐν ἑρανῶ καὶ
 ἐν γῇ καὶ ἐν τῷ ὕδατι
 ὅλην τὴν καρ-
 διάς, καὶ ἐξ ὅλης τῆς
 ἀντιλήψεως, καὶ ἐξ ὅλης τῆς
 διανοίας καὶ πλὴν αὐ-
 τῷ μὴ φοβέσθαι ἄλλον·
 μήτε ὄνομα Θεῶν ἐπι-
 ρῶν ὅτι ἀθανάτους ἡμι-
 βάνειν, μήτε προσέ-

Several Separations, Purga-
 tions, frequent Washings and
 Sprinklings, several Purifica-
 tions, and several times of
 Rest; and if thou neglectest
 any of them, I determine
 that Punishment which is
 proper to the Disobedient;
 that being prest and gall'd
 by thy Collar, (thou mayest
 depart from the Error of
 Polytheism, and laying aside
 that, *These are thy Gods, O*
Israel; mayest be mindful of
that, Hear, O Israel, the Lord
our God is one Lord; and may-
est run back again to that
Law which is inserted by
me in the Nature of all
Men, That there is only One God
in Heaven, and on Earth; and
to love Him with all thy Heart,
and all thy Might, and all thy
Mind; and to fear none but
Him, nor to admit the
Names of other Gods into
thy Mind, nor to let thy
Tongue utter them out of
thy Mouth. He bound them
for the Hardness of their
Hearts, that by the obser-

v. 4.

Deut. vi. 4.

ὁ οὐκ ἔστιν ἀπειθεῖ. V. 2. deest. V.

ving

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ving to sacrifice, and to rest, and to purifie themselves, and the like, they might come to the Knowledge of God, who ordain'd these things for them.

ρεῖν γλώσση ² ἄφ' ὧν
ματῶν. ³ ἄφ' ὧν ⁴ ἡ σκλη-
ροκαρδίαν αὐτῶν ⁵ ἐ-
πέδησεν' αὐτοὺς, ἵνα ⁶ ἄφ'
ᾧ δύειν, καὶ ἀργεῖν, καὶ
ἀγνιζέσθαι, καὶ τὰ ποιάδ'
πῶρα τηρεῖσθαι, εἰς ἐννοιδί-
ῃ λησὶ ⁷ ᾧ Θεῷ, ᾧ παύ-
ῃα διαταξαμένους αὐτοῖς.

SECT. LVI.

XXI. *BUT* blessed are your Eyes, *for they see; and your Ears, for they hear.* Yours, I say, who have believed in the One God, not by Necessity, but by a sound Understanding, in Obedience to Him that called you. For you are released from the Bonds, and freed from the Servitude: For, says He, *I call you no longer Servants, but Friends; for all things that I have heard of my Father have I made known unto you.* For to them that would not see nor hear, not for the want of those Senses, but

ΥΜῶν ὧν, ² ἡ πικρὸς
σφύτων εἰς τὸ ἐνα-
θεὸν εἶναι δὲ ἀνάγκης,
ἀλλὰ δὲ γνῶμης ὑγίης
ὑπακουσμάτων ⁴ τῶν
καλεσμάτων, μακάριοι
οἱ ὀφθαλμοί, ὅτι βλέ-
πετε, καὶ τὰ ὦτα ὑμῶν,
ὅτι ἀκούετε ἀνείσηπ
καὶ τῶν δεσμών, καὶ ἡ
λευθερώσηπ δουλείας.
⁵ Οὐκέτι καὶ, φησὶν,
λέγω ὑμᾶς δέξασθε, ἀλλ'
καὶ φίλατε, ὅτι πόρρω
ἀπ' ἡμῶν πῶρα ᾧ πα-
τρί με ἐγνώρισα ὑ-
μῖν. Ἐκείνοις καὶ μὴ
ἀπελήθησιν ἰδεῖν, μήτε

¹ γὰρ. V. ² ἐπαίδουεν. V. ³ deest. V. ⁴ deest. V. ⁵ εἶπω καὶ ὁ κύριος
πρὸς ἡμᾶς τῶν αὐτῶν μαθητῶν εἶπεν. V.

the Holy Apostles.

ἀκῆσαι, ἐς ἐρησὶς μεγάλων,
 ἄλλα κακίας ὑπερβο-
 λῇ, ἔδωκεν περσάν-
 ματα ἔ καλὰ, καὶ δι-
 καιώματα, ἐν οἷς ἔ ζή-
 σονται ἐν αὐτοῖς· ἔ κα-
 λὰ δ', πῶ σκληρῶ αὐ-
 τῶν· ἐπεὶ δὲ καὶ οἱ κρυ-
 πτοὶ καὶ δ' ἔϊφθ' καὶ
 ἔ φάρμακα, ἐχθερά
 τοῖς ἐχ' ἐγλαίνουσιν ἀ-
 φυλακταὶ δ' ἔχ' αὐ-
 τῶν ὠδραχρῶν· ὁ δὲν δ'
 δάνατον αὐτοῖς ἐπαγῇ
 μὴ φυλασσόμενα.

Ὑμεῖς ἐν μακάριοις οἱ
 λυθόντες ἡ' κατὰ ἔα·
 Χεῖρς γὰρ ὡς ἀγρόμα-
 ρος, ὁ δ' Θεὸς ὤκεις, τὸ νό-
 μον κυρώσας ἐπλήρωσε·
 τὰ ἐπέσταλτα ὡς εἴ-
 λεν, εἰ καὶ μὴ πόρτα,
 ἀλλὰ ἡε τὰ βαρύνει·
 τὸ μὲν βεβαιώσας, τὰ δὲ
 πάλους· ὁ δ' αὐτὸς ἐ-
 σπον ἡρῶν ἀνδρῶν πάλιν
 ἀφῆκεν ἐλούσας, ὡς
 πορσχαίρω θανάτων
 διγάζων, ἀλλ' ἐν ἐπὶ
 καταστάσει λογιζομένων
 αὐτοῦ· ὁ δ' λέγει· Εἴπε

for the Excess of their Wick-
edness, *I gave Statutes that* Ezek. xi.
were not good, and Judgments 25.
whereby they would not live ;
they are look'd upon as *not*
good, as Burnings and a Sword,
and Medicines are esteem'd
Enemies by the Sick, and
impossible to be observ'd on
account of their Obstinacy :
Whence also they brought
Death upon them being not
obey'd.

You therefore are blessed who are deliver'd from the Curse: For Christ, the Son of God, by his Coming has confirm'd and compleated the Law, but has taken away the Additional Precepts, altho' not all of them, yet at least the more grievous ones; having confirm'd the former, and abolish'd the latter; and has again set the Free-will of Men at Liberty, not subjecting him to the Penalty of a temporal Death, but giving Laws to him ac-

XXII.

CONSTITUTIONS *of*

according to another Constitution. Wherefore he says,

Matt. xvi. *If any Man will come after*
24. *Me let him come. And a-*

Joh. vi. 67. gain, Will ye also go away?

And besides, before his Coming he refused the Sacrifices of the People, while they frequently offer'd them, when they sinned against Him, and thought He was to be appeased by Sacrifices, but not by Repentance. For

Jer. vi.

-20, etc.

thus He speaks, *Why dost thou bring to me Frankincense from Saba, and Cinnamon from a remote Land? Your Burnt-Offerings are not acceptable, and your Sacrifices are not sweet to me: And after-*

* * * Pag.

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vii. 21.

wards, Gather your Burnt-
Offerings, together with your
Sacrifices, and eat Flesh. For
I did not command you, when
I brought you out of the Land
of Egypt, concerning Burnt-
Offerings and Sacrifices. And
He says by *Isaiah*, To what
purpose do ye bring me a mul-
titude of Sacrifices? I am full
of the Burnt-Offerings of Rams

Ica. i. ii.

of the Burnt-Offerings of Rams

δέλεῃ ὅπισθε με ἐλθεῖν,
 ἐρχέσθω· καὶ πάλιν· Μὴ
 καὶ ὑμεῖς διέλεσθε ὑπα-
 γειν; Ἦδὴ ᾧ ἔτι τοῦ ἱ-
 κήρυξας αὐτῷ κήρηται-
 το τοῖς λαοῖς θυσίας,
 πολλάκις εἰς αὐτὸν ἐξα-
 μύρνοντο, ἃ οἰομένη
 ἄφ' θυσίων ἄλλ' ἢ ἄφ'
 μετρητοῦς αὐτὸν ἐξόμ-
 νυρίζουσ' λέγουσ' ὅτι
 Ἰνα τί μοι λίσσασθαι ἐκ
 Σαβᾶ φέρεις, ἃ κιννά-
 μωμον ἐκ γῆς μακρό-
 στεν; τὰ ὀλοκαυτώμα-
 τα ὑμῶν ἐστὶν ἔτι
 δεκτὰ, καὶ αἱ θυσίαι ὑμῶν
 ἔχ' ἡδυνάν μοι ἔτι
 τὰ ὀλοκαυτώματ' αἶψα
 ὑμῶν συναγάγετε ἵνα
 τῇς θυσίων ὑμῶν, καὶ
 φάγετε ἡμέρας ὅτι ἐστὶν
 ἐνσπελάμιον ὑμῖν ἡπί-
 κα ἐξήγαγον ὑμᾶς ἐκ
 γῆς Αἰγύπτου, ὥστε ὀλο-
 καυτωμάτων ἃ θυσίων
 Καὶ ἄφ' ἡμεῶν λέγει
 Τί μοι πλεονέκτημα τῇς θυ-
 σίων ὑμῶν, λέγει κύριος
 ὁ θεός; πλήρης εἰμι ὁ
 οἶκος ὑμῶν καὶ ὀλοκαυτωμάτων καὶ

the Holy Apostles.

ὃ σὰρ ἀρνῶν, καὶ αἷμα
 πύργων καὶ τεύχων ἔ
 βάλουσι ἐπὶ αὐτῶν ἔρχη-
 δε ὁφθαλμοί μοι. τίς γὰρ
 ἐξεζήτησε ταῦτα ἐκ τῶν
 χειρῶν ὑμῶν; πατέρων
 τῶν αὐλῶν μου ἔμεγαλ-
 τερά ἐστι. ἐγὼ φέρητέ
 μοι Σεμίδαλιν, μα-
 ταιὸν θυμίαμα. βδέ-
 λυγμα μοι ἐστὶ. τίς
 πορεύεται ὑμῶν, καὶ τὰ
 σάββατα ὑμῶν, καὶ ἡ-
 μέραν μεγάλῃν ὅσην αὐ-
 τήν ἔχουσιν νηστειὰν, καὶ
 ἀργείαν, καὶ τίς ἐορ-
 τάζει ὑμῶν μισθὸν ἢ ψυ-
 χήν μου. ἐγγιγνέσθαι μοι
 εἰς πλησμονήν. Καὶ δι-
 ἐτέρῃ λέγει· Ἀπόστησον
 ἀπ' ἐμοῦ ἦσαν ὠδῶν σου,
 καὶ ψαλμὸν ὀργάνων
 οὐκ ἀκούσω. Καὶ ὁ
 Σαβλ ὁ Σαμουὴλ λέγει
 ὅτι νενομιχέ· Ἀγα-
 θὴ ἀρετὴ ὑπὲρ θυσιῶν
 καὶ ἀκρόαμα, ὑπὲρ σὰρ
 κριῶν, ἰδὲ γὰρ ἔδωκε
 κύριος θυσίαν, ὡς ὅ
 εἰσακούειν αὐτῆς. Καὶ ὁ
 Δαβὶδ λέγει· Οὐ
 δέξομαι ἐκ τοῦ οἴκου σου
 μόχθους· ὅτι ἐκ τοῦ

and I will not accept the
 Fat of Lambs, and the Blood
 of Bulls, and of Goats. Nor
 do you come and appear before
 me; for who hath required these
 things at your Hands? Do not
 go on to tread my Courts any
 more. If you bring me fine
 Flour, 'tis vain: Incense is an
 Abomination unto me: Your
 New Moons, and your Sabbaths,
 and your great Day, I cannot
 bear them: Your Fasts, and
 your Rests, and your Feasts, my
 Soul hateth them; I am over-
 full of them. And He says
 by another, Depart from me; Amos v.
 The Sound of thine Hymns,^{23.}
 and the Psalms of thy Musical
 Instruments, I will not hear.
 And Samuel says to Saul,
 when he thought to sacri-
 fice, Obedience is better than
 Sacrifice, and Harkening than
 the Fat of Rams. For, behold,
 the Lord does not so much
 delight in Sacrifice, as in obey-
 ing Him. And He says by
 David, I will take no Calves
 out of thine House, nor He-
 Goats out of thy Flack. If
 I should be hungry, I would not
 tell thee; for the whole World

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is mine, and the Fulness thereof. Shall I eat the Flesh of Bulls, or drink the Blood of Goats? Sacrifice to God the Sacrifice of Praise, and pay thy Vows to the Most High. And in all the Scriptures in like manner He refuses their Sacrifices on account of their sinning against Him. For,

Prov. xxi.
27.

The Sacrifices of the Wicked are an Abomination with the Lord, since they offer them in an unlawful manner. And a-

Hof. ix. 4.

gain, Their Sacrifices are to them as Bread of Lamentation; all that eat of them shall be defiled. If therefore before his Coming He sought for

Psal. l. 12.
19.

a clean Heart, and a contrite Spirit, more than Sacrifices, much rather would he abrogate those Sacrifices, I mean those by Blood, when he came. Yet he so abrogated them, as that he first fulfilled them. For He was both circumcis'd, and sprinkled, and offered Sacrifices, and whole Burnt-Offerings, and made use of the

ποιμνίων. Ὡς χαμάρυται. ¹ ἐὰν πενέσῃ, ἢ ὅ μὴ
ἔτι εἶπω. ἐμὴ γὰρ ἔστιν
ἡ οἰκὸς καὶ ὁ πλῆ-
ρωμα αὐτῆς. μὴ φάγω-
μα κρέα παύσῃ, ἢ αἷμα
τρέφων τρώσῃ; ἔθελον
ᾧ Θεῷ θυσίαν αἰνέσεως,
καὶ ἀπόδο. ᾧ ὑψίστῳ
ταῖς δόξαις. Ὡς. Καὶ ὅτι
πάσαις τῇ ταῖς γραφαῖς
ὁμοίως αὐτῶν τῆς θυσίας
ἀπαναίγεται, ὅτι ὁ ἐξα-
μύρτεϊν αὐτὴς εἰς αὐτὴν.
θυσίαν γὰρ ἀσεβῶν,
βδέλυγμα ² καὶ ³ αὐ-
ρίων. καὶ γὰρ παρὰ-
νομως προσφέρουσιν αὐ-
τάς καὶ πάλιν. Αἱ
θυσίαι αὐτῶν ὡς ἄρτοι
πένθους αὐτοῖς. πόρνη
οἱ ἐδίοις αὐτάς μο-
λωθήσονται. Εἰ ἔτι καὶ
ὅτι ἡ θυσία αὐτῆς,
ὡς θυσίας καρδίαν
καθαράν ἐπεζητή, καὶ
σπένδμα συνεπεμμέ-
νον, πολλῷ μᾶλλον ἐλ-
θὼν ἐπαυσε ταύτας,
φαμὲν ³ τὰς δὲ αἰμα-
των ἐπαυσε τὴν αὐτήν,

¹ Desunt. V. ² deest. V. ³ deest. V.

διὰ τὸ πλεονέκτην πλη-
ροῦται· ὁ γὰρ ὁ ποιη-
τής, ὁ ἐργαστής, θυ-
σίας τε προσήνεγκε· ὁ
ὁλοκαυτώσας, ὁ τοῖς
ἄλλοις ἐδιδόσκων ἐκ-
πύρρει· καὶ ἵσχυρότερος ὁ νόμο-
ς αὐτοῦ, πληρωμα-
τὸς νόμου ὅτι ἀνελών
τὴν φυσικὴν νόμον, ἀλλὰ
παύσας τὰ ἀφ' οὗ ἐδου-
λεύετο ἐπέσκηπται, εἰ
ὁ μὴ πόνηται.

Τὸν τε γὰρ φυσικὸν
νόμον ὅτι ἀνείλεν, ἀλλ'
ἐβεβαίωσεν. ὁ γὰρ εἰρη-
κὼς ἐν τῷ νόμῳ· Κύριος
ὁ Θεός σου, κύριος εἰς
ὅσιν· ὁ αὐτὸς ἐκ τῆς ἀλ-
γελίας λέγει· ἵνα ζω-
οποιήσῃς τὴν ῥήνον ἀλη-
θινὴν Θεόν. Καὶ ὁ
εἰρηκὼς· Ἀγαπήσεις τὸν
πλησίον σου ὡς σεαυτὸν·
ὅτι τὰς ἀλγελίας λέγει·
ἀνδράμεν· Ἐντο-
λὴν δὲ δίδωμι ὑμῖν, ἵνα
ἀγαπήτε ἀλλήλους. Ὁ
φόνος τούτου ἀπαγο-
ρεύεται, νῦν εἰς αἰῶνα ὁρ-
γῶν. ὁ μοιχεύων, νῦν

rest of their Customs. And
He that was the Law-giver
became himself the Fulfilling
of the Law; not taking a-
way the Law of Nature, but
abrogating those Additional
Laws that were afterwards
introduced, although not all
of them neither.

For He did not take away xxiii.
the Law of Nature, but con-
firm'd it. For He that said
in the Law, *The Lord thy God* Deut. vi. 4;
is One Lord; the same says
in the Gospel, *That they might* Joh. xvi. 3;
know thee the only True God.
And He that said, *Thou shalt* Levit. xix.
love thy Neighbour as thy self.
says in the Gospel, renew-
ing the same Precept, *A New* Joh. xiii. 34;
Commandment I give unto you,
That ye love one another. He
who then forbid *Murder*, Matt. v. 22;
does now forbid *Causeless An-
ger*. He that forbid *Adul-
tery*, does now forbid *all un-
lawful Lust*. He that for-

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bad Stealing, now pronounces
 Act. x. 35 him most happy who supplies
 those that are in want out of
 his own Labours. He that for-
 bad **Hatred**, now pronounces
 Matt. v. 7 him blessed that loves his
 Enemies. He that forbad Re-
 venge, now commands Long-
 suffering, not as if just Re-
 venge were an unrighteous
 thing, but because Long-
 suffering is more excellent.
 v. 43. Nor did He make Laws to
 root out our natural Passions,
 but only to forbid the Ex-
 cess of them. He who had
 commanded to honour our
 Luk. ii. 51 Parents, was himself subject
 to them. He who had com-
 manded to keep the Sabbath,
 by resting thereon for the
 sake of meditating on the
 Laws, has now command-
 ed us to consider of the
 Law of Creation, and of
 Providence every Day, and
 to return Thanks to God.
 He abrogated Circumcision,
 when He had himself ful-
 filled it: For He it was to
 Gen. xlix. 10 whom the Inheritance was re-

καὶ ὁπρὸς ἑαυτὸν ἐκνομοῖ.
 ὁ ληστεύων, νῦν ἱμαρ-
 τιστὴν μᾶλλον ἢ ἐξ
 οἰκείων πόνων ὁπρὸς ἑ-
 αυτόν. ταῖς διανομίαις
 ὁ μισθῶται, νῦν καὶ τοῖς
 ἐχθροῖς ἀγαπᾷ. ὁ ἀμύ-
 ναν, νῦν ἀνεξίτητον,
 ὅτι ἀδίκῃ καὶ δικαίᾳ
 * * ἀμύνει. ὅτι, ἀλλὰ
 κρείττον. καὶ ἀνεξίτη-
 τος. ὅτι καὶ παρὰ φύσιν
 πάντα ἐκτρέφει ἐκνο-
 μῶσιν, ἀλλὰ καὶ τῶν
 ἀμετρίων. ὁ γὰρ περὶ
 τῶν τιμῶν, αὐτὸς
 τῶν τοιῶν ἐπετίμη. ὁ σαβ-
 βατίζειν διὰ ἀργίας νο-
 μοθετήσας. ὅτι καὶ τῶν
 νόμων μελέτῃ, νῦν
 καὶ ἡμέραν ἐκείλυσεν
 ἡμῶς ἀναλογίζομενοι
 δημιουργίας καὶ προνοίας
 νόμον, διχαρίζειν Θεῷ.
 καὶ περὶ τοῦ ἐπαυσι-
 νῆς ἐαυτὸν πληροῦσαι
 αὐτὸς γὰρ ἡμεῖς ἀπέκλειτο,
 ἡ περὶ τοῦ δικαίου τῶν ἐν-
 νόων. ὁ δὲ οὐρανὸν νομο-
 θετήσας, καὶ ὁ ὁπρὸς
 καὶ ἀπαγορεύσας, ὁ

the Holy Apostles.

μη δ' ὁμνῶσαι καθή-
 γημι. ὁ βασιλισμα, πλὴν
 θυσίαν, πλὴν ἱεροσύνης,
 πλὴν τοπικῆς λατρείας,
 ἐπέχει μετεποίησιν· αὐτὸς
 μὴ καὶ θρησκείαν, ἐν μόνῳ
 γόν δὲ βασιλισμα, ὁ
 εἰς τὴν αὐτὴν θάνατον·
 ἀντὶ τοῦ μᾶς φυλῆς, ἀφ'
 ἐκείνου ἐθνους πορεύσας
 τὸν ἀείνονα εἰς ἱερο-
 σύνην πορεύσας, καὶ
 καὶ ἐκ τῆς σωματικῆς μω-
 σκοπέας, ἀλλὰ θρη-
 σκείαν ἐκ βίης. ἀντὶ
 θυσίας τῆς δι' αἱμάτων,
 ὁ λογικῶς καὶ ἀναιμάκτον
 ἐκ τῆς μυστικῆς, ἥτις εἰς τὴν
 θάνατον τῆς κυρίου συμ-
 βόλων χάριν ἐπιτελε-
 ταί, τῆς σωματικῆς αὐτῆς καὶ τῆς
 αἱματικῆς· ἀντὶ τοῦ το-
 πικῆς λατρείας, ἀπὸ
 ἀνατολῶν ἥλιος, ὁ
 μέχρι δυσμῶν ἐν πόλει
 τῷ πᾶσι τῆς δεσποτείας αὐ-
 τῆς πορεύσας ἐκ πορεύ-
 σεως αὐτὸν, ὁ ἐκ πορεύ-
 σης· ὁ νόμος ἐν πορεύ-
 σιν ἀφ' ἡμῶν, ἀλλὰ
 δεσμός. καὶ γὰρ τῆς νόμου.

serv'd, who was the Expecta-
 tion of the Nations. He who
 made a Law for Swearing Matt. v. 33
 rightly, and forbad Perjury,
 has now charged us not to
 swear at all. He has in se-
 veral Ways changed Baptism,
 Sacrifice, the Priesthood, and
 the Divine Service, which
 was confin'd to one Place;
 for instead of daily Bap-
 tisms, he has given only
 one, which is that into his
 Death. Instead of one Tribe,
 he has appointed that out of
 every Nation the Best should
 be ordain'd for the Priest-
 hood; and that not their
 Bodies should be examin'd
 for Blemishes, but their Re-
 ligion and their Lives; in-
 stead of a Bloody Sacrifice,
 he has appointed that rea-
 sonable and unbloody My-
 stical one of his Body and
 Blood, which is perform'd
 to represent the Death of
 the Lord, by Symbols: In-
 stead of the Divine Service
 confin'd to one Place, he has
 commanded and appointed

1. ἑλως. V. 2. τὴν. V. 3. δεσφ. V. 4. defunt. V.

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Pf. cxii. 3. that He should be glorify'd
Mal. i. 11. from Sun-rising to Sun-setting

in every Place of his Dominion. He did not therefore take away the Law from us, but the Bonds. For concerning the Law Moses says,

Dent. vi. 6 Thou shalt meditate on the Word which I command thee, sitting in thine House, and rising up, and walking in the

Psal. i. 2. Way. And David says, His Delight is in the Law of the Lord, and in his Law will he meditate Day and Night. For every where would he have us subject to his Laws, but not Transgressors of them.

exviii. 1. For, says He, Blessed are the Unclifed in the way, who walk in the Law of the Lord. Blessed are they that search out his Testimonies; with their whole Heart shall they seek Him.

Bar. iv. 4. And again, Blessed are we, O Israel, because those things that are pleasing to God are known to us. And the Lord

Joh. xiii. 17. says, If ye know these things happy are ye if ye do them.

Μωσῆς λέγει· Μελετή-
σεις δὲ ῥῆμα ὃ ἐγὼ σοὶ
ἐντολόμεαι, καθήμενος
ἐν οἴκῳ, καὶ ἀνίσταμε-
νος, καὶ περιπατῶν ἐν
ὁδῷ. Καὶ ὁ Δαβὶδ
λέγει· Ἐν τῷ νόμῳ κυ-
ρίου δὲ δέλημα αὐτοῦ
καὶ ἐν τῷ νόμῳ αὐτοῦ με-
λετήσας καὶ νυκ-
τός. Πανταχῶς γὰρ ἐν-
νόμους ἡμεῖς εἶναι βέλε-
ται, ἀλλ' ἐχὶ πᾶσανί-
μους. Μακάριοι γάρ,
φησὶν, οἱ ἄμωμοι ἐν
ὁδῷ, οἱ πορευόμενοι
ἐν νόμῳ κυρίου· μα-
κάριοι οἱ ἐξερευνῶντες
τὰ μυστήρια αὐτοῦ, ἐν
ὅλῃ καρδίᾳ ἐκζητή-
σασιν αὐτὸν· καὶ πάλιν·
Μακάριοι ἐσμέν, Ἰσ-
ραὴλ, ὅτι τὰ ἀρετὰ
τῷ Θεῷ ἡμῖν γνωστὰ
ἔστι· καὶ ὁ κύριός φησιν.
Εἰ ταῦτα οἴδατε, μα-
κάριοι ἐστε ἐὰν ποιῇτε
αὐτά.

SECT.

the Holy Apostles.

SECT. LVII.

ΟΥ μόνον ὁ
δικαιοσύνης νό-
μον δι' ἡμῶν ἐπιδεί-
κνυδι βέλεται, ἀλλὰ
καὶ διὰ τῶν Ῥωμαίων διδύ-
κησεν αὐτὸν φαίνεσθαι καὶ
λαμπρύνειν. καὶ ὅτι καὶ οἱ
πατριάρχαι ἐπὶ τῷ κύ-
ριον, καὶ πολυθείας
ἀπέστησαν καὶ ἀδικίας·
καὶ τὰς ἀγαθὰς ἀποδέ-
χονται, καὶ τὰς φαύλας
καταλείβουσιν. Ἰουδαίους δὲ
ὑποφύρους ἔχουσιν, καὶ τοῖς
ἰδίοις δικαιώμασιν ὅσα
ἴδωσι καυχῶνται.

Ἐπειδὴ καὶ ἐκείνοι
ἐπεπαύσαντο τὸ δουλείαν,
εἰπόντες· Οὐκ ἔχουμε
βασιλέα, εἰ μὴ Καίσα-
ρα * καὶ ὅτι μὴ ἀποκτεί-
νωμεν, φησὶ, καὶ Χρι-
στον, πρὸς αὐτὸν πι-
στύουσιν καὶ ἐλθούσιντα
οἱ Ῥωμαῖοι, καὶ ἀρῶσιν
ἡμῶν καὶ τὸ τόπον καὶ τὸ
ἔθνος. καὶ ἀκούουσιν περὶ
φύσεως· καὶ ὅτι καὶ ἐ-

NOR does he desire that XXIV.
the Law of Righteous-
ness should only be demon-
strated by us; but he is
pleas'd that it should appear
and shine by the means of
the Romans. For these Ro-
mans, altho' they have not
believed in the Lord, yet
have left off their Polytheism
and Injustice, and entertain
the Good, and punish the
Bad. But they hold the
Jews under Tribute, and do
not suffer them to make use
of their own Ordinances.

Because indeed they drew XXV.
Servitude upon themselves
voluntarily, when they said,
We have no King but Cæsar. Joh. xix.
And, *If we do not slay Christ,* 15. xi. 48.
all Men will believe in Him, * * * Pag.
and the Romans will come, 354.
*and will take away both our
Place and Nation;* and so they
prophecy'd unwittingly. For
accordingly the Nations have
believ'd on Him, and they

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themselves are depriv'd by the *Romans* of their Power, and of their Legal Worship. They also are forbidden to slay whom they please, and to sacrifice when they will. Wherefore they are accursed, as not able to perform the Things they are commanded to do. For, says He, *Cursed be he that does not continue in all things that are written in the Book of the Law to do them.* Now 'tis impossible in their Dispersion, while they are among the Heathen, for them to, perform all things in their Law. For the Divine *Moses* forbids both to rear an Altar out of *Jerusalem*, and to read the Law out of the Bounds of *Judea*. Let us therefore follow Christ, that we may inherit his Blessings. Let us walk after the Law and the Prophets, by the Gospel. Let us eschew the Worshipers of many Gods, and the Murderers of

πίστευσαν εἰς αὐτὸν τὸ
ἔθνος. ὁ αὐτοὶ ὑπὸ Ῥω-
μαίων τ' ἐξουσίας ἐπι-
ρέδουσιν, ὁ τ' νόμου
λατρείας· καὶ ἀναιρεῖν ἐν
αὐτῷ θύωσι, ὁ θύειν ὁ-
τασ'· θύωσι· ὁ δὲ καὶ
εἰσιν ὀπικατάρατοι,
μὴ δυναμῆμοι ποιεῖν
τὰ ἀπαγορευμένα· Ἐ-
πικατάρατοι γὰρ φη-
σὶν, ² ὅς ἐστι ἐμμελὲς
ἐν πᾶσι τοῖς γεγραμ-
μένοις ἐν τῷ βιβλίῳ
τῷ νόμῳ, τῷ ποιῆσαι
αὐτὰ· ἀδυνατοὶ δὲ
ἔστιν ἐν ἀσπορά μετὰ
ἐθίων ὄντας, ποιῆσαι
τὰ τῷ νόμῳ ὀπιτε-
λεῖν αὐτοῖς· ³ ἀπαγο-
ρεύει γὰρ αὐτοῖς ὁ θεὸς
Μωσῆς· ὁ δυσαστόχον
ἔξω Ἱερουσαλὴμ ἵσταν,
καὶ τὸν νόμον ἔξω τῆς ὁ-
ρῆς Ἰουδαίας ἀναγινώ-
σκουσιν· ἐπὶ μέμοι ἐν ἡ-
μεῖς· Χριστῷ, ταῖς δι-
λογίαις καὶ ἐκλογαίς
μὴ νόμῳ ὁ περὶ

Deut.
xxvii. 26.
Gal. iii. 10

Deut. xii.

² ὅτε V. ³ πᾶς V. ⁴ defunct. V. ⁵ deest. V.

the Holy Apostles.

πας ἀπὸ τῆς διαβολῆς
 ποιησώμεθα· φύγωμεν
 τὰς πολυθῆναι, καὶ τὰς
 χειροκτόνους, καὶ τὰς
 πορνεύουσας, καὶ τὰς
 δυσωπύμεναι καὶ αἰ-
 σιωπῶντας· πενταρχήσω-
 μεν ὡς βασιλεῖ, ὡς
 ἐξουσίαν ἔχοντι μετα-
 δίδειν Ἀγατάξεις δια-
 φόρους, καὶ ἔχοντες, ὡς νο-
 μοθέτη, σοφίαν δὲ δια-
 τάσσοντες διαφοροῦν, παν-
 ταχὺ δὲ τῶ φυσικῶν ἀμε-
 ταβάτων φυλαττομέ-
 νων.

Ἀπέχεσθε ἐν αἵρε-
 σιωτῶν πλῆθους, ὡς ὅτε
 σκοποὶ καὶ λαίμαργοι, τῶ φου-
 λίζοντων τὸ νόμον καὶ
 τὰς ἐντολάς· Θεοὶ γὰρ
 πρὸς ἑαυτοὺς ἐχθροὶ
 ὄντες, ἀπειθεῖσι καὶ
 Χριστὸν ἐχὺ ὁμολογῶ-
 σιν ὅτι Θεοῦ ἀρνουῦ-
 νται γὰρ καὶ τὸ πνεῦμα
 ὡς ἐκγόνησιν, καὶ σωτῆ-
 ριν παρὰ τὸν Θεόν, καὶ
 πατῆρα καὶ υἱόν, καὶ
 ὁμοούσιον, καὶ ἀδελφόν,
 καὶ ἀνάστατον ἀδοξάζουσι,
 καὶ ἀνάστατον ἀνυμνοῦσι, καὶ

Christ, and the Murderers
 of the Prophets, and the
 wicked and atheistical Here-
 ticks. Let us be obedient
 to Christ, as to our King,
 as having Authority to change
 several Constitutions, and ha-
 ving, as a Legislator, Wis-
 dom to make new Con-
 stitutions in different Cir-
 cumstances ; yet so that
 every where the Laws of
 Nature be immutably pre-
 served.

Do you therefore, O Bi-
 shops, and ye of the Laity,
 avoid all Hereticks who a-
 buse the Law and the Pro-
 phets. For they are Ene-
 mies to God Almighty, and
 disobey Him, and do not
 confess Christ to be the Son
 of God : For they also deny
 his Generation according to
 the Flesh ; they are ashamed
 of the Cross ; they abuse his
 Passion and his Death ; they
 know not his Resurrection ;

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they take away his Generation before all Ages. Nay some of them are impious after another manner, imagining the Lord to be a meer Man, supposing Him to consist of a Soul and Body. But others of them suppose that Jesus himself is the God over all, and glorify Him as his own Father, and suppose Him to be both the Son and the Comforter; than which Doctrines what can be more detestable? Others again of them do refuse certain Meats, and say, That Marriage, with the Procreation of Children, is evil, and the Contrivance of the Devil; and, being ungodly themselves, they are not willing to rise again, on account of their Wickedness. Wherefore also they ridicule the Resurrection, and say, We are Holy People, unwilling to eat and to drink; and they fancy that they shall rise again from the Dead

πρὸ αἰώνων αὐτῇ γένεσιν¹ ὡς ἀνθρώποις². τινες δὲ ἐξ αὐτῶν³ ἐπιτετα⁴ ασεβέσι, ψυχὴν ἀνθρώπου⁵ φανταζόμενοι ὅτι⁶ κύριον⁷, ἐκ ψυχῆς ἐ σώματος⁸ αὐτὸν εἶναι νομίζοντες. ἑτέροι δὲ ἐξ αὐτῶν, * * αὐτὸν εἶναι τὸ Ἰησοῦν τὸ ὅτι πρὸς τὸν Θεὸν ὑποτάσσουσιν, αὐτὸν εἶναι τὸν πατέρα δοξάζοντες, αὐτὸν υἱὸν καὶ πατέρα κλητὸν ὑποτάσσοντες⁹. ὧν τί ὁρῶ¹⁰ εἶν¹¹ ὀναρῆσθον; ἄλλοι δὲ αὐτὸν πάλιν ἐξ αὐτῶν, βεβήματα τινα φαντίζουσι καὶ γάμον καὶ τὴν συνωμοδοποιῶν λέγουσιν εἶναι, ἀφ' ὧν τε¹² μὴ γέννημα¹³. ἐ δὲ τὸ πονηρίαν αὐτῶν ἀσεβείοντες, ἐ δέλουσιν ἐκ νεκρῶν ἀνίστασθαι, διὸ καὶ τὸ ἀνάστασιν ἀφ' ὧν λουσι φάσκοντες, ὅτι σεμνοὶ ἵν' ἐς μέγαν ἐδίδην καὶ πίνειν μὴ βέλγημοι, δαιμονία δὲ ἄλλα φαν

* * Pag.
355.

¹ γενεαί. v. ² καὶ v. ³ εἶναι. v. ⁴ Χριστὸν. v. ⁵ γέννηται. v. ⁶ μὴ γέννημα. v.

παζόμενοι ἐκ νεκρῶν
ἀμαρτήσας· οἱ κενε κα-
παδικαθήσαν· δι' αἰῶ-
· ὃν πῶ ἀώνιον πυρ.
· ὁ δὲ πε· ἐν αὐτῶν,
· να μὴ συναπόληται· ἡ
αὐτῶν ἀσεβείαι.

Dæmons without Flesh, who shall be condemn'd for ever in Eternal Fire. Fly therefore from them, lest ye perish with them in their Impieties.

SECT. LVIII.

Εἰ δέ τις πνευ ματι-
· ρέμῃσιν, φυλάσσει
· σιν ἐδῖμα Ἰουδαίῃ, ἡρ-
· νορρῦας, ὀνειρώξεις, πλη-
· σιασμένους τὰς χεῖρας νόμον,
· λεγέτωσθε ἡμῖν, εἰ ἐν
· αἷς ὥραις ἢ ἡμέραις ἐν
· τι τέτων ὑπομένωσι,
· ματιρῶνται πορσὸν
· ξάσθαι, ἢ βιβλίῳ θί-
· γαν· καὶ ἐὰν Κυρω-
· ται, δῆλον ὡς ὅτι ἁγί-
· ον δὲμα· καὶ οἱ πῶ
· χάνουσι, ὅτι αἱ παρ-
· αμῶνται τοῖς πιστοῖς.
· ὡς γὰρ πρὸς ὁσίων λέ-
· γει ὁ Σολομών· ἵνα ἐκα-
· ς· ἑαυτὸν ὀτρυνέξῃ,
· ὅπως ὅπου καθεύδῃ,
· φυλάσῃ αὐτὸν, ὅπου

NOW if any Persons keep to the Jewish Customs and Observances, concerning the natural Gonorrhea and Nocturnal Pollutions, and the lawful Conjugal Acts; let them tell us whether in those Hours or Days, when they undergo any such thing, they observe not to pray, or to touch a Bible, or to partake of the Eucharist? And if they own it to be so, 'tis plain they are void of the Holy Spirit, which always continues with the Faithful. For concerning Holy Persons Solomon says, *That*

XXVII.
Levit. xv.

Prov. vi.
32.

! al. add. ἡ ἀκαρτερία μεταλαβῆν.

keep

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keep him, and when he arises it may talk with him. For if thou thinkest, O Woman, when thou art Seven Days in thy Separation, that thou art void of the Holy Spirit, then if thou shouldest die suddenly, thou wilt depart void of the Spirit, and without assured Hope in God: or else thou must imagine, that the Spirit always is inseparable from thee, as not being in a Place. But thou standest in need of Prayer and the Eucharist, and the Coming of the Holy Ghost, as having been guilty of no Fault in this Matter: For neither lawful Mixture, nor Child-bearing, nor the menstrual Purgation, nor nocturnal Pollution, can defile the Nature of a Man, or separate the Holy Spirit from him. Nothing but Wickedness and unlawful Practice can do that: For the Holy Spirit always abides with those that are possess'd of it, so long as they are worthy;

ἐγείρηται. Συμβαλὴ αὐ-
τῷ. εἰ γὰρ νομίζεις, ὅ
τι γυνὴ, ἑπτὰ ἡμέρας ἐν
ἀφάρῳ ἔσῃ, καὶ ἅγιον
πνεῦμα ἔχεις, καὶ τὴν τυλχά-
νεις, ἅρα τελειώσῃς
ἐξ ὧντος, καὶ πνεῦ-
μα ἔχεις, καὶ ἀπαρρησία-
ατος τὸ πρὸς Θεὸν ἐλπί-
δος. ἀπελὸς ἡ μὲν ὁ
πνεῦμα ἔχεις πάντως ἀ-
χώριστον, ἀπὸ μὴ ὅν τύπῃ
ὅν δ' εἴδ' οἱ φερεσδύχῃ,
καὶ τὸ ἅγιον πνεῦμα
ὑποφωτισίῃς, ὡς ἐπὶ
ὅν τέτρω φθάνομεθα.
ἔτε γὰρ νόμιμον μίξις,
ἔτε λέγει, ἔτε αἵμα-
τος. φερε, ἔκ ὁρῶν-
ξίς, μιᾶν δυνάμει ἀν-
θρώπου φύσιν, ἡ δ' ἅ-
γιον πνεῦμα χωρεῖται
ἡ μὴ ἀσέβεια, καὶ πα-
ράνομον περὶ ξίς. ὁ γὰρ
ἅγιον πνεῦμα πῶς
καταμύθους αὐτὸ ἀπὸ
παράνομον ἔστιν, ἔως ἂν
ὡσιν ἄξιοι. καὶ ὡν ἂν
χωρεῖται, τέτρω ἐρήμους
καθίστησι, καὶ τῷ πονη-
ρῷ πνεύματι ὁκλύεις.

the Holy Apostles.

* * πᾶς ὃ ἀφῆκεν, and those from whom it is departed, it leaves them de-
 ὁ μὲν τῷ πνεύματι πε- solate, and expos'd to the
 πλήρωται τῷ ἁγίῳ, ὃ ὃ wicked Spirit. Now every
 τῷ ἀκαθάρτῳ· καὶ ἔχ' Man is filled either with
 οἷον τι φουγῇ αὐτῶν the Holy, or with the Un-
 ἵκανον, εἰ μὴ ἐνδὸν clean Spirit; and 'tis not
 τίον τι πάθωσιν ὅτε clean Spirit; and 'tis not
 ὃ ἀδύνατον· μιστὶ possible to avoid the one
 πᾶν ψεύδῳ, ὅτι ἄλ- or the other, unless they can
 βολος πᾶσιν ἀλήθειαν receive opposite Spirits. For
 πᾶς ὃ βεβαπτισμένῳ the Comforter hates every
 καὶ ἀλήθειαν, ὃ μὴ Lye, and the Devil hates all
 διαβολικὸν πνεύματι Truth. But every one that
 κηρώμεται, ὃ ὃ ἁγίῳ is baptiz'd agreeably to the
 πνεύματι ἐν τῷ καθέ- Truth is separated from the
 σιν καὶ ἀγαθοεργεῖν π Diabolical Spirit, and is un-
 μὴν ὁδὸν καὶ ὃ πνεῦμα der the Holy Spirit; and the
 ὃ ἅγιον, πληρῶν αὐτὸν Holy Spirit remains with him
 σοφίας καὶ συνέσεως. ὃ lo long as he is doing Good,
 ὃ πονηρὸν πνεῦμα ἐκ and fills him with Wisdom,
 ἐκ αὐτοῦ πλῆσιον, and Understanding, and suf-
 ὁπτηρῶν αὐτῷ τὰς ἐφά- fers not the wicked Spi-
 ρους. σὺ ἔν, ὃ γυνὴ rit to approach him, but
 καὶ δὲ λέγεις, εἰ ὃ watches over his Goings.
 πᾶς ἡμέρας τ' ἀφ' Thou therefore, O Woman,
 ὅπου κενὴ τυγχάνεις ὃ if, as thou sayest, in the
 ἁγίῳ πνεύματι, καὶ Days of thy Separation thou
 ἀκαθάρτου πεπληρω- art void of the Holy Spirit,
 σαι. μὴ προσευχόμενη thou art then filled with the
 ὃ, μηδὲ ἀναγιγνώσκου- Unclean one; for by neg-
 ὃ, ἀκούσα αὐτὸν προσ- lecting to pray and to read

* P. g.
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defunt. V. τῷ καιρῷ. V.

thou

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thou wilt invite him to thee, thou he were unwilling. For this Spirit, of all others, loves the Ungrateful, the Slothful, the Careless, and the Drowsie, since he himself by Ingratitude was distemper'd with an evil Mind, and was thereby depriv'd by God of his Dignity; having rather chosen to be a Devil than an Arch-Angel. Wherefore, O Woman, eschew such vain Words, and be ever mindful of God that created thee, and pray to Him. For He is thy Lord, and the Lord of the Universe, and meditate in his Laws without observing any such things; such as the natural Purgation, lawful Mixture, Child-birth, a Miscarriage, or a Blemish of the Body. Since such Observations are the vain Inventions of foolish Men, and such Inventions as have no Sense in them. Neither the Burial of a Man, nor a dead Man's Bone, nor a Sepulchre, nor any particular sort of

μαλίστη φιλεῖ ὁ θεὸς
τὸν ἀχαρίστου, εἰ καὶ
τις ἄλλος, τὸν ῥαδι-
μους, τὸν ἀμελεῖς, τὸν
ὑπνωδὴς· ἐπειδὴ καὶ
αὐτὸς ἀχαρίστου κα-
κῆνοιαν νοσήσας, ἐγυμ-
νώθη ὡς ὁ Θεὸς ἡ ἀ-
ξίας, ὁπότε ἀρχαγγέλου
δ' ἐβόλητο· αἰρετοῦ-
μεν· εἶναι. διὸ καὶ
ματαιῶν ἀποχεύων,
ὡ γυναι· καὶ ἐν μεμνη-
μὴν πόμπῃ· Θεῷ, ὅ-
τε δημιουργήσῃ· ἐν
προσέχῃ τέτρω· ἐν
ὅς καὶ καὶ καὶ ὅλων κα-
τα· ἐν μελέτῃ τὸν
αὐτὸ νόμους, μηδὲν πα-
ρατηρημὴν, μὴ κα-
θαρσιν φυσικῶν, μὴ μι-
ξιν νόμιμον, μὴ τοικ-
τὸν ἢ ἀποβολῶν, μὴ μὴ-
μον σώματι· ἐπειπερ
τὰ πιαῦτα ὡς παρῆ-
ματα, μετῶν ἀνθρώπων
ἐφ' ὅραματα μάταια, ἐν
νοῦ ὅτι ἐχρῆτα· ἐπὶ
ἡ καὶ καὶ ἀνθρώπων
ἐπὶ ὅσον νεκρῶν, ἐπὶ
μνήμα, ἐπὶ τοιόνδε

the Holy Apostles.

βλάψα, ἔπ¹ ὀνειρεω-
 γός, μιᾶναι διόσταται
 ῥήθωνος ψυχῇ. ὁμοί-
 ας ἄσβεστα ² ἢ εἰς
 Θεόν, ἔκ παλαιονομία, καὶ
 εἰς τὴν πλησίον ἀδικίαν
 λέγει δὴ ἀρπαγὴν, ³ ἢ
 βία, ἢ εἰ τι ὀνδρῆτιον
 τὸ αὐτὸ δικαιοσύνης,
 μοιχείαν, ἢ πορνείαν. ὁ
 δὲν ταῦται ποιῶντα παρ-
 εἰρήμους παρὰ τηρήματα,
 φάσκει ἀγαπητοὶ Ἑλ-
 ληνικοὶ καὶ τοῖς ἁγίοις ἔπ
 καὶ τὴν πῆνεντα βδελυ-
 σόμεθα, ὡς ὀκείνοι
 ἐλπίζοντες αὐτὸν πάλιν
 ἀναβιδῶναι· ἔπ τὴν νό-
 μων μίξιν κακίζοντες.
 ἐπὶ γὰρ αὐτοῖς τὰ
 ποιῶντα ἀσεβεῖν. Θεὸς
 καὶ γνώμη, ἀντιθεὶς καὶ
 γνωαὶ σιωπῇ λούσις γι-
 νεται, ἢ μὲν δικαιοσύ-
 νης· ὁ ποιήσας καὶ ἄνω
 ἀρχῆς, ἄρσεν ἔκ τῆς
 λυ ἐποίησεν αὐτὸς·
 καὶ ὁλόγησεν αὐτὸς, καὶ
 ἔπεν· αὐξάνει, καὶ
 πληθύνει καὶ πληρῶ-
 σαι τὴν γῆν. Εἰ ποί-

Food, nor the Nocturnal Pollution can defile the Soul of Man; but only Impiety towards God, and Transgression, and Injustice towards one's Neighbour; I mean Rapine, Violence, or if there be any thing contrary to his Righteousness, Adultery, or Fornication. Wherefore, Beloved, avoid and eschew such Observations, for they are Heathenish. For we do not abominate a dead Man, as do they, seeing we hope that he will live again: Nor do we hate lawful Mixture; for 'tis their Practice to be wicked in such Instances: For the Conjunction of Man and Wife, if it be with Righteousness, is agreeable to the Mind of God. *For He that made them at the Beginning made them Male and Female, and He blessed them, and said, Increase and multiply, and fill the Earth.* If therefore the Difference of Sexes was made by the Will of God for the Generation of

Gen.i.28.

¹ ὀνείρωξις. V. ² deest. V. ³ deest. V.

Mul-

CONSTITUTIONS of

Multitudes, then must the
Conjunction of Male and
Female be also agreeable to
his Mind.

XXVIII. But we do not say so of that Mixture that is contrary to Nature, or of any unlawful Practice; for such are Enmity to God: For the Sin of *Sodom* is contrary to Nature, as is also that with Brui Beasts; but Adultery and Fornication are against the Law, the one whereof is Impiety, the other Injustice, and, in a word, no other than a great Sin: But neither sort of them is without its Punishment in its own proper Nature: For the Practisers of one sort attempt the Dissolution of the World, and endeavour to make the natural Course of Things to change for one that is unnatural. But those of the second sort, the Adulterers, are unjust by corrupting others Marriages, and

νω Θεῷ βελήσας, ὡς
 ἀγαθὴ χρημάτων γένηται
 τοῖς ἡρώεσιν πληθύνει
 ἄρα καὶ τὸν αὐτὸν γινώσκων,
 ὅτι ἡ σωτηρία τοῖς
 ἀρρεσιν τοῖς ὀφειλομένοις
 Οὐκίπιν δὲ καὶ ἡ
 φύσιν βδελυκτὴ μίξις
 ἡ καὶ ὡς ἀνένομαι παρὰ
 ξίς, ἐχθρὰ γὰρ Θεῷ
 ὑπάρχουσα. * * καὶ γὰρ
 ὡς φύσιν ὅσιν ἡ Σοφία
 μὲν ἀμύρτια, ὅτι
 τοῖς ἀλλοῖς ὡς ἀνένομαι
 δὲ, μισθία καὶ πορνεία
 ὡς τὰ μὲν, ἀσεβήματα
 τὰ δὲ, ἀδικία. ὅτι
 πλῆθυσιν, ἀμύρτιον
 ὅτι πρὸς τὸν αὐτὸν ἀπὸ
 μύρτην, καὶ ὅτι οἱ καὶ
 ἔχουσιν. οἱ γὰρ πρὸς
 τοῖς, ἀφ' αὐτῶν ὡς
 μηχανῶνται, τὰ καὶ φύσιν
 ὡς φύσιν ὅτι καὶ
 ὡς ποιεῖν οἱ δὲ ὅτι
 πρὸς, οἱ μὲν ἀδικούν,
 ἀλλοτρίους γάρ μιν φθείροντες,
 ὅτι ὡς Θεῷ
 ἡμῶν ἐν, ἀφαιρῶν
 σιν εἰς ὄνομα, τὸς πρὸς
 δας ὡς πρὸς, ὅτι φύσιν

² deest. V. ² al ἀσίλγεια. ² forte πῶ.

the Holy Apostles.

σὺν ἀνδρα διεπρέ-
 λυτον· ἥτις πορνεία,
 φθορὰ τῆς οἰκείας ἐστὶ
 ἡ ἀρετῆς, ἐν ᾧ παίδο-
 ποιῶν γινώσκῃ, ἀλλ' ἡ
 δὴν χειζομένη τῷ πορνῷ
 ὅπερ ἐστὶν ἀκεραία σύμ-
 βολον, ἀλλ' ἐκ ἀρετῆς
 συμείον. ἀπὸ γὰρ αὐτοῦ τῷ
 τοῖς νόμοις ἀπορῶν ταυ-
 τῶν. φησὶ γὰρ τὰ λόγια
 ἡτοῦ· Οὐ κοιμηθήσῃ μετ'
 ἀνδρὸς· καὶ τίτω γυναι-
 κείῳ· ὅπου ταῦτα ἐστὶ
 γὰρ ὁ τοῦτο, καὶ λί-
 ποὶς λιθοβολήσονται αὐ-
 τὸς βδέλυγμα ἐποίη-
 σον.² πᾶντα κοινώ-
 μων μετ' ἐκείνους δὲ πορ-
 νείαν αὐτὸν, ἀνομίᾳ
 ἐποίησεν ἐν τῷ λαῷ.
 καὶ ἐν τῷ γυναικείῳ ὅ-
 ποδον μίαν, δὲ πορ-
 νείαν ἀμφοτέρω· ἀ-
 νομίαν ἐποίησον, ἐνο-
 χίαι εἰσιν, δὲ πορνεύου-
 σιν· καὶ ἐξ ἧς Οὐκ
 ἔσται πρῶτον ἐν υἱοῖς
 Ἰσραὴλ· ὅτι ἐκ ἔσται
 πορνεία ἀπὸ θυγατέ-
 ρων Ἰσραὴλ· καὶ πορνοί-

dividing into Two what God
 hath made One, rendring
 the Children suspected, and
 exposing the true Husband
 to the Snares of others. And
 Fornication is the Destruction
 of one's own Flesh, not be-
 ing made use of for the
 Procreation of Children, but
 intirely for the sake of Plea-
 sure, which is a Mark of
 Incontinency, and not a Sign
 of Vertue. All these things
 are forbidden by the Laws;
 for thus say the Oracles, *Thou* ^{Levit. xviii}
shalt not lie with Mankind as
with Womankind; for such an ^{xx. 13.}
one is accursed, and ye shall
stone them with Stones; they ^{Exod. xxii.}
have wrought Abomination. E- ^{19.}
very one that lieth with a Beast,
slay ye him, he has wrought
Wickedness in his People. And ^{Levit. xx.}
if any one defile a marry'd ^{10.}
Woman, slay ye them both,
they have wrought Wickedness;
Deut xxii.
they are guilty; let them die. ^{22.}
 And afterwards, *There shall* ^{xxiii. 17.}
not be a Fornicator among the
Children of Israel, and there
shall not be an Whore among

ἢ ἐν βδελύγμα ἐποίησεν ἐν τῷ λαῷ. V. ὁ defunt. V. ὁ V. ὁ V. the

CONSTITUTIONS of

the Daughters of Israel. Thou shalt not offer the Hire of an Harlot to the Lord thy God upon the Altar, nor the Price

Prov. xix. 13. LXX. of a Dog. For the Vows arising from the Hire of an Harlot are not clean. These

things the Laws have forbidden : But they have honour'd Marriage, and have called it blessed, since God

Gen. i. 28. has blessed it, who join'd Male and Female together. And wise Solomon somewhere says,

Prov. xix. 14. A Wife is suited to her Husband by the Lord; and Da-

Psal. cxxvii. 3. vid says, Thy Wife is like a flourishing Vine in the Sides

of thine House; thy Children like Olive-Branches round about thy Table. Behold thus shall the

Heb. xiii. 4. the Lord. Wherefore Marriage is honourable, and come-

ly, and the Begetting of Children pure; for there is no Evil in that which is good. Therefore neither is the natural Purgation abominable before God, who has order'd it to happen to

ὅς μὴ δώματι πόρνου κω-
ρίω τῷ Θεῷ σου ὅτι ὁ
δυσωστέρων, ἢ περὶ ἀλ-
λαγμῶν κυνός. Οὐ γὰρ
ἀγνάη, φησὶν, δι' αὐτὴν ἐκ
μυδώματός ἐστιν ἡ
ταῦτα μὲν ἀπὸ τοῦ ὁσίου
οἱ νόμοι· ἡ δὲ γὰρ μὲν ἐ-
σέμνυνται, δι' ἀλογισμῶν
αὐτῶν δόξα λαμβάνουσιν· ἐ-
πειδὴ καὶ δι' ἀλόγησεν ὁ
Θεὸς ὁ συζύξας ὁ ὅτι
λυτὴν αὐτῶν. λέγει δὲ
περὶ καὶ ὁ Θεὸς Σολο-
μών· Παρεκκρίβει ἀρ-
μόζειται γυνὴ ἀνδρὶ. ὁ
ὁ Δαβὶδ λέγει· Ἡ
γυνὴ ὡς ὠμπελὶς
δι' ἀνθόσας ἐν τοῖς κλι-
μασὶ τῆς οἰκίας· ὡς οἱ υἱοὶ
ὡς νεόφυτα ἐλαίων,
κύκλω τῆς τραπέζης· ὡς
ἰδὲ ἔτι δὲ ἀλογισμῶν
ἀνθρώπων· ὁ φοβούμενος
τὸ κύριον. ἐκέν ὁ γά-
μος τίμιος· ὁ σέμνος,
καὶ ἡ τῶν παίδων ἡρέσις,
καὶ ἀγαθὰ· ὅτι γὰρ κα-
κὸν ἐκ καλῶ ὑπάρχει·
ἢ ἐν ἡ φυσικὴ κα-
θαρίσις βδελυκτὴ πα-

εἰς τὸ Θεῶν, ὅς αὐτῶν
 ὡς ἀνθρώπων. Συμβαι-
 νειν γυναιξὶν ὃν τετα-
 κθήμερον, συστάσεως
 χάριν καὶ διουσίας, ἀκι-
 νητοτέρας ὑπαρχέσκειν,
 ἅτε ὃν οἰκίαν καὶ διημέ-
 ναις ὁ πλεόν. ἢ μὲν
 ὅ, ἀλλὰ καὶ ὃν τῷ εὐαλ-
 γηλῶ ὁ κύριος, τῇ αἰ-
 μύρροῦσιν ἀψαλμύνης τῇ
 σωτηρίᾳ κραπέδῳ ὑ-
 γίας χάριν, ἐκ ἡχθέρ-
 ῃ ἐπ' αὐτῇ, ἔπε μὲν
 ὅλως ἠλέασατο. πτω-
 δρτίον ὅ καὶ ἰάσατο αὐ-
 τῶν, φήσας. Ἡ πίστις
 σε σώσει σε. Καὶ φυ-
 σικῶν μὲ φαινομένων
 παῖς γυναιξὶν, οἱ δὲ
 δρεῖ μὴ σωπερχέσθωσαν,
 πορνείας ἦνεχα τῇ ἡμ-
 νωμένων. ἀπέπερ γὰρ ὁ
 νόμος. Πρὸς γυναῖκα
 γὰρ, φησὶν, ὃν ἀφ' ἐδρῶ
 ἔσαν, ἐν πορσελγίᾳ.
 Μήτε μὲν ἐγκυμονέσαις
 ἐμμελέτωσαν αὐταῖς.
 ἐκ ὅτι παίδων γὰρ ἡμέ-
 ρα τῆτο ποιῶσιν, ἀλλ'
 ἡδονῆς χάριν. ἢ δ' εἰ ὅ

Women within the Space of
 Thirty Days for their Ad-
 vantage and healthful State,
 who do less move about,
 and keep usually at home in
 the House : Nay, moreover
 even in the Gospel, when
 the Woman with the perpe-
 tual Purgation of Blood, <sup>Matt. ix.
22.</sup>
 touch'd the saving Border of
 the Lord's Garment, in hope
 of being heal'd, He was not
 angry at her, nor did com-
 plain of her at all : But on
 the contrary he heal'd her,
 saying, *Thy Faith hath saved
 thee.* When the natural Pur-
 gations do appear in the
 Wives, let not their Hus-
 bands approach them, out of
 Regard to the Children to
 be Begotten ; for the Law
 has forbidden it : For it says,
Thou shalt not come near thy ^{Levit. xviii}
Wife when she is in her Separa- ^{19.}
tion. Nor indeed let them ^{Ezek.}
 frequent their Wives Com- ^{xvii. 6.}
 pany when they are with
 Child. For they do this
 not for the Begetting of Chil-
 dren, but for the sake of

CONSTITUTIONS *of*

Pleasure. Now a Lover of
God ought not to be a Lo-
ver of Pleasure.

* * * Pag.
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* * S E C T. LIX.

XXIX.

YE Wives be subject to your own Husbands, and have them in Esteem, and serve them with Fear and Love, as holy *Sarah* honour'd *Abraham*. For she could not endure to call him by his Name; but called him Lord, when she said, *My Lord is old*. In like manner, ye Husbands, love your own Wives, as your own Members, as Partners in Life, and Fellow-helpers for the Procreation of Children. For says He, *Rejoice with the Wife of thy Youth*. Let her Conversation be to thee as a loving Hind, and a pleasant Foal; let her alone guide thee, and be with thee at all times: For if thou beest every way encompass'd with her Friendship, thou wilt be happy in her Society. Love them therefore as your own Members,

1 Pet. iii 6.

Prov. v.
18, &c.

deft.

[illegible]

the Holy Apostles.

ἡς φίλια Συμμετέχε-
 εἶναι, πολλοὺς ἐσθ.
 Ἀγαπᾷτε ἕν αὐτάς, ὡς
 οἰκεῖα μέλη, ὡς ὑμέ-
 τερα ὄμματα. ἡ ἑαυ-
 τῶν γὰρ ὅτι Κυρίῳ
 διεμυρτύρατο ἀνὰ μέ-
 σον σου καὶ ἀνὰ μέσον
 ἡγιασμένης νεότητος σου.
 Ὁ αὐτὴ κρινωνὸς σου, καὶ
 ἕκ ἀλλῶ ἐποίησε, καὶ
 ὑπολείμμα πνεύματος
 σου καὶ φυλάξατε τὸ
 πνεῦμα ὑμῶν ὅτι ἡ
 νῆα νεότης σου μὴ
 εἴχεται ἀλγίως. Ἄνθρω-
 πὸς καὶ ἡγνή, ² νομίμων γὰρ
 μὴ συνερχόμενοι, καὶ ἀπὸ
 ἁλλήλων ἐχέουμενοι,
 ἀποστρέψαντες ὡς ὁ
 χέωτον ὅτι μὴ ³ λυγ-
 ροί, καθαροὶ εἶσιν.
 ὅς δὲ ὁ ἅλλοτε ἰδὼν ἡ-
 γία καὶ ὑποφείρας μά-
 νη, ἢ συμμιδρῆ πόρνη,
 ἀναστὰς ἀπὸ αὐτῆς, ὅς δὲ
 ἂν ὁ πέλαγος ὅλον καὶ τὰ
 ποταμὸς πάντας ἀπολυσσεται, καθαροὶ εἶναι δύνησι.

as your very Bodies; for
 so it is written, *The Lord has* Mal ii 14;
testified between thee, and be- 15, 16.
tween the Wife of thy Youth:
And she is thy Partner, and
another has not made her: And
she is the Remains of thy
Spirit. And, Take heed to
your Spirit, and do not forsake
the Wife of thy Youth. An Hus-
band therefore and a Wife,
when they company toge-
ther in lawful Marriage,
and rise from one another,
may pray without any Ob-
servations; and without Wash-
ing are clean. But whoso-
ever corrupts and defiles a-
nother Man's Wife, or is de-
filed with an Harlot; when
he arises up from her, tho'
he should wash himself in
the entire Ocean, and all
the Rivers, cannot be clean.

Μὴ ὡς περὶ αὐτῶν
 ταῖς ἐννομα ὅτι φυσικῶς,
 νομίζοντες μολύνειν δι

Do not therefore keep a-
 ny such Observances about
 legal and natural Purgati-

XXX.

¹ ὡς V. ² νομίμως V. ³ ἀλλοτρίοι V. ⁴ πᾶς V.

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ons, as thinking you are de-
filed by them. Neither do
you seek after Jewish Sepa-
rations, or perpetual Wash-
ings, or Purifications upon
the Touch of a dead Body.
But without such Observa-
tions assemble in the Dor-
mitories, reading the Holy
Books, and singing for the
Martyrs which are fallen a-
sleep, and for all the Saints
from the Beginning of the
World, and for your Bre-
thren that are asleep in the
Lord, and offer the accepta-
ble Eucharist, the Represen-
tation of the Royal Body of
Christ, both in your Churches,
and in the Dormitories;
and in the Funerals of the
Departed accompany them
with Singing, if they were
faithful in Christ. For, *Pre-
cious in the Sight of the Lord
is the Death of his Saints.*

* * Pag.
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Psal. cxv.
15.

cxiv. 7.

Prov. x. 7.

And again, O my Soul, re-
turn unto thy Rest, for the
Lord hath done thee Good:
And elsewhere, *The Memory
of the Just is with Enco-*

αὐτῶν μηδὲ ἐπιζητεῖν
Ἰουδαϊκὰς ἀφορισμοὺς,
ἢ συνεχῆ βαπτίσματα,
ἢ καθαρισμοὺς ἐπὶ θίξει
νεκρῶ. ἀσυντηρήτως δὲ
συναθροίζεσθαι ἐν τοῖς
κοιμητηρίοις, τὴν ἀναγ-
νῶσιν τῶν ἱερῶν βιβλίων
ποιούμενοι, καὶ ψαλλοῦντες
ὡς καὶ περὶ κοιμημένων
μάρτυρων, καὶ πάντων τῶν
ἀπ' ἀρχῆς ἀγίων, καὶ
τῶν ἀδελφῶν ὑμῶν καὶ
ἐν κυρίῳ κοιμημένων
καὶ τῶν ἀνώνυμων τῶν βαπ-
τίζεσθαι ἐμαρτυρήσαντων.
Ἐν ταῖς ἐκ-
κλησίαις ὑμῶν, καὶ ἐν τοῖς
κοιμητηρίοις καὶ ἐν ταῖς
ἐξόδοις καὶ περὶ κοιμημένων
ων, * * ψάλλοντες περ-
πέμπετε αὐτοὺς, ἵνα ὡς
πιστοὶ ἐν κυρίῳ. Τίμιος
γὰρ ἐκαστίον κυρίου ὁ
θάνατος. καὶ ὅσων ἀν-
τὶ καὶ πάλιν. Ἐπι-
στρέψον ἡ ψυχὴ μου εἰς τὸ
ἀναπαύσιν σου, ὅτι κί-
ριος διεργάσας σε καὶ
ἐν ἄλλοις Μνήμη δὲ

the Holy Apostles.

πρίων μετ' ἑκαμίων
 καὶ Δικαίων ψυχῶν ἐν
 χειρὶ Θεοῦ. Οἱ γὰρ
 Θεῷ πιστεύοντες, ἐὰν
 καὶ κοιμηθῶσιν, οὐκ εἰσὶν
 νεκροί· λέγει γὰρ ὁ σω-
 τὴρ τοῖς Σαδδουκαίοις·
 Περὶ τοῦ ἁναστάσεως τῆς
 νεκρῶν οὐκ ἀνέγνωτε τὸ
 γράμμα μόνον, ὅτι ἐγὼ ὁ
 Θεὸς Ἀβραάμ, καὶ ὁ
 Θεὸς Ἰσαάκ, καὶ ὁ Θεὸς
 Ἰακώβ; οὐκ εἰσιν ἔνθα ὁ
 Θεός, Θεὸς νεκρῶν, ἀλλ'-
 ἄρα ζώντων· πῶς γὰρ
 αὐτοὶ ζῶσιν. Οὐκ οὖν τῷ
 Θεῷ ζώντων οὐδὲ
 τὰ λείψανα ἀκμῆ. καὶ
 γὰρ καὶ Ἐλισαῖος, ὁ προ-
 φῆτης μὲν τὸ κοιμηθῆναι
 αὐτὸν, νεκρὸν ἦγειρε
 πεφορομένον ὑπὸ πει-
 ρατῶν Συρίας, ἐξήλυσεν
 γὰρ τὸ σῶμα αὐτοῦ τῷ Ἐλι-
 σαίῳ ὁσέων, καὶ ἀναστὰς
 ἐξῆλθεν· οὐκ αὖτ' ἐγγε-
 γνη τὸ τοιοῦτον, εἰ μὴ τῷ
 σῶμα Ἐλισαίου ἁγιον.
 καὶ Ἰωσήφ ὁ σῶφρων, πε-
 ριεπλέκετο τῷ Ἰακώβ
 μὲν τὸ ἀποθανεῖν, ὅταν
 ἐπὶ τῇ κλίνῃ. καὶ Μωσῆς
 καὶ Ἰησοῦς ὁ τοῦ Ναυῆ ἐ-

miums: And, *The Souls of* Wisd. iii. 1.
the Righteous are in the Hands
of God. For those that have
 believed in God, although
 they are asleep, are not dead.
 For our Saviour says to the
 Sadducees, *But concerning the* Ex. iii. 6.
Resurrection of the Dead, have Luk. xx.
ye not read that which is writ- 38.
ten, I am the God of Abra-
ham, and the God of Isaac, and
the God of Jacob? God therefore
is not the God of the Dead, but
of the Living; for all live to
Him. Wherefore of those
 that live with God, even
 their very Reliques are not
 without Honour. For even
Elisha the Prophet, after he 4 King.
 was fallen asleep, raised up xiii. 21.
 a dead Man, who was slain
 by the Pyrates of Syria. For
 his Body touch'd the Bones
 of *Elisha*, and he arose and
 reviv'd. Now this would not
 have happen'd unless the Bo-
 dy of *Elisha* were holy.
 And chaste *Joseph* embraced Gen. i. 1.
Jacob after he was dead
 upon his Bed. And *Moses* Ex. xi. 19
 and *Joshua* the Son of *Nun* Ios. xxiv.
 carry'd away the Reliques 32.
 of *Joseph*, and did not e-

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steem it a Defilement. Whence you also, O Bishop, and the rest, who without such Observances touch the Departed, ought not to think your selves defiled: Nor abhor the Reliques of such Persons, but avoid such Observances, for they are foolish. And adorn your selves with Holiness and Chastity, that ye may become Partakers of Immortality, and Partners of the Kingdom of God, and may receive the Promise of God, and may rest for ever, thro' Jesus Christ our Saviour.

To Him therefore, who is able to open the Ears of your Hearts, to the Receiving the Oracles of God administred to you, both by the Gospel, and by the Doctrine of Jesus Christ of Nazareth, who was crucify'd undee Pontius Pilate and Herod, and died, and rose again from the

παράσαντο τὰ λείψανα
ἱεροῦ, μολυσμὸν ἔχοντες
ἡγούμενοι τῆτο. ὁ δὲ
ὑμεῖς, ὡς ἐπίσκοποι, καὶ
οἱ λοιποὶ, καὶ ἀφ' ὧν τὰ
πρὸς ἀπὸ γράμματα ἔχοντες
μνησθῶν, μὴ νομίσαντες
μυῖαν εἶναι, μηδ' ἐβδελύσσασθαι
τὰ τούτων λείψανα, ἀλλ' ἐκδοξάμενοι τοῖς
ποιαῦτως ἐκδοξάμενοι,
μὲν αὖτε ὅτις ἐκδοξάμενοι
ἔσονται. ὅτι ἀγαθὰ, καὶ
ὡφελιμὰ, ὅτις μὴ
πολλοὶ τὸ ἀθανάσιον καὶ
κοινωνοὶ τῆ βασιλείας
τοῦ Θεοῦ ᾔλουν, ἐκ τῆ
ἐπαγγελίας τοῦ Θεοῦ
ἀρτίοντες, ἀναπαύομενοι
ἐν τῇ ἰσχύϊ Χριστοῦ τοῦ
ῥητόρου ἀνιῶντος
τῶ ἐν διανομίᾳ ἀνοίξαι
τὰ ὦτα τῶν καρδιῶν
ὑμῶν εἰς τὴν χάριν
τῆς διδασκαλίας, ἵνα διδοῖ
ὑμῖν τὴν ἐπαγγελίαν τοῦ
Χριστοῦ ἐν ταῖς
ἐκδοξασίαις, ὅτις
δέντες ὑπὸ Ποντίῳ Πιλάτῳ
καὶ Ἡρώδῃ, καὶ τοῖς

μηθελί, & ἀνάσσει
ἐκ νεκρῶν, καὶ πάλιν
ἐρχόμενος ἐντὶ συντελείας
τῆς αἰῶνος. καὶ δόξης καὶ
δυναμείας πολλῆς, καὶ
τοὺς μὲν νεκροὺς ἀναστήσει
τοῦ, καὶ ἡσυχίαν ὅτι τέ
λα ἐπαγορεύει, ἐκ
ῥῶ ὅτι παρὰ τοὺς ἀξίους
ἀπονέμει. καὶ δὲν
ἡμῖν ἀρραβῶνα τῆς
κρίσεως ἐαυτὸν. καὶ
ὡς ἑαυτὸς ἀναληφθέντες
ἀπὸ τῆς δυνάμεως τῆς
Θεοῦ καὶ πατρὸς αὐτοῦ, ἐπὶ
ὧσπερ ἡμετέρας, τοῖς
συμφαγεῖσιν αὐτῷ καὶ
συμπίουσιν ἐντὶ ἡμέρας
ποταλάχοντα καὶ τὸ ἀ-
ναστήναι αὐτὸν ἐκ νεκ-
ρῶν. καὶ ἡραυθέντες ἐκ
δεξιῶν τῆς θρόνου τῆς με-
γαλωσύνης ὅτι πόρτο
κατόρθου. Θεὸς ἐπὶ τῷ
Χερσὶν καὶ τῷ ἀκρόσῳ.
Καθὼς ἐκ * * * δεξιῶν μου,
ἕως ὅτου γὰρ τὸς ἐχθρούς
καὶ ὑποπόδιον τῶν πο-
δῶν σου ὅτι ἐδεάσθω
Σπέρμα. ὁ μακαριώ-
τατος ἐσὶν ἐκ δεξιῶν
τῆς δυνάμεως, καὶ ἀνα-
βήσας εἶπεν. Ἰδὲ θεω-

Dead, and will come again
at the End of the World with
Power and great Glory, and
will raise the Dead, and put
an End to this World, and di-
stribute to every one ac-
cording to his Deserts: To
Him that has given us him-
self for an Earnest of the
Resurrection, who was taken
up into the Heavens by the
Power of his God and Fa-
ther, in our Sight, who eat
and drank with him for
Forty Days after He arose
from the Dead; who is sat
down on the Right Hand of
the Throne of the Maje-
sty of Almighty God upon
the Cherubim; to whom
it was said, *Sit thou on* Psal.ciii.1.
my Right Hand, until I make
thine Enemies thy Footstool:
Whom the most blessed Ste-
phen saw standing at the
Right Hand of Power, and
cry'd out, and said, *Behold I*
see the Heavens opened, and the
Son of Man standing at the
Right Hand of God, as the
High-Priest of all the ra-
tional Orders: Through Him
Worship and Majesty, and

* * Pag.
360.
Act.vii.59

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Glory be given to Almighty God, both now and for evermore. Amen

Ὡς τὰς ὑπερῶς ἀνεωρημέ-
νους, & τὸν ὅν ὁ ἀνθρώ-
πῳ" ὁκ δεξιῶν ἐστὶν τα, τῷ

τῷ λογικῶν παλμάτων· 2 δι' 3" 3 σέβας, καὶ ἡ μεταλωσιμή,
καὶ ἡ δέξα 3 τῷ πρῶτοκράτορι Θεῷ, καὶ νυν, καὶ εἰς τὰς
αἰῶνας. Ἀμὲν

Θεῷ, ὡς ἀρχιερέα τῶν τῶν

1 θεῷ V. 2 αὐτῷ V. 3 σὺν τῷ πατρὶ, καὶ τῷ συναϊδῶν πινάματι,
εἰς τὰς αἰῶνας τῶν αἰῶνων. ἀμήν.

BIBLION

B I B Λ I O N E Β Δ Ο Μ Ο Ν .

* Pag.
362.

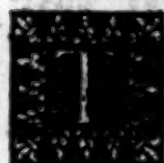
Περὶ πολιτείας. καὶ διαχειρίας, καὶ τῆς Χειρὸν μυστικῆς.

B O O K VII.

S E C T. LX.

Concerning the Christian Conversation, and the Eucharist, and the Initiation into Christ.

Οὐ νομοθέ-
τη Μωσέ-
ως εἰρηνη-
τος τοῖς Ἰσ-
ραηλίταις· Ἰδὲ δὲ δώκα
πρὸς προσώπῳ ὑμῶν τὴν
ὁδὸν τῆς ζωῆς, καὶ τὴν ὁδὸν
τῆς θανάτου· καὶ ὅπως
ἐκλεξαι τὴν
ζωὴν, ἵνα ζήσῃ· καὶ
τὴν πορφήν· Ἡλία λέ-
γει τῷ λαῷ· Ἐως
ὅποτε χωλαίνῃς ἐπ' αὐμ



THE Lawgiver Mo- Chap. I.
ses said to the Is-
raelites, Behold I Deut. xxx.
have set before your 15.

Face the way of Life, and
the way of Death; and ad-
ded, Choose Life, that thou v. 19.
mayest live. Elijah the Pro-
phet also said to the Peo-
ple, How long will you halt 3 King.
with both your Legs; If the xviii. 21.
Lord be God, follow him. The
Lord Jesus also said justly,

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Matt. vi.
24.

No one can serve two Masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. We also following our Master Christ,

φοῖταις ἢ ἰγνύαις ἢ
μῶν; εἰ Θεός ἐστι κύριος
Θ., πορεύεσθε ὁποῦ αὐ-

1 Tim. iv.
10.

Who is the Saviour of all Men, especially of those that believe, are obliged to say that there are Two Ways, the one of Life, the other of Death; which have no Comparison one with another; for they are very different, or rather entirely separate; and the way of Life is that of Nature, but that of Death was afterwards introduc'd; it not being according to the Mind of God, but from the Snares of the Adversary.

τῷ. εὐχόμενος· ἔλεος ἐὶ
κύριος· Ἰησοῦς· Οὐδεὶς
δυνάται δυοὶ κυρίους
δουλεύειν· ἢ ὃς τ' ἐν
μοισί, ἐπὶ ἐπερὸν ἀγα-
πήσῃ· ἢ ἐνὸς ἀνδρίζεσθαι,
ἐπὶ ἐπὶ κατὰ φρονή-
σῃ· ἀναγκάως καὶ ἡμεῖς,
ἐπὶ μύθοι τῶν διδασκάλων
Χριστῶ, ὅς ἐστι σωτὴρ
πάντων ἀνθρώπων,
μέγιστα πιστῶν, φανή-
ως δυοὶ ὁδοὶ εἰσι. μία τῆ
ζωῆς, ἐπὶ μία τῆ θανά-
του, ἐν ἐμὸν ὃ σὺ κε-
σιν ἔχουσιν πρὸς αὐτῶν
πολύ· ὃ τὸ Ἀφάρθρον,
μέλλον ὃ πάντῃ καὶ
εἰσφέρει τὴν χάριν καὶ
φύσιν καὶ μὴ ἐστὶν ἡ τῆ ζωῆς

ὁδοῦ, ἐπὶ οὐκ ἐστὶν ὃ θάνατος, ὃ τῆ καὶ ἡνάρκτου
Θεοῦ ὑπάρξοντος, ἀλλὰ τῆ ἐξ ἐπιβουλῆς τῆ ἀποστολῆς

N.

The first Way therefore is that of Life, and is this, which the Law also does appoint, To love the Lord God with all thy Mind, and

Πρῶτη ἐν τῇ χάριτι
ὁδοῦ· τῆ ζωῆς· ἐπὶ ἐστὶν αὐ-
τή, ὡς καὶ ὁ νόμος· Ἀγα-
πήσεις· ἀγαπᾷν κύριον
τὸν Θεόν ἐξ ὅλης τῆς δι-
ας

Deut. vi. 5.
Mar. xii
32.

τοιαύτῃ, ὡς ὅλης τῆς ψυχῆς, τῆς ἑνῆς καὶ μόνου πατρὸς ἡμῶν ἀλλοῦ ἐστὶ καὶ τὸ πλησίον ὡς ἑαυτὸν καὶ. Πάν ὃ μὴ δέλεις ἡμέρας σοι, καὶ αὐτὸ τὸ αὐτὸ ἄλλω ἐποιήσῃ. ὁ δὲ λόγος τῆς καταραμένης ὑμῶν ἐκταραμένης ὑπὲρ πάντων ἐπηρεάζοντων ὑμῶν ἀγαπᾷ τὴν ἐχθρὸν ὑμῶν. ποία γὰρ ὑμῖν χάρις εἰάν φιλεῖτε τὴν φιλεῖτατος ὑμῶν; καὶ γὰρ καὶ οἱ ἐχθροὶ τῶν ποιούντων ὑμεῖς ἐφιλεῖτε τὴν μισούντα ὑμῶν, καὶ ἐχθρὸν ἐχέετε. ἐμνήσκει γὰρ, φησὶ, πάντα ἀνθρώπων, ἐστὶν Αἰγύπτιον, ἐστὶν Ἰδομαῖον. ἀπὸ μὲν γὰρ εἰσι τὸ θεῖον ἔργον. φεύγετε δὲ ἐκ τῶν φουσεῖς, ἀλλὰ τὰς γνώμας τῶν κακῶν ἀποτρέψαντες ἀπὸ τῶν κακῶν ἐπιθυμιῶν. εἰάν τις σοι δῶ ῥάπισμα εἰς τὴν δεξιὰν σιαγόνα, ἐκείνου ἡ τῆς ἀλλοῦ

with all thy Soul, who is the One and Only God, besides whom there is no other; and thy Neighbour as thy self: and whatsoever thou wouldest not should be done to thee, that do not thou to another. Bless them that curse you: pray for them that despitefully use you. Love your Enemies; for what Thanks is it if ye love those that love you? For even the Gentiles do the same: But do ye love those that hate you, and ye shall have no Enemy: For, says He, Thou shalt not hate any Man, no not an Egyptian, nor an Edomite. For they are all the Workmanship of God. Avoid not the Persons, but the Sentiments of the Wicked. Abstain from Fleshly and Worldly Lusts. If any one gives thee a Stroke on thy Right Cheek, turn to him the other also. Not that Revenge is evil, but that Patience is more honourable. For David says, If I have made

Levit. xix. 18.

Tobias. 16

Matt. v. 44

Luk vi. 32.

Matt. v. 47.

Deut. xxiii. 7.

1 Pet. ii. 11.

Matt. v. 39

Psal. vii. 5.

1 defunct. V. 2 καὶ ἐστὶν ὁ αὐτὸς μισεῖς ἄλλω ἐποιήσῃ V. 3 δεεστ. V. 4 καὶ ἄν. V. 5 defunct V.

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Returns to them that repaid *ἀλλ' ὁ φαύλος ὅσῃ τῇ*
ἀμύνης, ἀλλὰ πτωχῶ
 Matt. v. 40. thee to go a Mile, go with *καὶ τὸ ἀνεξιχνίασται λή-*
γῃ δὲ ὁ Δαβὶδ· Εἰ ἀν-
 * Pag. 363. will sue thee at the Law, and *παπέδωκε τοῖς ἀνταπα-*
διδῶσι μοι χαρὰ. Ἐὰν
*ἀγχαρδύσῃ * * σὲ πτω-*
χὸν ἐν, ὑπαγε μετ' αὐ-
τῷ δύο. Ἐὰν δὲ τῷ ἀνταπα-
 Luk. vi. 30. Give to him that ask- *θῇ κερδῆναι, Ἐὰν δὲ*
πῶνά σου λαβῇ, ἀφαι-
ρήσει τὸ ἰμάδιον· Ἐ-
 Psal. cxi. 5. shut thy Hand. For, The *δὲ τῷ ἀνταπαθῇ τὰ*
καὶ τῷ ἀνταπαθῇ τὰ
 righteous Man is pitiful, and *καὶ τῷ ἀνταπαθῇ τὰ*
 lendeth. For your Father *καὶ τῷ ἀνταπαθῇ τὰ*
 would have you give to all, *καὶ τῷ ἀνταπαθῇ τὰ*
 Matt. v. 45 who himself maketh his Sun *καὶ τῷ ἀνταπαθῇ τὰ*
 to rise on the Evil, and on *καὶ τῷ ἀνταπαθῇ τὰ*
 the Good, and sendeth his Rain *καὶ τῷ ἀνταπαθῇ τὰ*
 on the Just, and on the Un- *καὶ τῷ ἀνταπαθῇ τὰ*
 just. 'Tis therefore reasona- *καὶ τῷ ἀνταπαθῇ τὰ*
 ble to give to all out of *καὶ τῷ ἀνταπαθῇ τὰ*
 thine own Labours: For, *καὶ τῷ ἀνταπαθῇ τὰ*
 Prov. iii. 9. says he, Honour the Lord *καὶ τῷ ἀνταπαθῇ τὰ*
 Exod. xx. out of thy righteous Labours; *καὶ τῷ ἀνταπαθῇ τὰ*
 Ec. preferr'd. Thou shalt not *καὶ τῷ ἀνταπαθῇ τὰ*
 Gal. vi. 10. kill; that is, thou shalt not *καὶ τῷ ἀνταπαθῇ τὰ*
 destroy a Man like thy self; *καὶ τῷ ἀνταπαθῇ τὰ*
 for thou dissolvest what was *καὶ τῷ ἀνταπαθῇ τὰ*
 well made: Not as if all *καὶ τῷ ἀνταπαθῇ τὰ*

ἐκ τῶν ἐστιν, ὃ φθ-
 ορεῖς τὸ ὁμοῖόν σοι ἀνθρώ-
 που· Ἀγαλῦεις γὰρ τὰ
 ἀγαλῶς γινόμενα· ἔχῃς
 πατρὸς φόνον φαύλου τυ-
 γνάνοντος, ἀλλὰ μέν
 τὸ ἀδίκον, τὸ δὲ ὁδοῖον
 ἀρχαῖσι νόμοις ἀφωρισ-
 μέν· Οὐ μοιχάσεις·
 ὁμοῖον γὰρ ἓ μίαν σάρκα
 αἱ δύο· ἔσονται γὰρ, φη-
 σὶν, οἱ δύο εἰς ἓνα ἓν
 ὅτι ἐν γὰρ εἰσὶν ἀνὴρ καὶ
 γυνὴ τῇ φύσει, τῇ
 συμπονοίᾳ, τῇ ἐνώσει,
 τῇ ἀγαπῇ, τῇ βίῳ,
 τῇ τροφῇ· καὶ ὁμοῖοι
 αὐτοὶ εἰσι τῷ ἡμίματι,
 καὶ τῷ ἀρεσμένῳ· ὃ πα-
 ρὰ φύσιν ἐστὶν· καὶ
 οὐκ ἐστὶν ἐν Σο-
 δομῶν φυνὲν, ἥ τις πυρὸς
 ἀνελθόντος καὶ ἀνάλωμα
 ἔργον ἐν ὅπῃ παρὰ τὸ
 ὅτι οὐκ ἐστὶν καὶ ἐρεῖ
 πᾶς ὁ λαός· γενοίτο· καὶ πο-
 ρεύσεις· Οὐκ ἔσται γὰρ,
 φησὶ, πορνεύων ἐν υἱοῖς
 Ἰσραὴλ· Οὐ κλέψῃς·
 Ἀχὰρ γὰρ κλέψας ἐν
 τῷ Ἰσραὴλ ἐν Ἰεριχώ,

Killing were wicked, but
 only that of the Innocent;
 but the Killing which is
 just is reserv'd to the Magi-
 strates alone. *Thou shalt not*
commit Adultery: For thou
 dividest one Flesh into two.
They Two shall be one Flesh: Gen. ii. 24.
 For the Husband and Wife
 are one in Nature, in Con-
 sent, in Union, in Dispo-
 sition, and the Conduct of
 Life. But they they sepa-
 rated in Sex, and Num-
 ber. *Thou shalt not corrupt* Levit.
Boys; for this Wickedness is xviii. 20.
 contrary to Nature, and a-
 rose from Sodom, which was
 therefore intirely consum'd Gen. xix.
 with Fire sent from God.
Let such an one be accursed: Deut.
And all the People shall say, xxvii.
So be it. *Thou shalt not com-*
mit Fornication. For, says
 He, *There shall not be a For-* xxiii. 17.
nicator among the Children
of Israel. *Thou shalt not steal.*
 For Achab, when he had Jos. vii.
 stolen in Israel at Jericho,
 was stoned to Death; and
 Gehazi, who stole, and told

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4 King. v. a Lye, inherited the Leprosie
Joh. xii. 6. of Naaman; and Judas, who
Matt. stole the Poor's Money, be-
xxvii. 5. tray'd the Lord of Glory to
Act. i. 18 the Jews, and repented, and
hanged himself, and burst
asunder in the midst, and all
his Bowels gush'd out. And
Ananias and Sapphira his Wife,
who stole their own Goods,
and tempted the Spirit of
the Lord were immedi-
ately, at the Sentence of
Peter our Fellow-Apostle,
struck dead.

III.

Ex. xlii.
18.

* * Pag.
364.

xxi. 23.
LXX.

κτείν, παραχρήμα ἀποφάσας Πέτρος τῷ συναπιστάμεν ἡμῶν,
ἐθανάτωσιν.

Thou shalt not use Ma-
gick. Thou shalt not use
Witchcraft. For He says, *Ye*
shall not suffer a Witch to
live. Thou shalt not slay
thy Child by causing Abor-
tion, nor kill that which is
begotten. For, *Every thing*
that is shaped, and has re-
ceived a Soul from God, if it
be slain, shall be avenged, as
being unjustly destroy'd. Thou
shalt not covet the Things that
belong to thy Neighbour, as
his Wife, or his Servant, or

λίθοις βληθεὶς τῷ ζῷ
ὑπεξήλθε. Ἐ Γρεζῆ,
κλέψας ἃ ἰδοὺ μὲν
ἐκ ληροτόμοις τῷ Νεε-
μῶν ἡ λέπραν. Ἐ Ἰο-
δῆς, κλέπτων τὰ ἡ
πενήτων, ἡ κύριον ἡ
δοξῆς παρέδωκεν Ἰουδα-
οις, Ἐ μεταμεληθεὶς ἀ-
πὸ γένεστος, ἡ ἐλάλησε
μὲν, ἡ ἐξεχρύθη παρ
τῶ τῶ σωλαίστρα ἀπὸ
ἡ Ἀνανίας, ἡ Σαπ-
φείρα ἡ τέτε γυνή,
κλέψαντες τὰ ἴδια, Ἐ
περάσθη τὸ πνῦμα

Οὐ μαγείας· ἐφαρ-
μαχέσθης· φαρμακεί-
αν, φησὶν, ἡ ὡς ἐλά-
σεται. Οὐ φονεύσθης πικ-
ρον σε ἐν φθορᾷ, ἐλ-
τὸ ἡγνηθὲν ἀποκτενεῖς
* * πᾶν γὰρ τὸ ἐξεν-
τισμῶν, ψυχῶν λα-
βὼν ὡς Θεοῦ, φονεύ-
θην, ἐκδικηθήσεται, ἀ-
δικῶς ἀναιρεθὲν. Οὐκ
ἐπιθυμήσθης τὰ τῷ πλη-
σίον σε, οἷον ἡ γυναῖκα
ἡ ἡ παιδα, ἡ ἡ βέν,
ἡ ἡ ἀγρόν. Οὐκ ἐπιπα-
ρήσθης

κῆρας· ἐπὶ τῇ γάρ, μὴ *his Ox, or his Field. Thou*
 ὁμῶσαι ὅλως· εἰ δὲ μὴ· *shalt not forswear thy self. For*
 γὰρ, καὶ δι' ὁρκώσεως· ὅτε *it is said, Thou shalt not swear* Matt. v. 34
 ἐπαυνεθήσεται πᾶς ὁ ὁμ- *at all; but if that cannot be*
 ρύων ἐν αὐτῷ. Οὐ ψευ- *avoided, thou shalt swear*
 δομαρτυρήσῃς· ὅτι ὁ συ- *truly, For every one that* Psal. lxxii.
 κοφιδυτῶν πίνηται, πα- *swears by Him shall be com-* 12.
 ρεξιώ· ἢ πεπιδυρται *mended. Thou shalt not bear*
 αὐτῶν. *False Witness. For, He that* Prov. xiv.
falsely accuses the Needy pro- 31.
vokes to Anger Him that
made him,

Οὐ κακολογήσῃς μὴ *Thou shalt not speak* IV.
 ἀγαπά γάρ, φησὶ· κα- *Evil: For, says He, Love*
 κολογῆν, ἵνα μὴ ἐ- *not to speak Evil, lest thou*
 ξαρθῇς· ἐδὲ μνησικακη- *beest taken away. Nor shalt*
 σῇς· ὁδοὶ γὰρ μνησικα- *thou be mindful of Inju-* Prov. xii.
 κων, εἰς θάνατον. Οὐκ *ries; For the Ways of those* 28.
 ἔση δὴ γνωμῶν, ἐδὲ διγ- *that remember Injuries are*
 λωσῶν· παγὶς γὰρ *unto Death. Thou shalt not*
 ἰσχυρὰ ἀνδρὶ τὰ ἴδια *be double-minded, nor dou-*
 χεῖλη· καὶ ἀνὴρ γλω- *ble tongued: For, A Man's* vi. 2.
 σσώδης ἐ κατεβυβυδῆσ- *own Lips are a strong Snare to*
 ται ὅτι τῇ γῆς. Οὐκ ἔ- *him; And, A talkative Per-* Psal.
 σται ὁ λόγος· σε κενός· *son shall not be prospered upon* CXXXIX. 11
 ὡς παντὶς γὰρ λόγος *Earth. Thy Words shall*
 ἀργὴ δώσεται λόγον· Οὐ *not be vain: For ye shall* Matt. xii.
 ψεύσῃ ἀπολείς γάρ, *give Account of every idle* 36.
 φησὶ, πάντας τὰς λα- *Word. Thou shalt not tell* Levit. xix.
 λυντάς τὸ ψεῦδος· Οὐκ *Lyes: For, says He, Thou* Psal. v. 7.
 ἔση πλεονέκτης, ἐδὲ *shalt destroy all those that speak*

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Lyes, Thou shalt not be covetous, nor rapacious :

Hab. ii. 9. *For, says He, Wo to him that is covetous towards his Neighbour, with an evil Covetousness.*

V. Thou shalt not be an Hypocrite, lest thy *Portion be with them.* Thou shalt not be ill-natur'd, nor proud. For,

1 Pet. v. 5. *God resisteth the Proud. Thou shalt not accept Persons in Judgment, for the Judgment is the Lord's.* Thou shalt not

Deut. i. 17 *hate any Man; thou shalt surely*
Levit. xix. 17. *reprove thy Brother, and not become guilty on his Account : And, Reprove a wise*

Prov. ix. 8. *Man, and he will love thee.*

Eschew all Evil, and all that is like it. For, says he, *Abstain from Injustice, and Trembling shall not come nigh thee.* Be not soon angry, nor spiteful, nor passionate, nor furious, nor daring,

lest thou undergo the Fate of Cain, and of Saul, and of Joab : for the first of these slew his Brother Abel,

Gen. iv. *because Abel was found to*

ἄρπαξ. εἰ γὰρ, φησὶν, ὁ πλεονεκτῶν τὸν πλησίον πλεονεξίαν κακῶς

Οὐκ ἔσθ' ὑποκριτής, ἵνα μὴ τὸ μέρος σου μετ' αὐτῶν θῇς. Οὐκ ἔσθ' ἡγεμονικός, ἐδὲ ὑπερήφανος ὑπερηφάνοις γὰρ ὁ Θεὸς ἀντικτάσεται. Οὐ λήψῃ κροτάριον ἐν χερί, οὐκ ἔσθ' ὑπερήφανος. Οὐ μισήσῃ πάντας ἀνθρώπους. Ἐλεγμῶ ἐλέγξεις τοὺς ἀδελφόν σου, καὶ ἐλπίς δι' αὐτὸν ἀμαρτίας. καὶ λέγῃ σοφὸν καὶ ἀγαπῇ σε. Φεῦγε δὲ ἀπὸ πορνείας καὶ ἀπὸ πορνίου ὁμοίου αὐτῶν. ἄπειχε γὰρ, φησὶν, ἀπὸ ἀδίκου, καὶ τρέμος ἐστὶν ἐγγύς σου. Μὴ γίνῃ ὄργη σου, καὶ μὴδὲ βασίλειος, καὶ μὴδὲ ζήλωνος, καὶ μὴδὲ μαγικῆς, καὶ μὴδὲ θρασείας, καὶ μὴ πάθῃς ὡς καὶ Καὶν, καὶ ὡς Σαὺλ, καὶ ὡς Ἰואβ. ὁ πρῶτος τῶν ἀδελφῶν αὐτοῦ τὸν

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βελ, ἀφ' ὃ προκε- be preferr'd before him with
 τον αὐτὸν ἀρεθίζουσα. God, and because *Abel's* Sa-
 ραθεῶν, ὃ ἀφ' ὃ προ- crifice was preferr'd; the se-
 κρεθῆναι" τ' ἀνὰ αὐ- cond persecuted Holy *David*,^{1 King.}
 τὸ ὅς τ' ὅσον Δα- who had slain *Goliath* the
 βιδ' ἐδίωκε, νικήσαντα *Philistine*, being envious up-^{xvii, xviii.}
 τ' Γολιάθ, τ' Φιλι- on the Praises of the Wo-
 σιαῖον, τ' Ἰσλαῖσαι ἐπὶ men who danced; the third
 τῇ ὁρῇ ὁρῶντων slew two Generals of Ar-^{1 King.}
 εὐφημία" ὅς τ' τὸς δύο mies, *Abner* of *Israel*, and^{ii. 31.}
 στρατάρχας ἀνείλε, τ' *Amasa* of *Judah*,
 Ἀβεννήρ τ' ὁ *Israel*,
 ὃ Ἀμεασά τ' ὁ *Judah*.

Μη γίνῃ οἰωνοσκό- Be not a Diviner; for that ^{VI.}
 πῶς ὅτι ὁδὴ γαί ωρεῖ leads to Idolatry: For, says
 εἰδωλολατρείᾳ. Οἰώ- *Samuel*, *Divination is Sin*:^{1 King. xv.}
 ρισμα τ', φησὶν ὁ Σα- And, *There shall be no Divi-^{23.}*
 μὴν ἀμάρτια ἐστὶ καὶ nation in *Jacob*, nor South-^{Numb.}
 οὐκ ἔσται οἰωνισμὸς ἐν saying in *Israel*. Thou shalt
 Ἰακώβ. ἐστὶ μαγεία not use Enchantments, or
 ἐν Ἰσραὴλ. Οὐκ ἔσθαι Purgations for thy Child.
 ἐπαίδων, τ' ὁ ὀφθαλ- Thou shalt not be a South-
 σκώων τ' ὁ ὀφθαλ- fayer, nor a Diviner by great
 οὐλοδονίαις ἐστὶ οἰωνι- or little Birds. Nor shalt
 σκώων ἐστὶ ὁρνεοσκοπή- thou learn wicked Arts;
 σκώων ἐστὶ μαθήσθαι⁶ μα- for all these things has the ^{Deut. xviii}
 θήματα πονηρά". Ταῦ Law forbidden. Be not one^{11. 10.}
 παρὰ πάντα καὶ ὁ νό- that wishes for Evil, for thou^{Levit. xix.}
 μὸς ἀπειπά. Μη γίνῃ wilt be led into intolerable
 ὁρνεοσκοπία κακῶν, ὁ- Sins. Thou shalt not speak

1. δευτ. xxi. V. 2. πρὸ δευτ. V. 2. δευτ. V. 2. V. 2. 3. δευτ. V. 2. V. 2. 4. δευτ. V. 2. V. 2. 5. δευτ. V. 2. V. 2. 6. δευτ. V. 2. V. 2.

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obscenely, nor use wanton
Glances, nor be a Drunkard.
For from such Causes arise
Whoredoms and Adulteries.

Matt. vi lest thou serve Mammon, τέτων πορνείαι ἐ
24. instead of God. Be not χεῖαι γίνονται. Μὴ

vain-glorious, nor haughty,
nor high-minded. For from
all these Things Arrogance
does spring. Remember Him

Pr. cxxx-1 who said, Lord, my Heart is
not haughty, nor mine Eyes lofty;
I have not exercis'd my self in
great Matters, nor in Things
too high for me: But I was
humble.

ὁ φθιναλμυγὶ μὲν ἔσθ' ἐπαρεΰνην ὃν μαγάλας, ἐδ' ὅτι ὃν νύκτα
μυστοῖς ἕως ἐμέ. εἴ μὴ ἔταπτενοφρόνων.

VII. Be not a Murmur, remembering the Punishment which those underwent who murmur'd against *Moses*. Be not self-will'd, be not malicious, be not hard hearted, be not passionate, be not mean-spirited; for all these Things lead to Blasphemy.

Numb. xii 3. Pl cxxxi. But be meek, as were Moses and David, since

ਅਗੋਂ

περὶ ὡς Μωϋσῆς καὶ *the Meek shall inherit the Earth.* *Matt. v. 4.*
 Δαβὶδ· ἐπεὶ οἱ πρᾶξις
 κληρονομήσουσι γῆν.

Γίνε μακροθυμῶ· *Be slow to Wrath; for* *VIII.*
 ὁ γὰρ τοιοῦτος, πολὺς *for such an one is very pru-* *Prov. xiv.*
 ἐν φρονήσει· ὥστε *dent, since He that is hasty* *29.*
 ὀλιγόψυχος ἰσχυρὸς ἀφ-
 ἔων. Γίνε ἐλεήμων· *of Spirit is a very Fool.*
 μακρόχριοι γὰρ οἱ ἐλεή- *Be merciful; for, Blessed are* *Matt. v. 7.*
 μωνες, ὅτι αὐτοὶ ἐλεη-
 σήσονται. Ἔσο ἀγα-
 κῶς, ἡσυχῶς, ἀγαθός,
 ἡρέμων τὰς λόγους τῆ
 Θεοῦ. Οὐχ ὑψώσεις
 σεαυτὸν, ὡς ὁ Φαρι-
 σαῖς· ὅτι πᾶς ὁ ὑψῶν
 ἑαυτὸν παπινωθήσε-
 ται· καὶ ὁ ὑψηλὸν ἐν
 ἀνθρώποις, βδέλυγμα
 ᾧ τῷ Θεῷ. Οὐ δώ-
 σεις τῇ ψυχῇ σου θρά-
 σῶς· ὅτι θρασὺς ἀνὴρ
 ἐμπεσεῖται εἰς κακία.
 Οὐ σύμφορος ἡ μὲν
 ἀφρόνων, ἀλλὰ μὲν σο-
 φῶν καὶ δικαίων· ὁ συμ-
 ποροδύμῳ γὰρ σο-
 φός, σοφὸς ἔσται· ὁ ὃ
 συμποροδύμῳ ἀφρο-
 σι, ἡνωθήσεται· Τα
 συμβαίνοντά σοι πάθη,

Worth.
for such an one is very pru- *Prov. xiv.*
dent, since He that is hasty *29.*
of Spirit is a very Fool.
Be merciful; for, Blessed are *Matt. v. 7.*
the Merciful, for they shall ob-
tain Mercy. *Be sincere, quiet,*
good, trembling at the Word *Isa. lxvi. 2.*
of God. *Thou shalt not ex-*
alt thy self, as did the
Pharisee: For, Every one *Luk. xviij.*
that exalteth himself shall be *14.*
abased: And, That which is *xvi. 19.*
of high Esteems with Man is
Abomination with God. *Thou*
shalt not entertain Confi-
dence in thy Soul: For, A *Prov. xiv.*
confident Man shall fall into *17. LXX.*
Mischief. *Thou shalt not go*
along with the Foolish, but
with the Wise and Righ-
teous: For, He that walketh *xiii. 16.*
with wise Men shall be wise;
but he that walketh with the
Foolish shall be known. *Re-*
ceive the Afflictions that fall
upon thee with an even
Mind, and the Chances of

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Job xlii.
Luk. xvi.

of Life without over-much Sorrow, knowing that a Reward shall be given to thee by God, as was given to Job and to Lazarus.

IX.

Thou shalt honour him that speaks to thee the Word of God, and be mindful of him Day and Night; and thou shalt reverence him, not as the Author of thy Birth, but as one that is made the Occasion of thy Well-being. For where the Doctrine concerning God is, there God is present. Thou shalt every Day seek the Face of the Saints, that thou mayest acquiesce in their Words.

X.

Thou shalt not make Schisms among the Saints; but be mindful of the Fol-

Num. xvi.

lowers of Corah. Thou shalt make Peace between those that are at Variance, as

Ex. ii. 13.

Moses did, when he persuaded them to be Friends. Thou shalt judge righte-

Deut. i. 17.

ously: For, The Judgment

αὐθιγῶς δέχου, καὶ παρὰ
πείρασιν ἀλύπτως εἰ-
δὼς ὅτι μισθὸς ὡρᾶς Θεοῦ
σοι δοθήσεται, ὡς παρὰ
Ἰωβ καὶ παρὰ Λαζάρου.

Τὸν λαλοῦντά σοι
καὶ λόγον τοῦ Θεοῦ δεξά-
σαι· μνησθήσῃ δ' αὐτοῦ
ἡμέρας καὶ νυκτός· κ-
μήσαι * * δ' αὐτόν,
ὡς ὡς ἡμετέρας αἰκόν,
ἀλλ' ὡς δ' εὖ εἶναι σοι
πρόξενον γενόμενον ὅπου
γὰρ ἡ περὶ Θεοῦ διδα-
σκαλία, ἐκεῖ ὁ Θεὸς
παρεστίν. ἐκζητήσεις κα-
θημέραν δ' προσώπον
τῶν ἁγίων, ἵνα ἐπανα-
παύῃ τοῖς λόγοις αὐ-
τῶν.

Οὐ ποιήσεις σχίσμα-
τα πρὸς τοὺς ἁγίους·
μνηθεὶς τῶν Κοριθαίων.
ἐπιλωεῦσαι μαχημένους,
ὡς Μωσῆς, ὁ Σιναιτά-
ων εἰς φιλικὴν κρι-
νῆς διαίωσις. Τὸ γὰρ
κρεῖν ἢ κρείσσιν. Οὐ
λήψῃ πρόσωπον ἐλέγ-
ξαι ὅτι ὡραπώματι,

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ὡς Ἡλίας καὶ Μιχαίας ἔστι ὁ ἄρχων. Thou shalt
 Ἀχαάβ, καὶ Ἐβεδμελὲχ. not accept Persons, when
 λέγει ὁ Αἰθίοψ καὶ Σεδου- reprovest for Sins; but
 κίαν, καὶ Ναθάν. do as *Elijah* and *Mi-*
 εἰδ, καὶ Ἰωάννης ἔστι Ἡ- caiah did to *Ahab*; and
 εὐδὲν. *Ebedmelech* the *Ethiopian*
 to *Zedechiah*, and *Nathan*
 to *David*, and *John* to *He-*
 rod.

Μὴ γίνῃ δίψυχος. Be not of a doubtful Mind
 ἐν προσευχῇ σου, εἴ τί- in thy Prayer, whether it
 σαί, ἢ ἔσται. shall be granted or no. For
 κυρίου. ἐπεὶ Πέτρος ἔφη the Lord said to me *Peter*
 ὅτι θαλάσσης. Ὁλι- upon the Sea, O thou of lit-
 γόπισε, εἰς τί ἐδίστα- tle Faith, wherefore didst thou
 σαι; Μὴ γίνῃ πρὸς τὴν doubt? Be not thou ready to
 ὁ ἰσχυρὸς ἐκτείνων καὶ stretch out thy Hand to re-
 χεῖρα, πρὸς τὴν δεξι- ceive, and to shut it when thou
 αὶ συζέλλον.

Ἐὰν ἔχῃς, ἀλλὰ τῶν XII
 χειρῶν σου δός, ἵνα ἐρ- Work of thy Hands, give,
 γάσῃ εἰς λύτρωσιν αἱ that thou mayest labour for
 ῥυτίων σου. Ἐλεημο- the Redemption of thy Sins:
 σιών σου καὶ πίστεον For, By Alms and Acts of
 ἀποκαταίρονται αἱ ῥυ- Faith Sins are purged away.
 τίαι. Οὐδὲν δὲ πω- Thou shalt not grudge to
 χῶν εὐδοκίαν δίδ- give to the Poor, nor when
 δόν, ἡσυχάζεις. γινώσκ- thou hast given shalt thou
 ῃς τίς ἐστὶν ὁ ἐμὸς μισθός murmur. For thou shalt know
 ὁ ἀποδοῦνός σου. ὁ ἐλεῶν who will repay thee thy

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xix. 17. Reward: For, 'says He, *He that hath Mercy on the poor Man lendeth to the Lord, according to his Gift so shall it be repaid him again. Thou shalt not turn away from him that is needy. For,*

xxi. 13. *says he, He that stoppeth his Ears, that he may not hear the Cry of the Needy, himself also shall call, and there shall be none to hear him. Thou shalt communicate in all things to thy Brother, and shalt not say [thy Goods] are thine own. For the common Participation of the Necessaries of Life is appointed to all Men by God. Thou shalt not take off thine Hand from thy Son, or from thy Daughter, but shalt teach them the Fear of God from their Youth. For, says He, Correct thy Son, so shall he afford thee good Hope.*

xxiii. Thou shalt not command thy Man-Servant, or thy Maid-Servant, who trust in the same God, with a fu-

γδ, φησί, πτωχόν, κω-
ρίω δανείζῃ· καὶ ὃ
δοῦμα αὐτοῦ, ἕτως ἀντα-
ποδοθήσεται αὐτῷ. Οὐκ
ἀποστραφήσῃ ἐνδεόμα-
νον. Ὅς φρασθή γάρ,
φησί, ὅτι αὐτὸς μὴ
εἰσακῶσαι ἃ δέομαι·
καὶ αὐτὸς ἐπιγαλέ-
σεται, καὶ οὐκ ἔσται ὁ ἐ-
σακῶν αὐτοῦ. κοινωή-
σεις εἰς πάντα ὃ ἀδελ-
φῷ σου, ὅτι ὅσα ἐρεῖς ἰ-
δέα εἶναι· καὶ γὰρ ὃ
μεταλήψῃς πρὸς Θεοῦ
πάντων ἀνθρώποις ἀρε-
σκουάδι. ὅσα ἀρεῖς ἢ
χεῖρα σου ἀπὸ τοῦ υἱοῦ σου,
ἢ ἀπὸ τῆς θυγατρὸς σου·
ἀλλὰ ἀπὸ νεότητος δι-
δάξεις αὐτοὺς τὸ φόβον
τοῦ Θεοῦ. Παιδεύε, γδ,
φησί, τὸ υἱόν σου ἕως
γδ ἔσται· σοὶ δὲ ἐλπίς.

Οὐκ ἐπιτάξεις δού-
λῳ σου ἢ παιδίῳ σου, τοῖς
ὅτι τὸ αὐτὸν Θεόν πε-
ποιδότες, ἐν πικρίᾳ

lib.VII. the Holy Apostles.

υχηῖς μὴ ποτι ἐν ἑ-
αυτῷ σου, ὡς ἐστὶν
τοὶ ὀργὴ τοῦ Θεοῦ. καὶ
μεῖς οἱ δούλοι καὶ παῖ-
δες τοῖς κυρίοις ὑ-
ποτασσάμενοι, ὡς τύποις Θεοῦ, ὅν
προσέχουσιν. ὡς φόβῳ, ὡς
τοῦ κυρίου, καὶ ὡς ἀν-
θρώποις.

* * Μισήσεις πάντας
ὑποκρίσεις καὶ πάντες ἐν
ἀρετῇ κυρίου, ποιή-
σεις. καὶ μὴ ἐγκαταλί-
πῃς ἐντολὰς κυρίου. φυ-
λάξεις τὰς ἐντολὰς
τοῦ κυρίου, μὴτι προ-
σέχουσιν ἐπ' αὐτοῖς, μὴτι
ἀφαιρῶν ἀπ' αὐτῶν.
Οὐ προσθήσεις γὰρ τοῖς
λόγοις αὐτοῦ, ἵνα μὴ ἐ-
λέγξῃ σε, καὶ ψεύδῃς
ἐν ἑαυτῷ. Ἐξομολογήσῃς κυ-
ρίῳ τῷ Θεῷ σου τὰ ἀ-
μάρτηματά σου καὶ ἐκ
ἐκ προσθήσεις ἐπ' αὐ-
τοῖς ἵνα ὁ Κύριος ἡγή-
ται ὡς καλὸς κύριος ὁ Θεός
σου, ὅς ἐστιν βέλτερος τῆς
θανάτου ἢ ἀμάρτωλῶν,
ἀλλὰ τῆς μετάνοιαν.

Τὸν πατέρα σου καὶ
τὴν μητέρα δεσποσύνης,

rious Soul, lest they groan
against thee, and Wrath be
upon thee from God. And
ye Servants be subject to your Eph. vi. 3.
Masters, as to the Represen-
tatives of God with Atten-
tion and Fear, as to the v. 7.
Lord, and not to Men.

Thou shalt hate all Hy- ^{XIV.}
pocrisie, and whatsoever is ^{pag.}
pleasing to the Lord, that ^{367.}
shalt thou do; By no means
forsake the Commands of the
Lord: But thou shalt observe
what things thou hast receiv'd
from him, neither adding to
them, nor taking away from
them: For thou shalt not Prov.
add unto his Words, lest xxx. 6.
he convict thee, and thou be-
comest a Liar. Thou shalt
confess thy Sins unto the
Lord thy God; and thou
shalt not add unto them,
that it may be well with
thee from the Lord thy
God, who willeth not the
Death of a Sinner, but his
Repentance,

Thou shalt be observant xv.
to thy Father and Mother

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as the Causes of thy being
born, that thou mayest live
long on the Earth, which
the Lord thy God giveth
thee. Do not overlook thy
Brethren, or thy Kinsfolk :

For, *Thou shalt not overlook
those nearly related to thee.*

ὥς ὅτι τὸν Θεὸν σου
ἵνα ἡμεῖς μακροχρόνως
ἐπὶ τῇ γῆ, ὅς κ' ἐλθῇ
ὁ Θεός σου δίδωσιν σοι.
τὴν ἀδελφὴν σου καὶ τοὺς
συγγενεῖς σου μὴ ὑπε-
ρίδῃς. Τὴν γὰρ οἰκίαν
ἐν ᾧ παρῆκατος σου ἐστὶν
ὑπερέλθῃ.

XVI. Thou shalt fear the King,
knowing that his Appoint-
ment is of the Lord. His
Rulers thou shalt honour,
as the Ministers of God ;
for they are the Revengers
of all Unrighteousness. To
whom pay Taxes, Tribute,
and every Oblation with a
willing Mind.

Τὸν βασιλέα φοβηθή-
σθαι, εἰδὼς ὅτι τῷ κυρίῳ
ἐστὶν ἡ καρτερικία τῆς
ἀρχῆς καὶ αὐτοὶ τιμῶσιν,
ὡς λειτουργοὶ Θεοῦ. ἐκ-
δικεῖ γάρ εἰς πάντας ἀ-
δικίας· οἷς ἀπαιτεῖται
τὰ δέματα, φόρον, καὶ πᾶ-
σιν εὐφορίαν, διηνω-
μένως.

XVII. Thou shalt not proceed
to thy Prayer in the Day of
thy Wickedness, before thou
hast laid aside thy Bitterness.
This is the Way of Life ; in
which may ye be found,
through Jesus Christ our
Lord.

Οὐ καταλείψει ἐπὶ
προσευχῇ σου ἐν ἡμέ-
ρᾳ πονηρίας σου, πρὶν
ἀνέλθῃς τῇ πικρίδι σου.
αὕτη ἐστὶν ἡ ὁδὸς τῆς ζωῆς·
ἐν ᾗ ἡμεῖς εὐρισκόμεθα
διὰ τοῦ Ἰησοῦ Χριστοῦ
τοῦ κυρίου.

Thou shalt be obedient to thy Father and Mother.

SECT.

SECT. LXI.

Η Δὲ οὗτος ὁ θάνα-
 τυ ὅστις ἐν πρᾶ-
 ξειν πονηραῖς ὁπωρ-
 μήν· ἐν αὐτῇ γὰρ ἀγ-
 γοια ¹Θεῷ, ἐ πολλῶν
²κακῶν ἐ δολῶν καὶ
 παρεχῶν· ἐπεισαγωγῇ
 δὲ ὧν φόνοι, μοιχεύαι,
 πορνείαι, ἐμπορκίαι, ἐπι-
 θυμῖαι πῶδ' αὐτοῦ, κλο-
 παί, εἰδωλολατρεῖαι,
 μαγίαι, φαρμακείαι,
 ἀρπαγαί, ψευδομάρτυ-
 ρίαι, ὑποκρίσεις, δι-
 πλοκαρδίαι, δόλῳ,
 ὑπερηφάνεια, κακία,
 ἀνιδεία, πλεονε-
 ξία, ἀγαθολογία, ζή-
 λῳτυπία, δρασύνει,
 ὑψηλοφροσύνη, ἀλα-
 ζονεία, ἀσθεσία, διωκ-
 μὸς ἀγαθῶν, ἀληθείας
 ἐχθεα, ψεύδους ἀγα-
 πη, ἀγνοία διηγουμένη.
 οἱ γὰρ τέτων ²ποιητῶν,
 ἐ καλλῶνται ἀγαθῶν· ἐπὶ
 χεῖρ δὲ δικαίαν ἀρξά-
 πνεσιν ἕκ εἰς ὁ ἀγα-

BUT the Way of Death XVIII.
 is known by its wicked
 Practices; for therein is the
 Ignorance of God, and the
 Introduction of many Evils,
 and Disorders, and Distur-
 bances; whereby come Mur-
 ders, Adulteries, Fornicati-
 ons, Perjuries, unlawful Lusts,
 Thefts, Idolatries, Magick
 Arts, Witchcrafts, Rapines,
 False-Witnesses, Hypocrisies,
 Double-heartedness, Deceit,
 Pride, Malice, Insolence, Co-
 verousness, Obscene Talk, Jea-
 lousie, Confidence, Haughti-
 ness, Arrogance, Impudence,
 Persecution of the Good, En-
 mity to Truth, Love of Lyes,
 Ignorance of Righteousness.
 For they who do such things
 do not adhere to Goodness,
 or to righteous Judgment;
 they watch not for Good,
 but for Evil: From whom
 Meekness and Patience are
 far off, who love vain
 Things, pursuing after Re-

¹ Θεῶν. V. v. ² defunct. V. ³ ἀντιποιητῶν al.

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ward, having no Pity on the Poor, not labouring for him that is in Misery, nor knowing him that made them. Murderers of Infants, Destroyers of the Workmanship of God, that turn away from the Needy, adding Affliction to the Afflicted, the Flatterers of the Rich, the Despisers of the Poor, Full of Sin. May you, Children, be deliver'd from all theic.

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δὲν, ἀλλ' εἰς τὸ πονηρὸν
ἀν' μακρὰν πρᾶπτis ἐ
ὑπομνή· μότια ἀγα-
πῶντις· διώκοντις ἀντα-
πῶμα, ἐκ ἐλευθέρis πῶ-
χόν, ἐ πονῶντις ὅτι κατὰ
πνευμῶ, ἐ γινώσκον-
τις τὸ ποιήσῃτα αὐτῆς,
φονεῖς πικρῶν, φθορῆς
πλάσμα! Θεῷ, ἀ-
πιστοφόμοι ἐνδεόμα-
νον, ἡ κατὰ πονῶντις
θλιβόμενον, πλυσίων
* * * ὡς ἀκλήτοι, πενί-
των ὑπερόπαι, πῶμα
ταμάρτητοι· ῥυαδίητι,
πικρῶ, ἀπὸ τῶτων ἀ-
πῶτων.

XIX.

Deut.V.32

See that no one seduce thee from Piety: For, says He, *Thou mayst not turn aside from it to the Right Hand, or to the Left; that thou mayest have Understanding in all that thou doest.* For if thou doest not turn out of the right Way, thou wilt not be wicked.

Ὅρα μήτις σι πλα-
νήσῃ ἀπὸ τῆ δ' ὁσεβείας·
Οὐκ ἐκκλίνῃς ἡδ, φη-
σιν, ἀπ' αὐτῆς δεξιᾶς
ἢ ἡ ἀώνυμα, ἵνα συ-
νῆς ἐν πᾶσιν οἷς ἐδῶ
πρᾶπτης· ἐ γὰρ ἐδῶ μὴ
ἐκτραπῇς ἡ ἐξω τῆ δ' ὁ-
σεβείας ὁ δ' ὡ, δουλοπείας.

XX.

Now concerning the several Sorts of Food, the Lord

Περὶ τῶ βρωμάτων
λέγει· ὅτι οὐκ ἐσθίει

εἰ defunt. V. ὡς ἀπῶντις. V. ὡς δεστ. V. ὡς δεστ. V.

Τε

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τὰ ἀγαθὰ τῆ γῆς φά-
γετε· καὶ Πάν κρέας ἐ-
σθίετε, ὡς ῥάχανα χλόης.
ὁ δὲ αἷμα ἐκχεεῖς· ἢ γὰρ
τα εἰσέρχόμενα εἰς τὸ σῶ-
μα κοινοῖ τῇ ἀνθρώ-
πων ἀλλὰ τὰ ἐκ πορδύ-
ου· λέγω δὲ, βλα-
φημίας, καταλαλῶν,
καὶ ἐπὶ ποικίλων· οὐδὲ
φραγὴ τὸ μυστὸν τῆ γῆς
καὶ δικαιοσύνης· ὅτι
καὶ κελὶ, αὐτῷ, καὶ ἐ-
κ ἀγαθόν, αὐτῷ· σίτος
καὶ οἶνον, καὶ οἶνον, καὶ
ἀλάζων καὶ ῥόδονοις. τίς
γὰρ φάγεται, ἢ τίς πί-
πτει, καὶ ἐξ αὐτοῦ; ἢ Πα-
ρεῖναι δὲ τοῖς καὶ οὐ σῶ-
φός ἔσθας, λέγων·
Πορδύετε, καὶ φάγετε
καὶ πίπτετε· καὶ πίπτετε
καὶ φάγετε, καὶ μὴ
λυπεῖσθε.

Ἀπὸ τοῦ τῷ εἰδωλο-
θύτων φάγετε· ἐπὶ τι-
μῇ γὰρ δαιμόνων θύσα-
ται· ἐφ' ὧν δη-
λοῦται ὅτι μόνον Θεῷ, ὡς
πρὸς μὴ γένησθε καὶ
οὐκ εἰσέλθωτε εἰς τὴν
κοινωνίαν αὐτῶν.

says to thee, *Ye shall eat* ^{Is. l. 19.}
the good Things of the Earth:
Aud, All sorts of Flesh shall ^{Gen. ix. 3.}
ye eat, as the green Herb;
but, Thou shalt pour out the
Blood. For, Not those things ^{Deut. xv. 23.}
that go into the Mouth, but ^{Mat. xv. 11.}
those that come out of it defile
a Man: I mean Blasphemies, ^{Mar. vii. 22.}
Evil-speaking, and if there
be any other thing of the
like Nature: But, Do thou ^{Zach. ix. 17.}
eat the Fat of the Land with
Righteousness: For, If there
be any thing pleasant, it is ^{deest.}
His; and if there be any thing
good, it is His. Wheat for
the young Men, and Wine to
shear the Maids. For, Who ^{Ecc. ii. 25.}
shall eat, or who shall drink ^{LXX.}
without Him? Wise Ezra
does also admonish thee,
and say, Go your way, and eat ^{Nehem. viii. 10.}
the Fat, and Drink the Sweet,
and be not sorrowful.

But do ye abstain from ^{XXI.}
Things offered to Idols; ^{1 Cor. x. 20.}
for they offer them in Ho-
nour of Dæmons, that is,
to the Dishonour of the One
God, that ye may not be
come Partners with Dæmons.

CONSTITUTIONS of Lib.VII

SECT. LXII.

XXII. NOW concerning Baptism, O Bishop, or Presbyter, we have already given Direction, and we now say, That thou shalt so baptize as the Lord commanded us, saying, Go ye and teach

Matt. xxviii 19. all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: (teaching them to observe all things whatsoever I have commanded you)

Of the Father who Sent, of Christ who Came, of the Comforter who Testified: But thou shalt before-hand Anoint the Person with the holy Oil, and afterward Baptize him with the Water, and in the Conclusion shalt Seal him with the Ointment. That the Anointing with Oil may be the Participation of the Holy Spirit; and the Water the Symbol of the Death of Christ; and the Ointment the Seal of the Covenants. But

Περὶ τῆς βαπτίσματος, ὡς ἐκείνου καὶ ἡ προεβόησε, ἥδη καὶ ἐπερὶ πρὶν διεταξαμένα ἐν τοῦ δὲ πατρὸς, ὅτι ἐποβαπτίσαντες, ὡς ὁ κύριος διεταξάτω ὑμῖν, λέγων· Πορεύσιντες μετὰ τοῦ ἁγίου πνεύματος καὶ ἐν τῷ ὀνόματι τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος διδάσκοντες αὐτοὺς πᾶσαις ταῖς ἐντολαῖς τοῦ κυρίου καὶ τοῦ πατρὸς, ὅπως ἐστέλλω ὑμῖν· καὶ ἀποστέλλω ὑμῖν τὸ ἅγιον καὶ τὴν ἐλπίδα· καὶ ἡ χάρις τοῦ κυρίου καὶ τοῦ πατρὸς καὶ τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν· ἀμήν.

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λαίον ἢ, μήτε μύρον, if there be neither Oil nor
 ἀρχαί ὕδατος, & ὡς Ointment, Water is suffici-
 χρίσιν, & ὡς σφρα- ent both for the Anointing,
 γίδα, & ὡς σφρα- and for the Seal, and for
 γίαν ὅτι ἀποθανόντος, the Confession of him that
 ἦτοι συναποθνήσκοντας. is dying together [with Christ]
 ὡς ὅτι τὸ βαπτισμαὶς But before Baptism, let him
 * * * * * ἡγουμένῳ ὁ βαπ- that is to be baptiz'd fast: * * * Pag.
 τισμῶς & ὁ κύριος For even the Lord, when
 ὡς ὅτι βαπτισθεὶς ὑπὸ He was first baptiz'd by
 Ἰωάννου, & εἰς τὴν ἐρη- John, and abode in the Wil- Matt. iii,
 μὴν ἀβυλίδος μετήπειτα derness, did afterward fast & iv.
 ὀνήσθαι πενήκοντα Forty Days and Forty Nights.
 ἡμέρας & πενήκοντα But He was baptiz'd, and
 ὥρας ἐβαπτισθὲν ὅτι then fasted, not having him-
 & ὀνήσθαι ἑκ αὐτοῦ self any need of Cleansing,
 ἀπορρώσεως, ἢ ἡγου- or of Fasting, or of Purga-
 χρίαν ἔχων, ἢ καθάρ- tion, who was by Nature
 σεως, ὁ τῇ φύσει κα- pure and holy; but that he
 θαρὲς & ἁγίος, ἀλλ' might bear Testimony to his
 ἵνα & Ἰωάννη ἀλ- Fore-runner John, and afford
 λειαν ὡς μαρτυρίαν. an Example to us. Where-
 & ἡμῖν ὑπογραμμὸν fore our Lord was not bap-
 ὡς ἀρχή. ἔκυν ὁ μὴ tiz'd into his own Passion, or
 κύριος, ἐκ εἰς αὐτὸ Death, or Resurrection; for
 παθεῖν ἐβαπτισατο, ἢ none of those things had
 δάνατον, ἢ ἀνάστασιν then happen'd; but for ano-
 ἐδέπω γὰρ ἡδὲν τέτων ε- ther purpose. Wherefore He
 γνησθαι. ἀλλ' εἰς ἑα- by his own Authority fasted
 ἵν' ἐπερ. ὅτι & ἁπ- after his Baptism, as being
 ἔξουσι μὲν ὁ βαπτισμα the Lord of John. But he

if there be neither Oil nor
 Ointment, Water is suffici-
 ent both for the Anointing,
 and for the Seal, and for
 the Confession of him that
 is dying together [with Christ]
 But before Baptism, let him
 that is to be baptiz'd fast:
 For even the Lord, when
 He was first baptiz'd by
 John, and abode in the Wil-
 derness, did afterward fast
 Forty Days and Forty Nights.
 But He was baptiz'd, and
 then fasted, not having him-
 self any need of Cleansing,
 or of Fasting, or of Purga-
 tion, who was by Nature
 pure and holy; but that he
 might bear Testimony to his
 Fore-runner John, and afford
 an Example to us. Where-
 fore our Lord was not bap-
 tiz'd into his own Passion, or
 Death, or Resurrection; for
 none of those things had
 then happen'd; but for ano-
 ther purpose. Wherefore He
 by his own Authority fasted
 after his Baptism, as being
 the Lord of John. But he

* * * Pag.
 369.

Matt. iii,
 & iv.

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who is to be initiated into his Death ought first to fast, and then to be baptiz'd. For it is not reasonable that he who has been bury'd with Christ, and is risen again with Him should appear dejected at his very Resurrection. For Man is not Lord of our Saviour's Constitution, since one is the Master, and the other the Servant.

XXIII. But let not your Fasts be with the Hypocrites; for they fast on the second and fifth Days of the Week. But do you either fast the entire five Days, or on the fourth Day of the Week, and on the Day of the Preparation, because on the Fourth Day the Condemnation went out against the Lord, Judas then promising to betray Him for Money: And you must fast on the Day of the Preparation, because on that Day the Lord suffer'd the Death of the Cross, under Pontius Pilate.

ἡγεῖται, ὡς κύριος
Ἰωάννης ὁ υἱοῦ τοῦ
θανάτου μυστήριον,
ἐπεὶ οὐ φείδεται
σεύσασθαι, καὶ τότε βαπ-
τίζονται. ὅτι ὁ δίκαιος
καὶ σωτηρίας ἐστὶν ἀνα-
σταίνωντα, καὶ αὐτὸν
καὶ ἀνάστασιν κατηρεῖν
ὅτι κύριος ὁ ἀνθε-
στής καὶ ἡ ἀπαξίως καὶ
ἐπὶ τῇ ἡμέρᾳ ἐπέπεσε ὁ μῦ-
θος, ὅτι ἡ ἀποκρίσις

Αἱ δὲ ἡγεῖται ὑμῶν
μὴ ἕσονται μὴ καὶ ἡ
κεφαλῶν ἡγεῖται καὶ
ἐπὶ τῇ ἡμέρᾳ ἡγεῖται, καὶ
ἐπὶ τῇ ἡμέρᾳ ὑμεῖς ὅτι ἡ
πέντε ἡγεῖται ἡμέ-
ρας, ἡ πεντάδα καὶ
ἐπὶ τῇ ἡμέρᾳ ὅτι τῇ
πεντάδι ἡ κεφαλῶν ἐ-
ξήλθεν ἡ κεφαλῶν καὶ
εἰς, ἡμεῖς καὶ ἡμεῖς
ἐπὶ τῇ ἡμέρᾳ ἡγεῖται καὶ
ἐπὶ τῇ ἡμέρᾳ ὅτι ἡ κεφαλῶν
ἐπὶ τῇ ἡμέρᾳ ὅτι ἡ κεφαλῶν
ἐπὶ τῇ ἡμέρᾳ ὅτι ἡ κεφαλῶν
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ἐπὶ τῇ ἡμέρᾳ ὅτι ἡ κεφαλῶν
ἐπὶ τῇ ἡμέρᾳ ὅτι ἡ κεφαλῶν

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πᾶσι· ὅτι ὁ μὲν, δη- But keep the Sabbath, and
 μιουργίας ἔστιν ἑορτή· the Lord's Day Festival; be-
 μα, ἡ δὲ ὁ, ἀναπαύ- cause the former is the Me-
 σεως· ἐν δὲ μύθῳ σαβ- morial of the Creation, and
 βατον ὑμῶν φυλακτικόν· the latter of the Resurrecti-
 ὢν ὁλῶ τῷ ὁριωτῷ, ὁ on. But there is one only
 ὁ τῷ κυρίῳ ταφῆς, ὁ- Sabbath to be observ'd by
 περ ἡγεύειν ὡροσῆ- you in the whole Year, which
 κεν, ἀλλ' ἐχ' ἑορτά- is that of our Lord's Bu-
 ζειν· ἐν ὅσῳ γὰρ ὁ δη- rial, on which Men ought
 μιουργίας ὑπὸ γλῶ τῷ- to keep a Fast, but not a
 χάνῃ, ἰαχυρότερον ὁ Festival. For inasmuch as
 ᾧ αὐτῷ πένθῳ, ὁ the Creator was then under
 χῆ· ὁ δημιουργίαν χα- the Earth, the Sorrow for
 εῖς· ὅτι ὁ δημιουργός· Him is more forcible than
 ἡμῶν ἑαυτοῦ δημιουργημέ- the Joy for the Creation:
 των φύσιν τε καὶ ἀξία· for the Creator is more ho-
 τιμώτερος· honourable by Nature, and
 Dignity than his own Crea-
 tures.

Ὅπου δὲ προσεύχη- Now, When ye pray, be not XXIV.
 αἶ, μὴ γίνεσθε ὡς οἱ ye as the Hypocrites; but as the Matt. vii.
 ὑποκριταί· ἀλλ' ὡς ὁ Lord has appointed us in * * * Pag.
 κύριος ἡμῶν ἐν τῷ εὐαγ- the Gospel, so pray ye, Our v. 9, Ec.
 γελίῳ διεπαύσατο, ὅπου Father which art in Heaven;
 προσεύχεσθε· Πάτερ· Hallowed be thy Name; Thy
 ἡμῶν, ὁ ἐν τοῖς ἑρα- Kingdom come; Thy Will be
 τοῖς, ἀγαθήτω ὁ ὁρδ- done as in Heaven, so on
 μάς· εἰλθέτω ἡ βα- Earth; Give us this Day our
 σίλεια· ἡμῶν ἡμῶν· Daily Bread; And forgive us
 ὅσα ἡμῶν· ὡς ὁ ἐν ὑ- our Debts, as we forg we our

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Debtors ; And lead us not in- εανῶ, & ὅτι ἡ γῆ
to Temptation, but deliver us ἡ ἀρτίον ἡμῶν ἡ ὅτι
from Evil : For thine is the οὐ δὲς ἡμῶν σήμερον
Kingdom for ever. Amen. καὶ ἀφαι ἡμῶν τὰ ὅτι
Pray thus thrice in a Day, λήματα ἡμῶν, ὡς καὶ
preparing your selves before- ἡμῶν ἀφαιμῶν τοῖς
hand, that ye may be worthy φιλίαις ἡμῶν. καὶ
of the Adoption of the Fa- με εἰσενέλκῃς ἡμᾶς εἰς
ther ; lest when you call Him πειρασμόν, ἀλλὰ ῥῶσθαι
Father unworthily, you be ἡμῶν ἀπὸ τοῦ πονηροῦ
reproached by Him, as Israel ἐκ οὗ ἔστιν ἡ βασιλεία,
once his First-born Son was εἰς τοὺς αἰῶνας. ἀμήν.

Mal. i. 6. told, If I be a Father, where Τεῖς ἡμέρας ἔτι
is my Glory ? And if I be a Θεοσεύχεσθε, Θεοδου-
Lord, where is my Fear ? For σιδιαζόντες ἑαυτοὺς ἀ-
the Glory of Fathers is ξίως τὴν ὑποδοσίας τῆ
the Holiness of their Chil- πατρὸς, ἵνα μὴ ὀνει-
dren ; and the Honour of ξίως ὑμῶν αὐτὴν πα-
Masters is the Fear of their τρεα καλέντων, ὅνα
Servants ; as the contrary is διδῶντε ὑπὸ αὐτῶν
Dishonour and Confusion : ὡς καὶ ὁ Ἰσραὴλ ὅπου
Isa. lii. 5. For, says He, Through you θεωροῦτο καὶ ὑπὸς ἡμῶν
my Name is blasphemed among σέβειν ὅτι εἰ πατὴρ εἰμι
the Gentiles. ἔγωγε, πῶς ἔστιν ἡ δόξα μου ;
& εἰ κύριός εἰμι, πῶς

ἔστιν ὁ φόβος μου ; δόξα γὰρ πατέρων, ὁσίοις παίδων, καὶ
μηδὲ δεσποτῶν, οἰκετῶν φόβος. ὡς παρ' ἐν τῷ ἐνδωμτίον
ἀδοξία καὶ ἀναρχία. Δι' ὑμῶν γὰρ, φησὶ, ὁ ὀνομα-
με βλασφημεῖται ἐν τοῖς ἔθνεσι.

the Holy Apostles.

Be ye always thankful, as xxv.
faithful and honest Servants,
and concerning the Eucha-
ristical Thanksgiving say thus,
We thank Thee, Our Father,
for that Life which thou
hast made known to us by
Jesus thy Son, by whom thou
madest all things, and takest
care of the whole World;
whom thou hast sent to be-
come Man for our Salvation;
whom thou hast permitted
to Suffer, and to Die; whom
thou hast raised up, and
been pleased to glorifie, and
hast set Him down on thy
Right Hand: By whom thou
hast promised us the Re-
surrection of the Dead. Do
thou, O Lord Almighty,
Everlasting God, so gather
together thy Church from
the Ends of the Earth into
thy Kingdom, as this [Corn]
was once scatter'd, and is
now become one Loaf. We
also, Our Father, thank thee
for the Precious Blood of
Jesus Christ, which was shed
for us, and for his Precious

XXV.

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Body, whereof we celebrate this Representation, as him-
 1 Cor. xi. self appointed us, *To shew*
 26. *forth his Death.* For through Him Glory is to be given to Thee for Ever. *Amen.* Let no one eat of these things that is not initiated; but those only who have been boprized into the Death of the Lord. But if any one that is not initiated conceal himself, and partake of the same, *He eats eternal Damna-*
 w 39. *tion*; because, being not of the Faith of Christ, he has partaken of such things as it is not lawful for him to partake of, to his own Punishment. But if any one is a Partaker through Ignorance, instruct him quickly, and initiate him, that he may not go out and despise you.

XXVI. After the Participation give
 . * Pag. Thanks in this manner: We
 371. thank thee, O God and Father of Jesus our Saviour, for thy Holy Name, which thou hast made to inhabit among us; and that Knowledge,

ματῶ. Ἰησοῦ Χριστοῦ ὃ
 ἐκχυθέντῶ. ὑπὸ ἡμῶν
 ὃ τῷ πρίν σῶματῶ. ὃ
 καὶ ἀντίτυπα ταῦτα
 ὅπι πλεῖον, αὐτῷ ἁγ-
 παξ αὐτῶν ἡμῖν χατα-
 γάλλειν τὸ αὐτῷ δάνα-
 ὄν. δι' αὐτῷ γάρ σοι καὶ
 ἡ δόξα, εἰς τοὺς αἰῶνας.
 ἀμήν. μηδεὶς ὃ ἐοδί-
 τω ἐξ αὐτῶν, τῷ αὐ-
 μνήτων. Ἀλλὰ μοι
 οἱ βεβαπισμένοι εἰς τὸ
 τῷ κυρίῳ δάνατον. εἰ
 δέ τις ἀμύητῶ κρύψας
 ἑαυτὸν μεταλάβῃ, καὶ
 μα αἰώνιον φάσμα,
 ὃκ μὴ ἂν τὸ εἰς Χριστὸν
 πίστεως, μεταλάβει ὡς
 εἰς δέμας, εἰς κωφίαν
 ἑαυτοῦ. εἰ δέ τις καὶ ἁγ-
 νοίαν μεταλάβῃ, τῷ
 τὸν τάχον σιχαιώσαν-
 πει μνήσασθαι, ὅπως μὴ
 χαταφρονήτης ἐξέλθῃ.

* * Μετὰ ὃ τῷ με-
 τάληψιν, ὅπως διχαρι-
 σήσασθαι διχαριστῶμεν
 σοι, ὁ Θεὸς ὃ πατὴρ
 Ἰησοῦ τῷ σωτῆρῶ. ἡμῶν,
 ὑπὸ τῷ ἁγίῳ ὀνόματι.
 τὸς ἰσ", ὃ χαποκλῶ.

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οὐς ἐν ἡμῖν· ἔτι καὶ
 ἡγάσας, καὶ πίστεως, ἔτι
 ἀγάπης, ἔτι ἀθανασίας·
 ἡς ἔδωκας ἡμῖν διὰ τοῦ
 οὐ τοῦ πατρὸς σου· Κύ-
 ριστοτα πᾶντοκράτωρ,
 ὁ Θεὸς τοῦ ὅλων, ἔκ-
 κτας· καὶ κόσμον, ἔτι
 ἐν αὐτῷ, διὰ αὐτοῦ, ἔτι
 νόμον καὶ ἐφύπνυσας· ἐν
 ταῖς ψυχαῖς ἡμῶν, ἔτι
 πᾶς πόρος μετέληψεν
 ὁ ὁρῶντος πᾶσας· ἀν-
 θρώποις, ὁ Θεὸς τοῦ ἁ-
 γίων καὶ ἀμέμπτων πα-
 τερῶν ἡμῶν, Ἀβραάμ,
 καὶ Ἰσαὰκ, ἔτι Ἰακώβ,
 τοῦ πτωχῶν δέδων σου.
 ὁ διωκτὴς Θεός, ὁ π-
 ρὸς καὶ ἀληθινός, ἔτι ἁ-
 ψιδῆς ἐν τῷ ἐπαγγε-
 λίᾳ· ὁ δόπο-εἰς ὅτι
 ἡς Ἰησοῦ καὶ Χριστοῦ σου,
 ἀνθρώποις συνανακρα-
 φῶναι ὡς ἀνθρώπων,
 Θεὸν ὄντα λῆγον, ἔτι ἀν-
 θρώπων, ἔτι πλάνην
 ἐξορρίζον ἀνελεῖν. αὐ-
 τὸς ἔτι τοῦ διὰ αὐτοῦ μὴ
 ὁτι καὶ ἀγίας σου ἐκ-
 κλησίας ταύτης, ὡς
 ἐξελπομένη τῷ τιμίῳ

Faith, Love, and Immortali-
 ty, which thou hast given
 us thro' thy Son Jesus. Thou,
 O Almighty Lord, the God
 of the Universe, hast created
 the World, and the Things
 that are therein by Him;
 and hast planted a Law in
 our Souls, and before-hand
 didst prepare Things for the
 Convenience of Men. O God
 of our holy and blameless
 Fathers, *Abraham*, and *Isaac*
 and *Jacob*, thy faithful Ser-
 vants; Thou, O God, who
 art Powerful, Faithful and
 True, and without Deceit in
 thy Promises; who didst send
 upon Earth Jesus thy Christ
 to converse with Men, as a
 Man, when he was God the
 Word, and Man, to take a-
 way Error by the Roors:
 Do Thou even now, thro'
 Him, be mindful of this thy
 Holy Church, which thou
 hast purchased with the pre-
 cious Blood of thy Christ,
 and deliver it from all Evil,
 and perfect it in thy Love
 and thy Truth, and gather
 us all together into thy King-

ὁ κτίσας. V. ὁ ἀλλ. V. ὁ τρέπων. V.

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1 Cor. xvi.
22.
Matt. xxi.
9
Mar. xi.
10.

dom which thou hast prepared, Let this thy Kingdom come: *Hosanna to the Son of David. Blessed be he that cometh in the Name of the Lord*; God the Lord who was manifested to us in the Flesh. If any one be holy, let him draw near; but if any one be not such, let him become such by Repentance. Permit also to your Presbyters to give Thanks.

ἀμην τῷ Χριστῷ σου
ἐρύσαι αὐτὸν ἀπὸ τοῦ
τοῦ πονηροῦ ἐπὶ πλεον.
τον αὐτὸν ἐν τῇ ἀγάτῃ
σου, ἐν τῇ ἀληθείᾳ σου
ἐς ζωάγαγε πόλιν ἡ-
μῶς εἰς τὴν βίαν βασι-
λείαν, ἡν ἡτοίμασας
αὐτῇ μαρτυρίας,
ὡς ποτὶ τὸν υἱὸν Δαβὶδ.
δι' ὅλην τὴν οἰκουμένην
ἐκ ὁνόματι κυ-
ρίου Θεοῦ κυρίου
ὁποῦ φανερὸν ἡμῖν ἐν σαρκί.

εἰς αἴνον, προσερχέσθω εἰ δέ τις ἐκ ἡμῶν, ἡγνέτω
ὑπὸ μετανοίας. ὁποῦ ἐπιτελεῖται καὶ κατὰ τοὺς πρεσβυτέρους
ἡμῶν διαχαρισθῆναι.

XXVII. Concerning the Ointment give Thanks in this manner: We give thee Thanks, O God, the Creator of the whole World, both for the Fragrancy of the Ointment, and for the Immortality which thou hast made known to us by thy Son Jesus: For thine is the Glory, and the Power, for ever. *Amen.* Whosoever comes to you, and gives Thanks in this manner, receive him, as a

Περὶ τοῦ μύρου
ποῦ διαχαρισθῆσαι δι-
χαρισθῆναι σοι, ὁ
δημιουργὸς τοῦ κόσμου, καὶ
τοῦ κόσμου τῆς δυνάμεως
σου, καὶ τοῦ κόσμου τῆς ἀθανά-
του αἰωνίου, ἣ ἐξηγή-
σαι ἡμῖν διὰ τοῦ υἱοῦ
τοῦ Θεοῦ σου. ὅτι σὺ ἐστὶς
ἡ δόξα, καὶ ἡ δυνάμις,
εἰς τοὺς αἰῶνας. ἀμήν.
Ὅς εἰάν τις ἐλθὼν ὑμῶν
διαχαρισθῇ, προσδεχάμε-
θα αὐτὸν ὡς Χριστὸν μα-

θητής· εἰς ὃ ἄλλω
διδάχῃ κηρύσῃ, παρ'
ὑμῖν ἠρξάμενος ὁ
Χρῖστος δι' ἡμῶν, τῷ
πιστῷ μὴ συγχωρεῖτε
διχαλεῖν· ὅτι εἰς τὸ
ὅτι πιστῷ τῷ Θεῷ, ἢ
πρὸς δοξάζει.

Πᾶς ὃς ἐρχόμενος
πρὸς ὑμᾶς, δοκιμασ-
θεῖς, ὅτι δεχόμενος Συμ-
σιν τὸ ἔχει, ὅτι δυνά-
μις γινώσκει· δεξιῶν, ἢ
ἀριστερῶν, καὶ διακρίνει
ψευδοδιδασκάλους διδα-
σκάλων. ἐλθόντι μὲν
τοῖς τῷ διδασκάλῳ, ὅτι
ψυχῆς ἐπιτρονηθήσεται
τὰ δέοντα· τῷ ὅτι ψευ-
δοδιδασκάλῳ δώσετε μὲν
τὰ ² πρὸς χρείαν, ὅτι
ἡ ἀρετὴ ἐξέσται ὅτι αὐτῷ τῷ
πλάνῳ· ὅτι μὲν συμ-
μεροσύνῃσιν αὐτῷ, ἵνα
μὴ συμμεινῇσιν αὐτῷ.
πᾶς προφήτης ἀληθι-
νός, ἢ διδάσκαλος, ἐρ-
χόμενος πρὸς ὑμᾶς,
ἀξιόσ· ἐστὶ τῷ τροφῆς, ὡς
ἐργάτης λόγου δικαιο-
σύνης.

Disciple of Christ. But if
he preach another Doctrine,
different from that which
Christ by us has deliver'd to
you, such an one you must
not permit to give Thanks;
for such an one rather af-
fronts God, than glorifies Him.

But whosoever comes to xxviii.
you, let him be first examin'd,
and then received; for ye
have Understanding, and are
able to know the Right
Hand from the Left, and to
distinguish false Teachers
from true Teachers. But
when a Teacher comes to
you, supply him with what
he wants with all Readiness.
And even when a false Teach-
er comes, you shall give him
for his Necessity, but shall not
receive his Error. Nor indeed
may ye pray together with
him, lest ye be polluted as
well as he. Every true Pro-
phet or Teacher that comes
to you is *Worthy of his Main*. Mat. x.
tenance, as being a *Labourer* ⁴.
in the Word of Righteous-
ness.

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XXIX.

* * Pag.
372.

Numb.
xviii.

All the First-Fruits of the Wine-Press, the Threshing-Floor, the Oxen, and the Sheep shall thou give to the Priests, that thy Store-houses and Garners, and the Products of thy Land may be blessed, and thou mayst be strengthen'd with Corn and Wine, and Oil, and the Herds of thy Cattel, and Flocks of thy Sheep may be increased. Thou shalt give the Tenth of thy Increase to the Orphan, and to the Widow, and to the Stranger. All the First-Fruits of thy hot Bread, of rhy Barrels of Wine, or Oil; or Honey, or Nuts, or Grapes, or the First-Fruits of other things shalt thou give to the Priests, but those of Silver, and of Garments, and of all sort of Possessions, to the Orphan, and to the Widow.

xxx.

On the Day of the Resurrection of the Lord, that is the Lord's Day, assemble your selves together, with-

* * Παῖσιν ἀπὸ τῶν

γυνήμετων λωῦ, ἀλω-
ν, βοῶντι καὶ πορβά-
των, δώσεις τοῖς ἱερέ-
σιν. ἵνα εὐλογηθῶσιν αἱ
ἀποθήκαι τῆς ταμιείων
σου, καὶ τὰ ἐκφόρια τῆς
γῆς σου, καὶ σπέρμα καὶ σί-
του καὶ οἴνου καὶ ἐλαίου, καὶ
ἐκζητῇ τὰ βελία
τῆς βοῶν σου, καὶ τὰ
ποιμνία τῆς πορβά-
των σου. πάντων δεχά-
σαι δώσεις τῷ ὀρφανῷ
καὶ τῇ χήρᾳ, ὥς πωλῶ
καὶ τῷ ποροπλῶτῳ πα-
σὶν ἀπὸ τῶν ἀρίων θερ-
μῶν. κεραμίς οἶνου,
καὶ ἐλαίος, καὶ μέλι, καὶ
ἀκροδρύων, σφυλῆς,
καὶ τῶν ἄλλων τῶν ἀπὸ
τῶν δώσεις τοῖς ἱερεῦ-
σιν ἀργυρίῳ ὃ καὶ
ἱματισμῶν, καὶ παντὶ
κτήματι, ὥς ὀρφανῷ
καὶ τῇ χήρᾳ.

Τὴν ἀναστάσιμον τῆς
κυρίου ἡμέραν, καὶ κυ-
ριακὴν φάμπη, συνέ-
χεθε ἀδελφίμως, εὐ-

χαριζῆντες τῷ Θεῷ, καὶ
 ἐξομολογούμενοι ἐφ' οἷς
 ἐνῆργησεν ὑμῶς ὁ Θεός
 διὰ Χριστοῦ, ῥυσάμε-
 νος ἀγνοίας, πλάνης,
 δεισμών· ὅπως ἀμεμπ-
 τῶς ἢ ἡ Δυσία ὑμῶν, ἐν
 εὐανάφορῳ Θεῷ, τῷ
 εἰπόντι ὡς ἡ οἰκουμε-
 νικῆς αὐτῇ ἐκκλησίᾳς,
 ὅτι ὃν παντὶ τόσῳ
 μοι προσνεχθήσεται
 θυμίαμα, καὶ θυσία κα-
 δαρὰ· ὅτι βασιλεὺς
 μέγας ἐγὼ εἰμι, λέγει
 ὁ κύριος πρυτοκράτωρ,
 καὶ ὁ ὀνομαζόμενος Δαυμά-
 στον ὃν τοῖς ἔθνεσι.

Προχέρισάδε δὲ
 ὁπισθόπυς ἀξίους τῷ κυ-
 ρίῳ, καὶ πρεσβυτέρους,
 καὶ Ἀρχιερεῖς, ἀνδρας
 εὐσεβεῖς, δικαίους,
 περσεῖς, ἀφιλαργύρους,
 φιλαλήθεις, διδουκίμα-
 τῆς, ὁσίους, ἀπερσω-
 πολήπτες, δυναμῆς
 διδάσκειν τὸ λόγον τῷ
 εὐσεβείας, ὁρδοτομῶν-
 τας ὃν τοῖς τῷ κυρίῳ
 δογμασιν. ὑμεῖς δὲ τι

our fail, giving Thanks to
 God, and praising Him for
 those Mercies God has be-
 stow'd upon you, through
 Christ; and has deliver'd you
 from Ignorance, Error, and
 Bondage, that your Sacri-
 fice may be unspotted, and
 acceptable to God, who has
 said concerning his Univer-
 sal Church, *In every Place* Mal. i. ii
shall Incense and a pure Sa- 14.
crifice be offered unto me;
for I am a great King, saith
the Lord Almighty, and my
Name is wonderful among the
Heathen.

Do you first Ordain Bishops XXXI.
 worthy of the Lord, and Pres-
 byters and Deacons, pious
 Men, righteous, meek, free
 from the Love of Money, Lo-
 vers of Truth, approved, ho-
 ly, not Accepters of Persons,
 who are able to teach the
 Word of Piety, and right- 1 Tim. iii
 ly dividing the Doctrines of 15.
 the Lord. And do ye ho-
 nour such as your Fathers,
 as your Lords, as your Be-

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nefactors, as the Causes of your Well-being. Reprove ye one another, not in Anger, but in Mildness, with Kindness and Peace. Observe all things that are commanded you by the Lord. Be watchful for your Life: Let your Loins be girded about, and your Lights burning, and ye like unto Men who wait for their Lord, when He will come, at Even, or in the Morning, or at Cock-crowing, or at Midnight. For at what Hour they think not the Lord will come; and if they open to Him, blessed are those Servants, because they were found watching. For He will gird himself, and will make them to sit down to Meat, and will come forth, and serve them. Watch therefore and pray, that ye do not sleep unto Death. For your former good Deeds will not profit you, if at the last part of your Life you go astray from the true Faith.

μηποτετους ως πατερας, ως κυρις, ως διεργαται, ως τῷ εἶναι αἰτίαι, ἐλάλει ὁ ἀλλήλους, μὴ ἐν ὀργῇ, ἀλλ' ἐν μακροθυμίᾳ, μὲν ἀρεστῶς, ἐν εἰρήνῃ. πάντα τὰ πορευομένη ὑμῶν ὑποπὶ τῷ κυρίῳ φυλάξατε. γρηγορεῖτε ὑπὸ τῆς ζωῆς ὑμῶν. Ἐστωσθαι αἱ ὁσφύες ὑμῶν περιεζωσμέναι, καὶ οἱ λύχνοι καίοντες, καὶ ὑμεῖς ὁμοιοὶ ἀνθρώποις προσδεχόμενοι τὸ κύριον ἐαυτῶν, ποτε ἤξει, ἢ σπερας ἢ πρωί, ἢ ἀλεκτοροφωνίας ἢ μεσονυκτικῆς ἢ ὅτε ἄρα ὑποπροσδοκᾶσιν, ἐλεύσεται ὁ κύριος. ὅτε ἐὰν αὐτοὶ ἀνοίξωσι μακάριοι οἱ δούλοι ἐκεῖνοι, ὅτι εὐρέθησαν γρηγοροῦντες ὅτι περιεζωσεται, καὶ ὁμακλινεῖ αὐτοὺς, καὶ παρελθὼν ἀνακινήσει αὐτοὺς. μήποτε ἐν, καὶ προσευχεσθαι μὴ κοινοῦσθαι εἰς θάνατον. ἢ ὅτε

ὁ κύριος ὑμᾶς τὰ πρότερα κατορθώματα, ἐὰν εἰς τὰ ἔσχατα ὑμῶν ἀποπλανηθῆτε τῇ πίστει καὶ τῇ ἀληθείᾳ.

[illegible]

For in the last Days false xxxii.
Prophets shall be multiply'd,
and such as corrupt the
Word, and the Sheep shall
be changed into Wolves, and
Love into Hatred; for thro'
the abounding of Iniquity
the Love of many shall wax
cold. For Men shall hate,
and persecute, and betray
one another. And then shall
appear the Deceiver of the * * Pag.
373.
World, the Enemy of the The II. ii.
Truth, the Prince of Lyes, 1 The II. ii.
whom the Lord Jesus shall Isa. xi. 4.
Mat. xxiv.
destroy with the Spirit of his
Mouth; who takes away the
Wicked with his Lips: And
many shall be offended at him.
But they that endure to the
End, the same shall be saved.
And then shall appear the
Sign of the Son of Man in
Heaven: and afterwards shall 1 The II. ii.
be the Voice of a Trumpet iv. 16,
by the Arch-Angel; and in
that Interval shall be the
Revival of those that were
asleep; and then shall the
Lord come, and all his
Saints with Him, with a

ideest. N. 2 ο δὲ υπομείνας εἰς τέλος ἔτι σωθήσεται. V. 3 ο ἵος V. great

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Matt. xvi.
27.

great Concussion above the Clouds, with the Angels of his Power, in the Throne of his Kingdom, to condemn [the Devil] the Deceiver of the World, and to render to every one according to his

xxv. 46.

Deeds. *Then shall the Wicked go away into everlasting Punishment, but the Righteous shall go into Life Eternal, to*

1 Cor ii. 9

inherit those things which Eye hath not seen, nor Ear heard, nor have entered into the Heart of Man; such things as God hath prepared for them that love Him; and they shall rejoice in the Kingdom of God, which is in Christ Jesus. Since we are vouchsafed such great Blessings from Him, let us become his Supplicants, and call upon Him by continual Prayer, and say,

XXXIII.

Our Eternal Saviour, the King of Gods, who alone art Almighty, and the Lord,

κύριε, ὁ πάντες οἱ
ἄγιοι μετ' αὐτοῦ, οἱ
συναρχαὶ, ἐπὶ τῷ θρόνῳ σου
νεφελῶν, μετ' ἀγγέλων
δυναμῶν αὐτοῦ, ὅτι
δουλοῦ βασιλείας, καὶ ἰσχυροῦ
τῆς κρονοπλάτου
[ἀφ' ὧν ὁ κόσμος ἐκτίσθη, καὶ ἀποδοῦναι
ἐκαστῷ κατὰ τὸ ἔργον αὐτοῦ. τότε ἀπελεύσονται οἱ μὴ ποιητοὶ, εἰς αἰῶνα κλάσιν· οἱ δὲ δίκαιοι πορεύσονται εἰς ζωὴν αἰῶνα, κληρονομήντες ἑκάστα αὐτῶν ὅσα ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν· καὶ χαρήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, τῇ ὥν Χριστῷ Ἰησοῦ. ποσὶν τοῖς ἡξιομύροις τῷ κυρίῳ αὐτοῦ ἀγαθῶν, ἡμώμεθα αὐτῷ ἱκέται, ὅτι καλὸν μνησθῆναι αὐτὸν ἀφ' ὧν σωτῆρας ἡμῶν ἐποίησας, καὶ λυτῶντες ἡμᾶς ἐκ πάντων τῶν ἐν τῇ αἰνότητι τῆς ἀγαθότητος σου, ὁ βασιλεὺς τῶν Θεῶν, ὁ ὢν μόνος. πρὸς τοὺς

CONSTITUTIONS of Lib.VII

O Thou who hast appointed this present World as a Place of Combat to Righteousness, and hast opened to all the Gate of Mercy, and hast demonstrated to every Man by implanted Knowledge, and natural Judgment, and the Admonitions of the Law, how the Possession of Riches is not everlasting, the Ornament of Beauty is not perpetual, our Strength and Force are easily dissolv'd; and that all is Vapor and Vanity; and that only the good Conscience of Faith unfeigned passes through the midst of the Heavens, and returning with Truth, takes hold of the Right Hand of the Joy which is to come: And withal before the Promise of the Restoration of all things is accomplish'd, the Soul it self exults in Hope, and is joyful. For from that Truth which was in our Fore-father *Abraham*, when he changed his Way thou

στάδιον δικαιοσύνης ἐ-
στέρμηται· πᾶσι δ' ἀνο-
ξας πύλιν ἐλεημοσύ-
νης. ὑποδείξας δ' ἐχ-
σθ' ἡδ' ἀσθενῶτων, ὅτι
τ' ἐμφύτῃ γνώσει, καὶ
φυσικῇ κρίσει, ὅτι
τ' τῷ νόμῳ ἐκφωτισ-
σεως, ὡς πλεῖτε μὲν ἐπὶ
ἀγνόν τ' κτήμα, δι-
ωρεπείας ἐκ ἀένναον
καλλῶ, διωάμους δι-
ψάλυται· ἡ ἰσχύς δ'
αἰτρός μὲν καὶ ματαιότης
τὰ σώματα, μόνη δ'
σωαίδησις πίστεως ἁγί-
ου· ὅτι ἡ ἀβραάμ, ὅτι
μέσον ἑβραῶν μετ' ἀ-
ληθείας ἀνερχόμενη, τ'
μελλέουσ' ἱερῆς δέξιας
ἀπολαμβάνει· ἅμα δ'
ὡς ὁ ἀβραάμ ἦναι ὑπο-
σχέσιν τ' παλιγγενεσίας,
ἡ αὐτὴ ἡ ψυχὴ τῇ ἐλ-
πίδι χαυρυμένη διφρα-
νεταί. ὅτι ἡ ἀπαρχὴ τῆς
τῷ πατρί τ' ἡμῶν
ἡ ἀβραάμ μεταποι-
νόμενος τ' ὅσον τ' ἀληθείας,
ὁραματισμῷ ὡδήγησας
διδάξας ὅτι τί ποτὶ ἐστὶν

1. αβ. ἰνυπέλν. 2. forte τρυφῆς. 3. τὴν V. 4. al. ὑπερχέουσ.

Lib.VII. the Holy Apostles.

αἰὼν ἔσται. ὁ δὲ τῆς
πίστεως αὐτῆς περὶ
δύσκειν ἡ γνώσις, ἥ ὅ
γνώσεως ἀνέλεσθαι. ἡ
ἡ γένεσις, καὶ ἡ πί-
στεως αὐτῆς ἐπαγγελία
ἡ Σωτήρις. εἶπας γάρ
Ποιήσω ὁ σπέρμα σου
ὡς τὰς ἀστέρας ὁ ὕρα-
νος, καὶ ὡς ἡ ἄμμος ἡ
ἡ θάλασσα ὁ ὁ ἕλκος.
Ἀλλὰ μὲν ὁ
ἡ Ἰσαὰκ αὐτῷ δωρη-
σάμενος, ὁ ὁμοιον αὐ-
τὸν εἰδὼς ἐκείνου ὁ τερ-
πῶν, ὁ αὐτῷ ἐπιλήθη
Θεός, εἶπας. Ἐσομαι
ὁ Θεός, καὶ ὁ σπέρ-
μας σου μετὰ σέ. Καὶ
ὁ πατὴρ ἡμῶν Ἰακώβ
ἐπὶ Μεσοποταμίαν ἐλ-
θὼν, δείξας ἡ Χρι-
στὸν, δι' αὐτῶν ἐλάλησας.
εἶπας. Ἰδὲ ἐγὼ εἰμι μετὰ
σε, καὶ ἀνέξω σε, ὁ
ἐπληθυνῶ σε σφόδρα.
Καὶ ἔτι εἶπας πρὸς
Μωυσῆν, ἡ πρὸς ὁ
ἁγίον σου διερχόμενος,
ἐπὶ ὁ ὁπτασίας ἡ βά-
πτει. Ἐγὼ εἰμι ὁ ὦν

didst guide him by a Visi-
tion, and didst teach him
what kind of State this
World is; and Knowledge
went before his Faith, and
Faith was the Consequence
of his Knowledge; and the
Covenant did follow after
his Faith: For thou said'st
I will make thy Seed as the Gen. xlii.
Stars of Heaven, and as the 16.
Sand which is by the Sea-shore. xxii. 17.
Moreover, when thou hadst
given him *Isaac*, and knewest
him to be like him in his
Conversation, thou wast then
called his God, saying, *I* xxvi. 3
will be a God to thee, and to
thy Seed after thee. And
when our Father *Jacob* was
sent into *Mesopotamia* thou
shewedst him Christ, and by
him spakest, saying, *Behold* xvii. 7.
I am with thee, and I will xxviii. 15
increase thee, and multiply thee xlviii. 4
exceedingly. And so spakest
thou to *Moses*, thy faithful
and holy Servant, at the Vi-
sion of the Bush, *I am he* Exod. iii.
that Is; this is my Name for 14. 15.
ever, and my Memorial for

καὶ τῆς μὲν γνώσεως αὐτῆς προέδωκεν ἡ πίστις V. ἀκόλουθον V.

Gene-

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Generations of Generations. O thou great Protector of the Posterity of *Abraham*, thou art Blessed for ever;

τὸ πρῶτον ὄνομα ἔστι
αἰώνιον, καὶ μνησθῆναι
ἡμεῖς ἡμεῶν. Ὑπὸ
μαρτυρίας ἁγίας Ἀβραάμ
εὐλογητὴς εἰς τὸν
αἰῶνα.

XXXIV. Thou art Blessed, O Lord,
* * Pag. 374 the King of Ages, who by
Christ hast made the whole
World, and by Him in the
Beginning didst reduce into
Order the disorder'd Parts.
Who dividdest the Waters
from the Waters by a Firma-
ment, and didst put into
them a Spirit of Life; who
didst fix the Earth, and stretch
out the Heaven, and didst
dispose every Creature by an
accurate Constitution: For
by thy Power, O Lord, the
World is beautify'd, the Hea-
ven is fix'd as an Arch over
us, and is rendred illustrious
with Stars for our Comfort
in the Darkness: The Light
also and the Sun were begot-
ten for Days, and the Pro-
duction of Fruit; and the
Moon for the Change of

* * Εὐλογητὸς εἰς τὸν
αἰῶνα βασιλεὺς τῶν αἰώνων
ὁ ἄγιος Χριστὸς ποιῶν
πάντα ὅλα, καὶ δι' αὐτοῦ
ἐν ἀρχῇ κοσμήσας τὴν
ἀκατασκεύαστα ὁ δὲ δια-
χωρίσας ὕδατα ὑδά-
των στερεώματι, καὶ περὶ
μαζωτικὴν τέτοιαν ἐμ-
βαλὼν ὁ γὰρ ἰδρυ-
σας, καὶ ἔρανεν ὁρα-
ταί, καὶ τὸ ἐκείθεν τῆς
κτίσματος ἀκριβῆς δια-
τάξιν κοσμήσας. οἱ γὰρ
3 διδάμας, δέσπονται
ἡσυχίας 4 παῖδες ἡσυχίας
ἔραντος 5 ὡς καμάρ-
πεπηγμένον, ἡγλα-
σαι ἄστροις, ἕτερον πε-
ραμυθίας τῷ σὺν-
φῶς 6 καὶ ἡλιος εἰς
μέρας 7 καὶ καρπῶν γ-
νάς γενέσθωνται. οἱ
λήνη 8 εἰς καιρὸν

¹ deest. V. ² διαχωρίσας. V. ³ ἐν ἀρχῇ. V. al. ⁴ παῖδες ἡσυχίας. V.
⁵ deest. V.

τὴν, αὐξῆσαι ἔκ μαι-
νέην καὶ νύξ ἀνιομάζετο,
ἡμέρα ἡμεῖς προσθη-
εῖτο, σπέρμα ὃ ἀφ' ὧν
μέσον τῆς ἀβύσσου
δείκνυτο. ἔπειτα συ-
αχθῆναι τὰ ὕδατα,
καὶ ὀφθῆναι τὴν ξηράν. αὐ-
τὴν ὃ ἡ θάλασσα πᾶς
ὧν τις ἐκφράσειν; ἡ
ἐρχεται μὲν ἀπὸ πε-
λάγους ἢ μαινομμένη.
παλινδρόμει δ', ἀπὸ
ἀμμου, τῇ περὶ τὴν
καλυμμένην. ἔπειτα
ὃ, ἐν αὐτῇ σωτὴρ
πᾶσι αὐτῆς τὰ κύμα-
τα ζώοις ὃ μικροῖς ἔκ
μεγάλους, καὶ πλοίοις
ποροῦντι αὐτῇ ἐποίη-
ται. ἔπειτα ἐχλοαίνετο
ἡ, πληροῖς ἀνδρεί-
αταγαφομένη, καὶ
ποικιλία δένδρων ὅσα
φύων. παμφανερὰ τε
φωστῆρες τῶν τιθῶν
τοῖς ἀφ' ὧν αὐτὸν σώ-
ζοις τὸ δολιχόν, καὶ κατ'
ὅσον ὅσα ἀλάστοις τ'
τῇ περὶ τῆς ἀλλ' ὅτι

Seasons, by its Increase and Diminutions; and one was called Night, and the other Day. And the Firmament was exhibited in the midst of the Abyss, and thou commandedst the Waters to be gathered together, and the dry Land to appear. But as for the Sea it self, who can possibly describe it? Which comes with Fury from the Ocean, yet runs back again, being stopp'd by the Sand at thy Command; for thou hast said, *Thereby shall her* ^{Job} *Waves be broken.* Thou hast ^{xixviii 11} also made it capable of supporting little and great Creatures, and made it navigable for Ships. Then did the Earth become green, and was planted with all sorts of Flowers, and the Variety of several Trees; and the shining Luminaries, the Nourishers of those Plants, preserve their unchangeable Course, and in nothing depart from thy Command.

προσθηεῖτο. V. ἡ μέσον. V. ἡ δεξιὰ. V. ἡ ἔπειτα. V. ἡ διαπορεύ-
σθαι. V. ἡ βροτῶν ὃ βατὴν αὐτὴν εἶναι τοῖς πλοίοις ἐκάλωπες. V. ἡ φω-
στῆρες. V.

CONSTITUTIONS of Lib.VII.

But where thou biddest them there do they rise and set, for Signs of the Seasons, and of the Years, making a constant Return of the Work of Men. Afterwards the Kinds of the several Animals were created, those belonging to the Land, to the Water, to the Air, and both to Air and Water; and the artificial Wisdom of thy Providence does still impart to every one a suitable Providence. For as he was not unable to produce different Kinds, so neither has he disdain'd to exercise a different Providence towards every one. And at the Conclusion of the Creation thou gavest Direction to thy Wisdom, and formedst a reasonable Creature, as the Citizen of

Gen. i.26:

the World, saying, *Let us make Man after our Image, and after our Likeness;* and hast exhibited him as the Ornament of the World, and formed him a Body out of the Four Elements, those

ἀν καλῶσης, ταύτη δὲ
νίχουσι καὶ δύουσιν, εἰς ση-
μεῖα χρόνων καὶ ἐνιαυ-
τῶν, ἀμειβομένοι ἢ τῶν
ἀνθρώπων ὑπομερίαν.
ἔπειτα ἀναφύων ζῶων
κατασκευάζει τὴν γῆν, καὶ
ταῖς ἐν αὐτῇ, ἐν ὕδατι, ἀέρι,
καὶ ἐν αὐτοῖς, ἀμφιγύων. καὶ
τῆς προνοίας ἡ ἐν πλά-
τῃ σοφία πᾶσι καὶ ἀνθρώ-
ποις ἐκείνῃ προνοίᾳ
διωρεῖται, ὡς περὶ τοῦ ἀν-
θρώπου γῆν ἐκ τῶν στοιχείων
κατασκευάζει, ὥστε ἐκείνῃ
ἀναφύων προνοίαν ἐ-
κείνῃ ποιήσας καὶ
ἐκείνῃ ἀνθρώπου. καὶ τέλει
δημιουργίας, ὅς τοι καὶ
ζῶων, καὶ χρησιμοπολίῃ,
τῇ σὴ σοφίᾳ ἀναπαύ-
σας, κατασκευάζει,
ἐκ τῶν. Ποίησω μὲν ἄν-
θρωπον κατ' εἰκόνα, καὶ
καθ' ὁμοίωσιν ἡμῶν, καὶ
ἐκείνῃ ὡς ἐκείνῃ ὡς ἐκείνῃ
ἐκ τῶν στοιχείων, πᾶσι
καὶ ἀνθρώποις ἀναπαύ-
σας, καὶ ἀνθρώπου ἐκ
τῶν στοιχείων καὶ ψυχῆς ἐκ

Lib.VII. the Holy Apostles.

ὅτι μὴ οὐκ αἰδοῖσιν
 αὐτῷ πένταθλον
 χαρισάμενος, ἔτι καὶ
 τῆς ψυχῆς ὑψίστην ταῖς
 αἰσθήσεσιν ὁπλήσας. ἔτι
 ὅτι πᾶσι τέτοις, δέσπο-
 τα κύριε, τίς ἐπαξίως
 διηγέσται νεφῶν ἱμ-
 βροτόκων φορὰν, ἀ-
 ξραπῆς ἐκλαμψν,
 βροντῶν πάταγον, εἰς
 τροφῆς² χαλαρήν ὑ-
 γιαν³, καὶ κρείων ἀ-
 ρῶν πημαρμόνιον. πα-
 ρακυστήρια ὅτι ἄνθρω-
 πον, ἐμμίδου ζωῆς ἐσθ-
 ρησας⁴ ἐπὶ εἰς ὅτι πη-
 πλὲς ἀφανίσας, ἀλλὰ
 χερόν περὶ ὀλίγον κρι-
 μίσας, ὁρκῶ εἰς παλι-
 γνησίαν ἐκάλεισας,³ ὅ-
 ρον⁴ θανάτου ἔλυσας,
 ὅτι⁴ ζωοποιὸς ἦν νε-
 κρῶν διὰ Ἰησοῦ Χριστοῦ,
 ὅτι ἐλπίδι⁴ ἡμῶν.

primary Bodies, but hadst
 prepared a Soul out of no-
 thing, and bestowedst upon
 him his Five Senses, and didst
 set over his Sensations a
 Mind, as the Conductor of
 the Soul. And, besides all
 these things, O Lord God,
 who can worthily declare
 the Motion of the rainy
 Clouds, the shining of the
 Lightning, the Noise of the
 Thunder, in order to the
 Supply of proper Food, and
 the most agreeable Tempe-
 rature of the Air. But when
 Man was disobedient, thou
 didst deprive him of the
 Life which should have been
 his Reward; yet didst thou
 not destroy him for ever,
 but laidst him to sleep for a
 time, and thou didst by Oath
 call him to a Resurrection,
 and loosedst the Bond of
 Death; O thou Reviver of
 the Dead, thro' Jesus Christ,
 who is our Hope.

Μέγας εἶ, κύριε
 παντοκράτωρ, καὶ με-
 γαλὴ ἡ ἰχὺς σου, ἔτι

Thus art thou, O Lord xxxv.
 Almighty, and great is thy
 Power, and of thy Under-

1 αὐτῷ. V. 2 χορηγίαν χαλαρήν. V. 3 αὐτῷ. V. 4 ὅτι. V.

*** Pag.
375.

standing there is no Number. Our Creator and Saviour, rich in Benefits, Long-suffering, and the Bestower of Mercy, who dost not take away thy Salvation from thy Creatures; for thou art good by Nature, and sparest Sinners, and invitest them to Repentance; for Admonition is the Effect of thy Bowels of Compassion; for how should we abide if we were requir'd to come to Judgment immediately, when after so much Long suffering, we hardly get clear of our miserable Condition. The Heavens declare thy Dominion, and the Earth shakes with Earthquakes, and hanging upon nothing, declares thy unshaken Stedfastness. The Sea raging with Waves, and feeding a Flock of Ten thousand Creatures, is bound-
ed with Sand, as standing in awe at thy Command, and compels all Men to cry out,

Psal. ciii.
24.

How great are thy Works, O Lord! In Wisdom hast thou

συνέστως σε ὅτι ἐστὶν ἀ-
ειδήμους κτίσις, ζωῶν
πλεονεξία ὅν ἡ χάρις
μακροδύμη, * * * καὶ
ἐλέως χορηγός ὁ μὴ ἀ-
φιστῶν τῷ ὄντι καὶ κλο-
μαίων τῇ σωτηρίᾳ τῶν
σὺ γὰρ ἀγαθὸς ὑπάρ-
ξεις· φηδὴ ὁ ἀμύ-
σητος, εἰς μετάνοιαν
προσκαλύμνους· οἱ κ-
ερμαὶ γὰρ σε ἡ 18
θέσις. πῶς γὰρ ἂν 3 ὁ
ἀπέστημι, ἐπεγομίζω
παντέμνους κερμαίνον, ὁ
πότε μακροδύμημοι
μόλις ἀνανδύομαι τῇ ἀ-
δυνείᾳ; σὺ δὲ κρατῶ
ἀντήγειλαν οἱ ὑπερ-
ἔ γῆν κραδαίνουμένην, τῇ
ἀσφάλειαν ἐπ' ὅσους
4 κρεμαμένην. θαλάσσης
καυμαίνουμένην, καὶ μὴ
εἶαν βόσκησαι ζώων ἀ-
γέλην, πεπέδηται ἅμα
μω, τῇ ὄντι βέλους
πεφεικῆα· ἐπὶ πάντα
ἀναγκάζει βοᾶν· ὁ
ἐμεγαλύνει τὰ ἔργα
σε, κύριε· πᾶσι δὲ
σοφία, ἐποίνους· ἐπὶ λ-

1 deest. V. 2 αἰρεῖς V. 3 αὐτὸς αὐτῶν V. 4 κρεμασμένη V.

ἐν ᾧ ἡ γῆ τῆς κτίσεως
 καὶ ἡ οὐρανὸς αἱ ἄγγελοι
 καὶ οἱ ἀγγελοὶ, λέγουσιν· ἔς
 αὐτὸν τῷ Παλμονί·
 ὁ Σεραφὶμ ἄγγελος, ὁ
 μετὰ τοῖς χειρὶν τοῖς ἑξαπ-
 τέρυγγοις, οἱ πᾶν ὁπνι-
 μόν ὠδῶν ψαλλοντα,
 ἀσπῆτοις φωναῖς βοῶσιν·
 Ἄγιος, ἅγιος, ἅγιος
 κύριος. Σαβασάθι πλη-
 ρος ὁ ἕρανός ἐστι γῆ καὶ
 οὐρανὸς καὶ τὰ ἔπερα τῶν
 παλμάτων πληθύνει, ἁλ-
 λου, ἁρχαγγελοὶ, θεο-
 νοί, κυριότητες, ἀρχαί,
 ἐξουσίαι, δυνάμεις, ἐπι-
 βοῶντα λέγουσιν· Εὐ-
 λογημένη ἡ δόξα κυρίου
 ἐκ τῶ ἔσπε αὐτοῦ. Ἰσ-
 ραὴλ ὅ, ἡ ὁπνιμὸς οὐ
 ἐκκλησία, ἡ ἐξ ἑθνῶν,
 ταῖς κατ' ἕρανόν δυνά-
 μεσιν ἀμλλωμένη, νυχ-
 τὶ καὶ ἡμέρᾳ, ὅν καρδίᾳ
 πλήρῃ ἐ ψυχῇ διελύ-
 σθαι, ψάλλει· Τὸ ἄρμα
 τοῦ Θεοῦ μετὰ πλάσιον,
 χιλιάδες ὀδηγούντων,
 κύριος ἐν αὐτοῖς, ὅν

made them all : The Earth is
 full of thy Creation. And
 the bright Host of Angels,
 and the Intellectual Spirits
 say to Palmoni, There is but Dan. viii.
 one Holy Being, and the Ho- 13.
 ly Seraphim, together with
 the Six winged Cherubim,
 who sing to Thee their Tri-
 umphal Song, cry out with
 never-ceasing Voices, Holy, Isa. vi. 3.
 Holy, Holy, Lord God of Hosts,
 Heaven and Earth are full of
 thy Glory; and the other Mul-
 titudes of the Orders, An-
 gels, Arch-Angels, Thrones,
 Dominions, Principalities, Au-
 thorities and Powers, cry a-
 loud, and say, Blessed be the Glory Ezek. iii.
 of the Lord out of his Place. But 12.
 Israel, thy Church on Earth,
 taken out of the Gentiles,
 emulating the Heavenly Pow-
 ers Night and Day, with a
 full Heart and a willing
 Soul, sings, The Chariot of Ps. l. xvii.
 God is ten thousandfold, thou- 18.
 sands of them that rejoice :
 The Lord is among them in
 Sina, in the holy Place. The
 Heaven knows him who fix d

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it as a Cube of Stone, in the Form of an Arch, upon nothing, who united the Land and Water to one another, and scatter'd the Vital Air all abroad, and conjoin'd Fire therewith for Warmth, and the Comfort against Darkness. The Choir of Stars strikes us with Admiration, declaring Him that numbers them, and shewing Him that names them; the Animals declare Him that puts Life unto them; the Trees shew Him that makes them grow; all which Creatures being made by thy Word, shew forth the Greatness of thy Power. Wherefore every Man ought to send up an Hymn from his very Soul to Thee, through Christ, in the Name of all the rest, since He has Power over them all by thy Appointment. For thou art kind in thy Benefits, and beneficent in thy Bowels of Compassion; who alone art Almighty; for when thou

Συναίν, ἐν τῷ ἀγίῳ
Οἶδεν ἕκαστος τὸ ὅτι μνη-
δενὸς αὐτῶν καὶ ὁμοῦσιν
τα, ὡς λιθοκῶνον· ὁ
γὰρ ὁ ὕδωρ ἐαυτοῖς ἐνω-
σιντα· ὁ αἶρα δὲ καὶ
ἀπὸ τοῦ ζωοδόφου, καὶ
τέτρω πῦρ συμπλέξαν-
τα εἰς διαίτην, καὶ
σύνθετος τῷ κόσμῳ·
ἐκπλήρουσι χρεὶς ἀνθρώπων,
καὶ τὸ ὁνομαστόντα σημα-
ντων, καὶ τὸ ὁνομαστόντα
δεικνύων· ζῶα καὶ ψυ-
χάστοντα, δένδρα καὶ ἐκ-
φύστοντα. ἅπερ ἀπαντα
τῷ Θεῷ λόγῳ γινώσκοντα,
παρὰ τῆς σφίς διω-
μεως Θεοῦ καὶ Θεοῦ. ὁ δὲ
ὁφείλει πᾶς ἀνθρώπων Θεοῦ,
ἐξ αὐτῶν σερνῶν, οἱ δὲ
Χριστῷ τῷ ἁγίῳ πνεύ-
ματι ὕμνον ἀναπέμ-
πειν. καὶ σὲ τῷ ἀπὸ
των κρατῶν. Ὡς γὰρ
ὁ χρηστὸς ἐν ἐργασίαις,
καὶ φιλόδοξος. ἐν οὐκ-
τηρμῇ ὁ μόνος πα-
τοχρεάτωρ· ὅτι γὰρ δι-
λας, καὶ ὁρᾷ σοὶ Θεοῦ
δοξα Θεοῦ γὰρ σὺν αἰώνιοις

κράτῃ καὶ φλόγα κα-
 ταφύχῃ, ἔλεοντες φι-
 λῶν, καὶ κήτη κατα-
 παύοντες, ἔνοσθοντας ἐ-
 γείροντες, καὶ δυνάμεις με-
 τατρέποντες. ἔγειρον
 ἐκθρόνους, ἔλαβον ἀριθ-
 μὸν ἐν τῷ ὑπε-
 ρηφιδύμενῳ, καταστρώ-
 νουσι. πῶς ὁ ὢν ἐρανῶν,
 ὁ ὅτι γῆς, ὁ ὢν θα-
 λάσσης, ὁ ὢν περατευ-
 μένοις, ὑπὸ μηδενός
 περατέμενῳ. τῆς
 γὰρ μεγαλοσιμίας σου ὅση
 ἐστὶ πῆρας. μὴ γὰρ ἡμέ-
 ρον ἔστι τῷτο, δέσπο-
 λα, ὅς διεσπώντος σου ἔστι
 λόγιον, φάσκοντι. Καὶ
 γνώσῃ τῇ καρδίᾳ σου,
 ὅτι ὁ κύριός ὁ Θεός
 σου, Θεὸς ὢν ἐρανῶν ἄνω,
 ἔστι τῆς γῆς καίτω, καὶ
 ὅση ἐστὶν ἔτι πλὴν ἂν-
 τῶ. Οὐδὲ γάρ ἐστι Θεός
 πλὴν σου μόνος ἄγιός
 σου ἔστι πλὴν σου,
 κύριός σου Θεός γνώ-
 σεων, Θεός ἀγίων, ἄ-
 γιός σου ὑπὲρ πάντας ἁ-
 γίους οἱ γὰρ ἡγιασμένοι,

willest, to be able is present
 with Thee; for thy eternal
 Power both quenches Flame,
 and stops the Mouths of
 Lions, and tames Whales,
 and raises up the Sick, and
 over rules the Power of all
 Things, and overturns the
 Host of Enemies, and casts
 down a People numbred in
 their Arrogance. Thou art
 He who art in Heaven, He
 who art on Earth, He who
 art in the Sea, He who art
 in finite things, thy Self un-
 confin'd by any thing. For
 of thy Majesty there is no
 Boundary; for 'tis not ours,
 O Lord, but the Oracle of
 thy Servant, who said, *And*
thou shalt know in thine Heart
that the Lord thy God he is
God, in Heaven above, and on
Earth beneath, and there is
none other besides Thee: For
there is no God besides Thee
alone, there is none holy
besides Thee, the Lord, the
God of Knowledge, the God
of the Saints, holy above all
holy Beings; for they are

Deut. iv.
39.

¹ περατέμενῳ. V. ² περατέμενῳ. V. ³ καὶ συνήσεις. V.

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sanctified by thy Hands: Thou art glorious, and highly exalted, invifible by Nature, and unfeearchable in thy Judgments; whose Life is without Want, whose Duration can never fail, whose Operation is without Toil, whose Greatnefs is unlimited, whose Excellency is perpetual, whose Habitation is inaccessible, whose Dwelling is unchangeable, whose Knowledge is without Beginning, whose Truth is immutable, whose Work is without Affiftants, whose Dominion cannot be taken away, whose Monarchy is without Succession, whose Kingdom is without end, whose Strength is irrefiftible, whose Army is very numerous: For thou art the Father of Wifdom, the Creator of the Creation, by a Mediator, as the Cause. The Bestower of Providence, the Giver of Laws, the Supplier of Want, the Punisher of the Wicked, and the Rewarder of the Righteous;

καὶ τὰς χεῖρας σου ἐ-
σιν. ἐνδοξοῦ. ὁ ὑπε-
ρυψένδρῳ, ἀόρατοῦ
τῇ φύσει, ἀνεξιχνίαστον
χεῖμασιν· ὁ ἀνεκδοῦν
ζωὴν, ἀκρεπτοῦ. καὶ ἀνελ-
λειπτοῦ ἢ ἀλμαστοῦ, ἀνελ-
μαστοῦ ἢ ὁπέρησια, ἀ-
πείραστοῦ ἢ ἰμεγα-
λειότης, ἀείναστοῦ ἢ εὐ-
πρέπεια, ἀπρόσιτος ἢ
κατοικία, ἀμετρη-
τός ἢ κατασκήνω-
σις, ἀνάρχως ἢ ἡνώσις,
ἀναλλοιώτος ἢ ἀλήθεια,
ἀμεσίπυτον ὁ ἔρησι,
ἀνεπιβέβητον ὁ κρα-
τος, ἀλγέδοχος ἢ μο-
ναρχία, ἀπλεύπτος ἢ
βασιλεία, ἀνδραγα-
νιστος ἢ ἰσχύς, πολυα-
ριθμος ἢ στρατιά. ὁ
γὰρ εἶ ὁ Θεὸς πατὴρ,
ὁ δημιουργίας τῶν ὅλων
ὅτι κτίσας, * * * ὡς αἰ-
πος ὁ παρνοίας ἡρηγῶν.
ὁ νόμων δοτὴρ, ὁ ἐνδεῖας
πληρωτής. ὁ τῶν ἀσε-
βῶν τιμωρὸς, καὶ τῶν
δικαίων ἡ μισθωδοῦ-
της. ὁ ὁ Χεῖρ Θεός

* * Pag.
376

ὁ πατήρ, καὶ ἡ εἰς
αὐτὸν εὐσεβοῦντων κύ-
ριος. ὃ ἀδιάφθονος
ἡ ἐπαγγελία, ἀδωροδω-
ρητός. ἡ κρίσις, ἀμε-
τάπητος. ἡ γνώμη, ἀ-
παύσιμος. ἡ δόσεβεια, ἀί-
διος. ἡ δόξα αἰετῆς. δι' ὃ
σοι καὶ ἡ ἐπαύσιος
προσκύνησις ὀφείλεται
ἐξ ὅλης λογικῆς καὶ
ἁγίας φύσεως.

Κύριε παντοκρά-
τωρ, ἡσυχίαν ἐκκλῆσαι ἐξ
Χριστοῦ, καὶ σάββατον
ἔχειν εἰς μνήμην τέ-
τεσθαι ὅτι ἐν αὐτῷ ἡμεῖς
παύσαμεν ἀπὸ τῶν ἔργων,
εἰς μελέτην τῶν σὺν νό-
μων καὶ ἐορταῖς διεξέρχων,
εἰς δὲ φερούμεν τῶν ἡμετε-
ρων ψυχῶν, ὅπως εἰς
μνήμην ἐρχώμεθα τῇ
ἐκ σοῦ κτιθείσης σοφί-
ας ὡς δι' ἡμᾶς ἡγούμενοι
ὑπέστη τὸ ἀφ' ἡμετέρων
ἐπεφάνη τῷ βίῳ, ἀνα-
δελνὺς ἐκ τῆς ἐν τῷ
βαπτίσματι, ὡς Θεός
ἐστὶν ὁ ἀνθρώπος. ὁ φαν-
ερὸς ἐπαίνει δι' ἡμᾶς σὺ

the God and Father of Christ,
and the Lord of those that
are pious towards Him, whose
Promise is infallible, whose
Judgment without Bribes,
whose Sentiments are immu-
table. whose Piety is inces-
sant, whose Thanksgiving is
everlasting, through whom
Adoration is worthily due
to Thee from every rational
and holy Nature.

O Lord Almighty, thou
hast created the World by
Christ, and hast appointed
the Sabbath in memory there-
of, because that on that Day
thou hast made us rest from
our Works, for the Medita-
tion upon thy Laws. Thou
hast also appointed Festivals
for the Rejoicing of our
Souls, that we might come
into the Remembrance of that
Wisdom which was created
by Thee; How He submitted
to be made of a Woman on
our account; He appear'd in
Life. and demonstrated Him-
self in his Baptism; how He
that appear'd is both God

xxxvi.

Prov. viii.
22. LXX.

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and Man, He suffer'd for us
by thy Permission, and died;
and rose again by thy Power;
on which account we so-
lemnly assemble to celebrate
the Feast of the Resurrection
on the Lord's Day, and re-
joice on account of Him who
has conquer'd Death, and
has brought Life and Im-
mortality to Light; For by
Him thou hast brought home
the Gentiles to thy Self for
a peculiar People, the true
Israel, beloved of God, and
seeing God: For thou, O
Lord, broughtest our Fathers
out of the Land of *Egypt*,
and didst deliver them out
of the Iron Furnace, from
Clay and Brick-making, and
didst redeem them out of
the Hands of *Pharaoh*, and
of those under him, and didst
lead them through the Sea,
as through dry Land, and
didst bear their Manners in
the Wilderness, and bestow
on them all sorts of good
things; Thou didst give
them the Law or Decalogue,

συγχωρήσας, & ἀπέθανε,
καὶ ἀνέστη. Ὡς κρατὶς
δὲ καὶ τῷ ἀναστάντι
ἐορτὴν πομπηγερίζοντες
τῇ κυριακῇ, χαίρο-
μεν ὅτι ᾧ νικῆσαντι μὴ
τὸ θάνατον, φωτίσας
ὅς ζωὴν καὶ ἀφθαρσίαν
δίδωμι καὶ ζωοποιῶν
καὶ ἐθνὰ ἐαυτῶν,
εἰς λαὸν ὡσεὶ σιν,
τὸ ἀληθινὸν Ἰσραὴλ,
τὸ θεοφιλὲς, τὸ ὁρώμενον
θεόν. σὺ γὰρ, κύριε, &
τὰς πατέρας ἡμῶν ἐ-
ξήγαγες ἐκ τῆς Αἰγύπτου,
καὶ ἐρρύσω ἐκ χα-
μίνε σιδηρᾶς, & ἐκ
πυλῆς, καὶ πλινθουργίας
ἐλυτρώσω ἐκ χειρὸς
Φαραὼ & τῶν ὑποτάκον-
των αὐτῷ. Ὡς δὲ δαλασ-
σῆς ὡς ἄλγος ἐξήγαγες αὐ-
τὰς πρὸς ἡμᾶς. & ἐ-
ποφόρησας αὐτὰς ἐν τῇ
ἐρήμῳ πάντοτε ἀγα-
θοῖς νόμον αὐτοῖς ἐδω-
ρήσω. ἡ δὲ δέκα λό-
γίων. Ὡς φωνὴ φωνῆ
ἔντα, καὶ χειρὸς ἰα-
ραφέντα. Ἐβραϊστὶ

† deest. V. † deest. V. † forte δεκαλόγον. V.

Lib.VII. the Holy Apostles.

ὁνετείλω· ὃ προφασιν
ἀργίας διδύς, ἀλλ' ἀ-
φορμῶν ὁσεβείας, εἰς
ἡρώων τῆς σῆς διωά-
μεως, εἰς κώλυσιν κα-
κῶν, ὡς ἐν ἱερῷ καθεύ-
ξας περὶ βόλῳ, διδα-
σκαλίας χάριν, εἰς ἀ-
γαλλίαμα ἐξδομῶδός·
ὅτι τὸ ἐξδομῶς μία,
καὶ ἐξδομῶδες ἐπτα, ὅ-
μῶν ἐξδομῶ, ὅ ἐνι-
αῶς ἐξδομῶ· καὶ τέττε
ἰδύπανα κύκλησις, ὁ-
βηλαῖ, ὅ ἐστιν ἐπτα.
πεντηκστὸν, εἰς ἀφασιν·
ὅπως μηδεμίαν ἐχρῶσι
προφασιν οἱ ἀνθρώποι
ἀγνοίαν σκήψατο. τέ-
τε χάριν πρὸς ἑβέστων
ἐπέτρεψεν ἀργεῖν, ὅπως
μηδὲ λόγον ὅτι ἐν ὁ-
ρῇ ἐκ τῆ σύμματος αὐ-
τῆς προέδωκεν θελήσει ἐν
τῇ ἡμέρᾳ τῇ ἑβέσ-
των. σάββατον γὰρ ἐστὶ
κατάπαυσις δημιουργίας,
πλείωσι νόμον, νόμον
ζήτησις, αὐτὸ εἰς Θεὸν
διχάρις· ὅτι ὡς ἀν-
θρώποις ἐδωρήσατο ὡς

which was pronounc'd by
thy Voice, and written with
thy Hand : Thou didst en-
join the Observation of the
Sabbath, not affording them
an Occasion of Idleness, but
an Opportunity of Piety, for
their Knowledge of thy Pow-
er, and the Prohibition of
Evils ; having limited them
as within an holy Circuit
for the sake of Doctrine,
for the rejoicing upon the
Seventh Period. On this Levit. xxiij
account was there appoint- & xxv.
ed one Week, and Seven
Weeks, and the Seventh
Month, and the Seventh
Year, and the Revolution of
these, the *Jubilee*, which is
the Fiftieth Year for Remis-
sion, that Men might have
no occasion to pretend Igno-
rance. On this account He
permitted Men every Sab-
bath to rest, that so no one
might be willing to send one
Word out of his Mouth in
Anger on the Day of the
Sabbath : For the Sabbath
is the ceasing of the Crea-

ἰ κατὰ κύκλησις. V. ὁ defunt, V. ὁ deest. V.

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tion, the Completion of the World, the Enquiry after Laws, and the grateful Praise to God for the Blessings he has bestow'd upon Men: All which the Lord's Day excels, and shews the Mediator Himself, the Provider, the Law giver, the Cause of the Returrection, the First-born of the whole Creation, God the Word, and Man, who was born of *Mary* alone, without a Man, who convers'd holily, who was crucified under *Pontius Pilate*, and died, and rose again from the Dead: So that the Lord's Day commands us to offer unto Thee, O Lord, Thanksgiving for all. For this is the Grace afforded by Thee, which on account of its Greatness, has obscur'd all other Blessings.

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377.

Thou who hast fulfilled thy Promises made by the Prophets, and hast had Mercy on *Sion*, and Compassion on *Jerusalem*, by exalting the Throne of *David*, thy Ser-

ἀπολύτων ἡ κυριακή
πρωτόχουσα· αὐτὸν τὸ
μεσίτην. τὸ προνοητὴν,
τὸ νομοθέτην, τὸ ἀναστή-
σεως αἵτιον, τὸ πρῶτον
τοῦτον πάσης κτίσεως, τὸ
Θεὸν λόγον, καὶ ἀνθρώ-
πον, τὸ ἐκ Μαρίας ἁ-
ννηθέντα μόνον δίχῃ αἰ-
δρός, τὸ πολιτεύσαμε-
νον ὁσίως, τὸ σωτηριάζον-
τα ὅτι Ποντίου Πιλάτου,
καὶ ἀποθανόντα, καὶ ἀνα-
στάντα ἐκ νεκρῶν ὑπὸ
δείκνυστα. ὡς κυρια-
κή ὡρα κελεύεται. ὅτι
δέσποτα τὸ ὑπὸ πη-
τῶν δόξαρχισιδῶ προσφ-
ρεῖν· αὐτὴ γὰρ ἡ ὑπὸ
Cε" ὡρα χεθεῖσα χά-
ρις, ἥτις διὰ μέγα-
πᾶτος δι' ἐργασίαν ἐκεί-
λυσεν.

* * * Ο παῖς ἐπαγα-
λίας παῖς διὰ τῆς προ-
φητῶν πληρωσας, ἐ-
λεήσας τὸ Σιών, καὶ οἰκ-
τερήσας τὸ Ἱερουσαλήμ,
τῇ τὸ θρόνον Δαβὶδ

Lib. VII.

the Holy Apostles.

παιδὸς σου ἀνυψώσῃ ἐν
 μέσῳ αὐτῆς, τῇ ἡμέρᾳ
 τῇ Χρυσῇ, ἧς ἐκ πατρ-
 μαίῃ. αὐτὴ δὲ ἡ Ἐρ-
 ρα ἡμνηθέντῃ ἐκ μό-
 ρης ἡρδένου, αὐτὴς καὶ
 νῦν, δέσποται ὁ Θεός,
 πορροδέξαι ἡ παῖς ἡ
 χαλῶν δειπνῆς ἧς λαῖ
 ἧς ἧς ἐξ ἐνῶν, τῷ ὅπῃ
 χαλῶν ἧς ἐκ ἀλ-
 θείας, καλῶς πορροδέξαι
 παῖς δειπνῆς τῷ δικαίων ἐν
 τῇ ἡμέρᾳ αὐτῶν. Ἀβελ
 ἐν πατρὶσι τῷ θυσιῶν ἐπεί-
 δης καὶ πορροδέξαι, Νῶε
 ἐξελθόντῃ τῷ κίβωτῷ,
 Ἀβραάμ μὲν τῷ ἐξελ-
 θέντῃ ἐκ γῆς Χαλ-
 δαίων, Ἰσαὰκ ἐν πατρί-
 τρισι τῷ ὅρκῳ, Ἰακώβ
 ἐν Βηθλέεμ, Μωσῆς
 ἐν τῇ ἐρήμῳ, Ἀαρὼν
 ἀνὰ μέσον τῷ ζώντων καὶ
 τῷ πνεύματων, Ἰησοῦς
 τῷ Ναυῇ ἐκ Γαλιλά-
 λης, Γεωργίου ὅπῃ τῷ πέ-
 τραις ἐκ τῶν πύκτων πορ-
 τῷ ἀμφοτέρω, Μαριὰμ καὶ
 τῷ αὐτῷ γυναικὸς ἐν τῷ
 πεδίῳ, Σαμψὼν ἐν τῷ

vant in the midst of her, by
 the Birth of Christ, who was
 born of his Seed according
 to the Flesh, of a Virgin a-
 lone; Do thou now, O Lord
 God, accept the Prayers
 which proceed from the Lips
 of thy People, which are
 of the Gentiles, which call
 upon thee in Truth, as
 thou didst accept of the
 Gifts of the Righteous in
 their Generations. In the
 first place thou didst respect
 the Sacrifice of *Abel*, and Gen. iv.
 accept it, as thou didst ac- viii.
 cept of the Sacrifice of *Noah*
 when he went out of the
 Ark; of *Abraham*, when he xii.
 went out of the Land of the
Chaldeans; of *Isaac* at the xxii.
 Well of the Oath; of *Jacob* xxxv.
 in *Bethel*; of *Moses* in the Exod. xii.
 Desert; of *Aaron* between Num. xv.
 the Dead and the Living;
 of *Joshua* the Son of *Nun* in Jos. v.
Gilgal; of *Gideon* at the Rock, Judg. vi.
 and the Fleeces, before his viii.
 Sin; of *Manoah* and his
 Wife in the Field of *Samp-
 son*, in his Thirst, before

1. ἡγῆ. V. 2. δεῖ. V. 3. ἀντὶ. V. 4. forte ἐνθῆ. V. 5. τειρομένων. V.

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xlii. the Transgression; of *Jephtha*
 in the War, before his rash
 xv. xvi. Vow; of *Barak* and *Deb-*
bora in the Days of *Sisera*;
 1 King. vi. of *Samuel* in *Massepha*; of
 1 Chr. xx. *David* in the Threshing floor
 3 King. of *Ornah* the *Jekusite*; of *So-*
 iii. viii. *lomon* in *Gibeon*, and in *Je-*
 xviii. *rusalem*; of *Elijah* in *Mount*
 4 King. ii. *Carmel*; of *Elisha* at the bar-
 2 Chron. ren Fountain; of *Jehosaphat*
 xviii. in War; of *Hezekiah* in his
 4 King. Sicknefs, and concerning *Se-*
 xx. xix. *nacherib*; of *Manasseh* in the
 2 Chron. Land of the *Chaldeans*, after
 xxxiii. his Transgression; of *Josiah* in
 xxxv. *Phassa*; of *Ezra* at the Re-
 Ezr. viii. turn; of *Daniel* in the Den
 Dan. vi. xiv of Lions; of *Jonah* in the
 Jon. ii. Whale's Belly; of the Three
 Dan. iii. Children in the Fiery Fur-
 1 King. i. nace; of *Hanna* in the Ta-
 Ezr. iii. bernacle before the Ark; of
 1 Maccab. of *Matathias* and his Sons in
 ii, &c. their Zeal; of *Jabel* in Bles-
 deest. sings. Now also do thou
 receive the Prayers of thy
 People, which are offered to

δὲ τὸ πρὸς τὴν μλημμε-
 λείας, Ἰεφθάει ἐν τῇ
 πολέμῳ πρὸς τοὺς ἀντι-
 τυπεπασθάλιας, Βαράκ
 καὶ Δεβόρα ἐπὶ τῇ
 Σισάρα. Σαμουὴλ ἐν
 Μασσέφα, Δαβὶδ ἐν
 ἄλφῳ Ὀρνὰ τῷ Ἰεβ-
 ραίῳ, Σολομώντι ἐν
 Γαθαὼν καὶ ἐν Ἱερουσα-
 λὴμ, Ἡλίας ἐν τῇ ὄρει
 τῇ Καρμηλίῳ, Ἐλισ-
 αίου, ἐπὶ τῇ ἀπενύσσει πι-
 γνῆς, Ἰωσαφάτ ἐν πι-
 λέμῳ, Ἐζεκία ἐν ἀρ-
 ρωσίᾳ καὶ ἐπὶ τῷ Σε-
 ναχηρεῖμ, Μωρασῇ
 ἐν γῇ Χαλδαίων μὲν
 τῇ πλεμμελείᾳ, Ἰω-
 σία ἐν τῇ Φάσσα, Ἐσ-
 δερ ἐν τῇ ἐπιδυόδῳ,
 Δανιὴλ ἐν τῇ λάκκῳ
 τῷ λέοντων, Ἰωνᾶ ἐν
 τῇ κελίᾳ τῇ κήτους, τῇ
 περὶ τῶν παίδων ἐν τῇ κα-
 μίῳ τῇ πυρὸς, Ἀννῆς
 ἐν τῇ σκηνῇ ἐν ὧπον τῇ
 κίβωτῳ, Νεεμίας ἐπὶ τῇ
 ἀνεγέρσει τῇ περὶ τῶν καὶ
 4 8 Ζορβάβελ, Ματ-

1 συναχειν. V. 2 f. φάσσα 3 deest. V. 4 deest. V.

ταθία

παθία ἐ τῶν υἱῶν αὐτοῦ
ἐν τῷ ζήλω σε, Ἰαβήλ
ἐν εὐλογίαις. ἐ νυν ἔν

προσδεῖσαι τὰς τὸ λαὸν σε προσδράς, μετ' ὁπρω-
σῶς. **Οὐαὶ Χειρὶ** προσφερομένης ἐν τῷ πνεύματι.

Εὐχαριστοῦμεν σοὶ πε-
ρὶ πάντων, δέσποτα
παντοκράτωρ, ὅτι ἐκ
ἐγκατελίπες τὰ ἔλεη
σου καὶ τὰς οἰκτιρμας σου
ἀφ' ἡμῶν ἀλλὰ καὶ ἐκ
ἐκείνων γενεῶν καὶ γενεῶν (φ-
ζῆς, ρῆν, ἀντιλαμβάνη,
σκεπάζεις. ἀντιλαβὴ γὰρ
ἐν ἡμέραις Ἐνὼς καὶ
Ἐνώχ, ἐν ἡμέραις Μω-
σῆ καὶ Ἰησοῦ, ἐν ἡμέραις
τῶν κριτῶν, ἐν ἡμέ-
ραις Σαμὺὴλ καὶ Ἡλίας
ἐ τῶν προφητῶν, ἐν ἡ-
μέραις Δαβὶδ καὶ τῶν
βασιλέων, ἐν ἡμέ-
ραις Ἐδθὴρ καὶ Μαρ-
δοχαίου, ἐν ἡμέραις
Ἰουδαίου, ἐν ἡμέραις Ἰε-
σοῦ Μακκαβαίου καὶ τῶν
ἀδελφῶν αὐτοῦ. καὶ ἐν
ταῖς ἡμέραις ἡμῶν δι-
πλάσας ἡμῶν διὰ τὴν
μεγαλίαν σου ἀρχιερω-
ν Ἰησοῦ Χειρὶ τῷ παι-
δί σου. καὶ ἀπὸ μαχαί-

Thee with Knowledge, thro'
Christ, in the Spirit.

We give Thee Thanks for
all things, O Lord Almight-
ty, that thou hast not taken
away thy Mercies and thy
Compassions from us; but
in every succeeding Genera-
tion thou dost save, and
deliver, and assist, and pro-
tect: For thou didst assist in
the Days of *Enos* and *Enoch*;
in the Days of *Moses* and
Joshua; in the Days of the
Judges; in the Days of *Samuel*,
and of *Elijah*, and of the Pro-
phets; in the Days of *Da-
vid*, and of the Kings; in
the Days of *Esther* and *Mor-
decai*; in the Days of *Ju-
dith*; in the Days of *Judas
Maccabeus* and his Brethren;
and in our Days hast thou
assisted us by thy great High-
Priest Jesus Christ thy Son:
For he has deliver'd us from
the Sword, and hath freed
us from Famine, and sus-
tain'd us, has deliver'd us

XXXVIII

CONSTITUTIONS of Lib.VII.

* Pag.
378.

from Sickneſs, has preserv'd
us from an evil Tongue.
For all which things do we
give Thee Thanks through
Chriſt, who haſt given us
an Articulate Voice to con-
feſs withal, and added to
it a ſuitable Tongue, as
an Inſtrument to modulate
withal, and a proper Taſte,
and a ſuitable Touch, and a
Sight for Contemplation, and
the hearing of Sounds, and
the ſmelling of Vapors, and
Hands for Work, and Feet
for Walking; and all theſe
Members doſt thou form
from a little Drop in the
Womb; and after the For-
mation doſt thou beſtow
on it an Immortal Soul, and
produceſt it into the Light,
as a rational Creature. Thou
haſt inſtructed Man by thy
Laws, improv'd him by thy
Statutes, and when thou
bringeſt on a Diſſolution
for a while, thou haſt pro-
miſed a Reſurrection. Where
fore what Life is ſufficient?
What Length of Ages will

εας γὰρ ἐπρόσατο, * *
ἔκ λιμὲν ἐξήλατο
ἰσχυρίας, ἐκ νόσου ἰά-
σατο, ἐκ γλώσσης πο-
νήσας ἐσκέπασεν. πᾶσι
πάντων σοὶ διὰ Χριστοῦ
ἀνχαρίζομαι. ὁ δὲ φω-
νὴν ἐναρθερον εἰς ἐξο-
μολόγησιν δωρησάμενος,
καὶ γλῶσσαν διάρμυσιν,
δίκην πλήκτους, ὡς ὀρ-
γانون ὑποθείς. καὶ ἡύ-
σιν πνεύματον, καὶ αἰ-
σθητὴν κατὰλληλον, καὶ
ὄρασιν ἰδέας, καὶ αἰ-
σθητὴν φωνῆς, καὶ ὁσφρη-
σιν ἀτμῶν, καὶ χεῖρας
εἰς ἔργον, καὶ πόδας πρὸς
ὁδοιπορίαν. καὶ ταῦτα
πάντα ἐκ μικρᾶς σα-
ρὸς. 3 Ἀναπαύσεις
ὅν μήτρα, καὶ ψυχὴν
ἀθάνατον μετὰ τὴν μόρ-
φωσιν χαρίζῃ καὶ περα-
γείς εἰς φῶς, ὃ λογικὸν
ζῶον, τὸ ἀνθρώπου, νό-
μοις ἐπαίδευσας, δι-
καιώμασιν ἐφαιδρυνάς
πρὸς ὑλίων ἐπάγων
διάλυσιν, καὶ ἀνάστασιν
ἐπιγαίαν. ποῦτις τι

1. defunct. V. sed extant in marg. 2. eis V. 3. διαπάσεις. V.

γαρουῖ αὐτάρκης βίος,
 αἰώνων ὃ μὴ ἐκ ποσὺν
 δαρκύσῃ ἀνθρώποις πρὸς
 δόξαμα; ἢ ὅ μὴ
 πρὸς ἀξίῳ ἀδύνατον,
 ὅ ὃ κτ' δύνάμιν δαγῆς.
 ἐρρύσω γὰρ ἀσέβειας πο-
 λυθέων, καὶ χερσικτό-
 νων ἀρέσεως ἐξείλω,
 πεπλανημένης ἀγνοίας
 ἡλιδιέωσας τὴν Χερσὸν
 εἰς ἀπέσιλας εἰς αἰθέ-
 ρας ὡς ἀνθρώπων, Θεὸν
 ὄντα μονογενῆ τὸν ὡρα-
 κλητὸν ἐνώκισας ἡμῖν
 ἀγγέλους ἐπέστησας, τὴν
 διάβολον ἡγῆσας ὅσον
 ὄντως ἐποίησας, γυρομέ-
 νους φυλάτεις· ζῶντων
 ὁπμετρῆεις, χορηγῆεις ἱε-
 ρῶ· μετρημοίαν ἐπι-
 γαίῳ. ὑπὸ πάντων
 σοὶ ἡ δόξα καὶ ὁ σέβας,
 διὰ Ἰησοῦ Χριστοῦ,
 νῦν, καὶ αἰεὶ, καὶ εἰς τὰς
 αἰῶνας. ἀμήν. ταῦτα
 μελετᾷτε, ἀδελφοί, καὶ
 εἰ ὁ κύριος μετ' ὑμῶν
 ὅτι γὰρ, ἐν τῇ βίῳ
 λεία τὰ πατρὸς αὐτοῦ,
 τὸ καὶ αὐτὸν ἀποστεί-

be long enough for Men to
 be thankful? To do it wor-
 thily 'tis impossible, but to
 do it according to our Abi-
 lity is just and right; for
 thou hast deliver'd us from
 the Impiety of Polytheism,
 and from the Heresie of the
 Murderers of Christ; thou
 hast deliver'd us from Error
 and Ignorance; thou hast
 sent Christ among Men, as
 a Man, being the Only Be-
 gotten God; thou hast made
 the Comforter to inhabit a-
 mong us; thou hast set An-
 gels over us; thou hast put
 the Devil to Shame; thou
 hast brought us into Being
 when we were not; thou
 takest care of us when made;
 thou measurest out Life to
 us; thou affordest us Food;
 thou hast promised Repen-
 tance. Glory and Worship
 be to Thee for all these
 things, through Jesus Christ,
 now and ever, and thro'
 all Ages. Amen Meditate
 on these things, Brethren,
 and the Lord be with you

CONSTITUTIONS of Lib. VII.

Rom. viii.
12.

upon Earth, and in the Kingdom of his Father, who both sent Him, and has deliver'd us by Him from the Bondage of Corruption into His glorious Liberty; and has promised Life to those who through Him have believ'd in the God of the whole World.

λαντο, καὶ ἡμῶς δι' αὐτὸ ἐλευθερώσονται. ὅτι τὴν δουλείαν τὴν τοῦ ὄντος, ἐκ ζωῆς ἐπαγγελισμένης τοῖς δι' αὐτὸ πιστεύουσιν εἰς τοὺς ὁλοὺς Θεόν.

SECT. LXIII.

NOW after what manner those ought to live that are Initiated into Christ, and what Thanksgivings they ought to send up to God through Christ, has been said in the foregoing Directions: But 'tis reasonable not to leave even those who are not yet Initiated without Assistance.

XXXIX. He therefore who is to be Catechiz'd in the Word of Piety, let him be instructed before his Baptism in the Knowledge of the Unbegotten God, in the Understanding of his only Begotten Son, in the assured Acknowledgment of the Holy Ghost. Let him learn the Order of the several Parts of the Creation, the Series of Provi-

Οπως μὲν ἐν ὁφείλει ζωῇ οἱ κατὰ Χριστὸν μεμνημένοι, καὶ οἱ ἀγαθίστας ἀναπέμψαντες τῷ Θεῷ διὰ Χριστοῦ, εἰρηται. Ἀλλὰ τῶν περὶ τῶν ἐόντων διχασίων, καὶ τῶν ἀμυήτων κατὰ τὴν ἀβυσσότητα.

Ο μέλλων τοίνυν κατηχεῖσθαι τὸ λόγον τῆς δόσεως, παιδευέσθαι περὶ τοῦ βαπτίσματος, καὶ περὶ τῆς ἀγγελικῆς ἡρώσιν, καὶ περὶ τῆς μονοθεΐας ἐπίγνωσις, καὶ περὶ τῆς ἀγίας πνεύματος πληροφάνειας. καὶ καί τῳ δημιουργίας διαφάνει τάξιν, περιστασιασμένην, νομοθεσίας διαφάνει.

δικαιοτήρια· παιδευέ-
σθω διὰ τὸ χρῆμα· γέ-
νηται, καὶ διὰ τὸ χρησιμοπο-
λίτης ὁ ἀνθρώπος· κα-
τίη· ἐπιγινώσκω, καὶ
ἐαυτὸ φύσιν, οἷα τις
ὑπάρχει· παιδευέσθω
ὅπως ὁ Θεὸς τὰς πονη-
ρὰς ἐκλόσεν ὑδάτι καὶ
πυρὶ, τὰς δὲ ἀγίους ἐδο-
ξασε καὶ ἔχουσιν γα-
ραεὶν λέγω δὲ τὸ Σέθ,
καὶ Ἐνὼς, καὶ Ἐνὼχ, καὶ
Νῶε, καὶ Ἀβραάμ, καὶ
τὰς ἐκγονὰς αὐτῶν, καὶ
Μελχισεδέκ, καὶ τὸ Ἰωβ,
καὶ τὸ Μωσῆς, καὶ Ἰσὼν π.,
καὶ Χαλὲβ, καὶ Φινεὲς καὶ
ἱερεῖα, καὶ τὰς καὶ ἔχου-
σιν γαρεὶν οἷους. ὅπως
π. περιουσίαν· οὐκ
ἀπετρέφθη ὁ Θεός
ἐκ τῶν ἀνθρώπων γένος.
ἀλλὰ διὰ πλάνης καὶ
ματαιότητος εἰς ἐπίγνω-
σιν ἀληθείας ἐκάλεσεν καὶ
ἐξέσφουσε καὶ αἵρεται, διὰ τὴν
δουλείαν καὶ ἀπεθείαν εἰς
ἐλευθερίαν καὶ εὐσέβειαν
ἐκ τῆς ἀνάγκης, διὰ τὴν ἀδι-
κίαν εἰς δικαιοσύνην, ἀπὸ

dence, the different Dispen-
sations of thy Laws: Let
him be instructed why the
World was made, and why
Man was appointed to be a
Citizen therein; let him al-
so know his own Nature, of
what sort it is; let him be
taught how God punished
the Wicked with Water, and
did glorifie the Saints in eve-
ry Generation; I mean Seth,
and Enos, and Enoch, and
Noah, and Abraham, and his
Posterity, and Melchisedeck,
and Job, and Moses, and Jo-
shua, and Caleb, and Phineas
the Priest, and those that
were holy in every Genera-
tion; and how God still took
care of, and did not reject
Mankind, but called them
from their Error and Vanity
to the Acknowledgment of
the Truth at various Seasons,
reducing them from Bon-
dage and Impiety unto Li-
berty and Piety, from In-
justice to Righteousness, from
Death Eternal to Everlasting
Life. Let him that offers

CONSTITUTIONS of Lib.VIII.

• 4 Pag.
379.

2Cor.vii.

himself to Baptism learn these and the like things in his Catechizing; and let him who lays his Hands upon him adore God, the Lord of the whole World, and thank Him for his Creation, for his sending Christ, his only begotten Son, that He might save Man, by blotting out his Transgressions, and that He might remit Ungodliness, and Sins, and might *purifie him from all Filthiness of Flesh and Spirit,* and sanctifie Man according to the good Pleasure of his Kindness, that he might inspire him with the Knowledge of his Will, and enlighten the Eyes of his Heart to consider of his wonderful Works, and make known to him the Judgments of Righteousness, that so he might hate every way of Iniquity, and walk in the Way of Truth, that he might be thought worthy of the Laver of Regeneration, to the Adoption of Sons, which

θανατὸ αἰώνιον ἐκζητῶν
 αἰδίον. ταῦτα δὲ τα
 τούτοις ἀκούσθαι μετ
 θανάτου ἐν τῇ καρδίᾳ
 σι, ὁ πνευματικός. πνευ
 ματωμένῳ ὅ ἡ καρδία
 τῶν αὐτῶν, ὅ Θεὸς ὁ
 τῶν ὁλῶν δεικνύων, δι
 χαριστῶν * * ὑπὸ τῇ
 πλάσματι. ὅτι καρ
 πησας ὅ ἡν αὐτὸς ὁ
 μνησθῆναι Χριστὸν, ἡ
 σῶση ὁ ἀνθρώπου, ἐξα
 λείψας τὰς ἀνομίας ἐ
 ἵνα ἀφῇ τοῖς ἀσθενέ
 ῃς τὰς ἀμάρτίας, ἐ κα
 ριστῶν ἐπὶ πᾶσι τοῖς
 λυσιμῶν σαρκὸς καὶ πᾶσι
 μῶν, ἀγαθὴν ὅ ἡ
 ἀνθρώπου καὶ ὁδοκί
 ῃς χρηστότητος αὐτοῦ, ὅ
 νετίαν ὅ ὁ δὲ ἡλμα
 αὐτοῦ, καὶ φωτίαν τῶν
 ὁφθαλμῶν ὅ καὶ ἡ
 αὐτοῦ ἐκ καταπόνησιν ὅ
 θυμωσῶν αὐτοῦ ἡ
 εἰση αὐτοῦ πᾶς καρ
 πησας ὅ δικαιοσύνης, ὅ
 ἀν μισῶν πᾶσι τοῖς
 ἀδικίας. πορεύεται
 ὅ ὁδὸν ὅ ἀληθείας ὅ

¹ συζήση. V. ² καὶ V. ³ οἱς V.

καταξιοποιῆσαι αὐτὸν
 ὡς λυτῶν ἢ παλιν-
 γασίας, εἰς ὑπόθεσιν ἢ
 ἐν Χριστῷ ἵνα σύμ-
 μετῇ τοῦ θανάτου τῆ
 ζωῆς ἢ τοῦ θανάτου
 ὡς Χριστῷ, ὡς ἐλ-
 λειδὶ ἢ ἐκδοξῇ κληρο-
 νίας, νεκρωθῇ μὲν τῇ
 σαρκί, ζήσῃ δὲ τῇ
 θεῷ κατὰ τὴν εὐ-
 αγγέλιον ἢ πρᾶξιν. καὶ ὅτι
 τῇ βίβλῳ τῇ ζωντῶν
 συναριθμηθῇ ἢ μὴ
 ἀγαθῶν παύσιν,
 παυδομένηται αὐτὴν τὰ
 ὡς ἢ ὡς κληρὸν ἐνδου-
 λωπείας, ὡς πὲρ
 ὡς πείσῃς αὐτῶν, ἢ ἢ
 ὡς νεκρῶν ἀναστάσεως, ἢ
 ἀναλήψεως.

Καὶ ὅταν ἢ ἢ ὡς
 αὐτὸν λυτῶν ὡς βαπτισθῇ
 ὡς ὡς κατηχηθῇ, ὡς
 ἀνέτω τὸ ὡς ἢ ἀπο-
 παγῆς ὡς ἀγαθῶν, καὶ
 ὡς ὡς ἢ ἀποπαγῆς ὡς
 Χριστῷ. δεῖ γὰρ αὐτὸν
 ὡς ὡς μὲν ἀποπαγῆς
 ὡς ἐνδουλίαν καὶ τὰ
 ὡς ὡς ὡς μὲν

is in Christ, that being plant-
 ed together in the Likeness of
 the Death of Christ, in hopes
 of a glorious Communicati-
 on, he may be mortify'd to
 Sin, and may live to God,
 as to his Mind, and Word,
 and Deed, and may be num-
 ber'd together in the Book
 of the Living: And after
 this Thanksgiving, let him
 instruct him in the Doctrines
 concerning our Lord's Incar-
 nation, and in those con-
 cerning his Passion, and Re-
 surrection from the Dead,
 and Assumption.

XL
 And when it remains that
 the Catechumen is to be
 baptiz'd, let him learn what
 concerns the Renunciation
 of the Devil, and the joining
 himself with Christ: For 'tis
 fit that He should first abstain
 from things contrary, and
 then be admitted to the My-
 steries; he must before-hand

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purifie his Heart from all Wickedness of Disposition, from all Spot and Wrinkle, and then partake of the holy things: For as the skilfullest Husbandman does first Purge his Ground of the Thorns which are grown up therein, and does then sow his Wheat, so ought you also to take away all Impiety from them, and then to sow the Seeds of Piety in them, and vouchsafe them Baptism: For even our Lord did in this manner exhort us, saying, first *Make Disciples of all Nations*, and then he adds this, *And Baptize them into the Name of the Father, and of the Son, and of the Holy Ghost*. Let therefore the Candidate for Baptism, declare thus in his Renunciation.

Matt.
xxviii. 19

XLI.

I renounce Satan and his Works, and his Poms, and his Worships, and his An-

είων, θεοκατάρατα
ἐαυτῶν ἡ καρδίαν πα-
σης ἡ κακηθείας, ἀνι-
λυ π. ὁ ῥυκδ. ὁ
τῆς τῶν ἁγίων μετα-
λαχέιν ὡς γὰρ γαρ-
γῆς αἰρεῖ. ὁ κακὰ δὲ
ἡ ἀρεὰν ἀποπύρον τῶν
ἡ ὑπερφυσῶν ἐν αὐτῇ
ἀκακῶν, ὁ πῖτε σπεί-
ρει ἡ πύρον. ὁ τῶ δὲ
ὁ ὑμῶν ἀποπύρον πασῶν
ἀσέβειαν ἐξελεῖν ἀπὸ
αὐτῶν, τῶ π. ὁ δὲ
βείδω αὐτοῖς ἐκκατα-
βάλλειν, ὁ ὁ βαπ-
τισματ. ὁ ἀξιώσαι. ὁ
γὰρ ὁ ὁ κύριος. ὁ ὑμῶν
ὁ τῶς ἡμῖν κήρηνσεν, ἐ-
πὶ τῶν μαθητευομένων
πύρον. πῶντα τὰ ἐν
ὁ ὁ ὁ ἐπιγὰρ, τῶ ὁ
βαπτίσαι αὐτοὺς εἰς ὁ
νομα ὁ πατρὸς ὁ ὁ
ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ
ἀπαγγέλλω ἐν ὁ βαπ-
τισμῷ. ἐν τῷ ὁ
παλαίῳ.

Ἀποτάσσωμαι τὸ Σα-
τάν, ὁ τοῖς ἔργοις αὐ-
τοῦ, ὁ ὁ πομπαῖς αὐ-

ἡ κακοεχίας. V. ἡ ὑπερφυσῶν. ἡ αὐτῶν. V. ἡ ἡμῶν. V. ὁ δεῖν

Lib. VII. the Holy Apostles.

τῷ, καὶ τῷ λατρεῖαι * *
 αὐτῷ, καὶ τοῖς ἀγγέλοις
 αὐτῷ, ἔ παῖς ἐφορῶ-
 σεν αὐτῷ, ἔ παῖς τοῖς
 ἰσ' αὐτόν. μὲν δ' ἔ
 ἀποταγῶν, σωτασθ-
 ῶμεν. ληγέτω, ὅτι ἔ
 ζωοῦσθαι παρ' Χρι-
 στῷ, καὶ πιστεύω, ἔ βαπ-
 τίζομαι εἰς ἓνα ἀληθι-
 νόν, μόνον ἀληθινόν
 Θεόν παντοκράτορα,
 ἔ πατέρα τοῦ Χριστοῦ,
 κτίστην ἔ δημιουργόν τῶν
 ἀποπτῶν, ἔξ ἑ τοῦ πᾶν-
 τος καὶ εἰς τὸν κύριον Ἰη-
 σὺν τῷ Χριστῷ, ἔ μὲν
 νομῶν αὐτῷ υἱόν, ἔ
 πρωτότοκον πάσης κτί-
 σως, ἔ πρὸ αἰώνων
 διδοκίαν ἔ πατὸς ἡμ-
 νῶν, ἔ δ' ἔ παρ'
 πάντων ἐγένετο τῷ ἐν
 ἡμετέροις ἔ ἐπὶ γῆς, ὅρα-
 τα καὶ ἀόρατα, ἔ ἐπ'
 ἡμετέρων κα-
 πλόντων ἔ ἡμετέρων ἔ
 σάρκα ὁρατὴν ἔ
 ὅτι ἔ ἀγίας ἡρώδης
 Μαρίας ἡμνῶν, ἔ
 πολιτοῦσθαι ὅσιος

gels, and his Inventions, and
 all things that are under him.
 And after his Renunciation,
 let him in his Consociation
 say, And I associate my self to
 Christ, and Believe, and am
 Baptiz'd into One Unbegot-
 ten Being, the Only True
 God, Almighty, the Father
 of Christ, the Creator and
 Maker of all Things, from
 whom are all things; and
 into the Lord Jesus Christ,
 his Only-begotten Son, the
 First-born of the whole
 Creation, who before the
 Ages was begotten by the
 good Pleasure of the Fa-
 ther, by whom all things
 were made, both those in
 Heaven, and those on Earth,
 visible and invisible, who in
 the last Days descended from
 Heaven, and took Flesh, and
 was born of the holy Virgin
 Mary, and did converse holi-
 ly, according to the Laws
 of his God and Father, and
 was crucify'd under Pontius
 Pilate, and died for us, and
 rose again from the Dead af-

* * Pag
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ἔ κτίστην. V. al. ἔ τῶν. V.

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ter his Passion the Third Day, and ascended into the Heavens, and sitteth at the Right Hand of the Father, and again is to come at the End of the World with Glory to judge the Quick and the Dead, of whose Kingdom there shall be no End. And I am baptiz'd into the Holy Ghost, that is the Comforter, who wrought in all the Saints from the Beginning of the World, but was afterwards sent to the Apostles by the Father, according to the Promise of our Saviour and Lord, Jesus Christ; and after the Apostles, to all those that believe in the Holy Catholick Church. Into the Resurrection of the Flesh, and into the Remission of Sins, and into the Kingdom of Heaven, and into the Life of the World to come; and after this Vow, he comes in order to the Anointing with Oil.

σία, εἰς σαρκὸς ἀνάστασιν, καὶ εἰς ἄφησιν ἁμάρτηων, καὶ εἰς βασιλείαν ὑψάνων, καὶ εἰς ζωὴν ἔς μέλλοντες. αἰώνος καὶ μὴ ἔσχατον ταύτην, κατ' ἀγγελικὴν ἐρησιν καὶ εἰς τὸ ἔλαιον χρίσιν.

καὶ τοῖς νόμοις τοῦ Θεοῦ καὶ πατρὸς αὐτοῦ, καὶ σωτηρίαν ὅτι Ποντίου Πιλάτου, καὶ ἀποσταλόντα ὑπὸ ἡμῶν, καὶ ὁμολογῶντα ὅτι νεκρῶν μὴ παθεῖν τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς τοὺς ὑψάνους, καὶ καθίσαντα ὡς δεξιὰ τῆς πατρὸς, καὶ πάλιν ἐρχόμενον ὅτι ὁ σωπλεῖται τῷ αἰώνος μὴ δεῖν κείναι ζώντας καὶ νεκροὺς, ὅτι βασιλείας ἐστὶν τέλος. βαπτίζομαι καὶ εἰς τὸ πνεῦμα ἁγίον, περὶ τὸ καθὼς κλητοί, ὅτι ἐνεργήσῃ ὡς πᾶσιν τοῖς ἀπ' αἰώνος ἁγίοις, ὡς ὅτι ἀποσταλὲν καὶ τοῖς ἀποστόλοις ὡς ὅτι πατρὸς καὶ ἑπαγγελίᾳ ὅτι σωπλεῖται ἡμῶν καὶ κρείσσον σου Χριστοῦ, καὶ μὴ τὸ ἀποστόλοις ὅτι πᾶσι τοῖς περὶ οὖσιν, ὡς τῇ ἀγίᾳ καθολικῇ, ὅτι ὁ κλητός.

Εὐλογῶνται ὁ τῷ
 πρῶτῳ ἱερεὶς ἀρχιερεὶς
 εἰς ἄφεσιν ἀμάρτην, καὶ
 ἡ πρώτη παρασκευὴ τῷ
 βαπτισματὶ. ὁπρὶν
 λέγεται ὁ ὕμνος ὁ ἀ-
 γγινητος, Θεὸν, καὶ πα-
 τέρα τῷ Χριστῷ, ὁ
 βασιλεὺς πάσης αἰωνι-
 κῆς καὶ νοητῆς φύσεως,
 ἵνα ἀγάσῃ ὁ ἱλαίος ὁ
 ὀνόματι τῷ κυρίῳ Ἰησοῦ,
 καὶ δώσῃ χάριν πλούτη-
 πλῆ, καὶ διώσῃ ἐν
 ἐργασίᾳ, ἄφεσιν π
 ἀμάρτην, καὶ παρα-
 σκευὴν ὁμολογίας
 βαπτισματὶ, ὡς ὁ
 χειρόμυλον ἀπολυθῆναι
 πάσης ἀσέβειας, ἁ-
 ξίον ἡμέας τῷ μυστηρίῳ
 καὶ ὁκτολῶν ὁ μυσ-
 τήριον.

Εἶτα ἔρχεται εἰς τὸ
 ὕδωρ. ἀλλογεί καὶ δοξά-
 ζει ὁ θεοπότης Θεὸν
 καὶ παντοκράτορα, καὶ
 πατέρα τῷ μυστήριον
 Θεῷ, ἀγαθῶν, ὁ
 ἱερός ὁκτολῶν ὁ
 ἐνανθρωπήσας ὁ ὕμνος

Now this is blessed by the High-Priest for the Remission of Sins, and the first Preparation for Baptism. For He calls thus upon the Unbegotten God, the Father of Christ, the King of all sensible and intelligible Natures, that He would sanctifie the Oil in the Name of the Lord Jesus, and impart to it Spiritual Grace, and efficacious Strength, the Remission of Sins, and the first Preparation for the Confession of Baptism, that so the Candidate for Baptism, when he is anointed, may be freed from all Ungodliness, and may become worthy of Initiation, according to the Command of the Only Begotten.

After this He comes to the Water, and blesses and glorifies the Lord God Almighty, the Father of the Only Begotten God, and the Priest returns Thanks, That He has sent his Son to become Man on our Ac-

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count, that He might save us: That He has permitted that he should in all Things become obedient to the Laws of that Incarnation, to preach the Kingdom of Heaven, the Remission of Sins, and the Resurrection of the Dead. Moreover, He adores the Only-Begotten God Himself, after his Father, and for Him, giving Him Thanks that He undertook to die for all Men by the Cross, the Type of which he has appointed to be the Baptism of Regeneration. He glorifies him also for that God, who is the Lord of the whole World, in the Name of Christ, and by his Holy Spirit, has not cast off Mankind, but has suited his Providence to the Difference of Seasons: at first giving to Adam himself Paradise for an Habitation of Pleasure, and afterwards giving a Command on account of Providence, and casting out the Offender justly, but through his Good-

ἀλλ' ὁ δὲ ἡμεῖς, ἵνα ἡ-
πᾶς σώσῃ· ὅτε λυτῶν
τῷ ἐνδεδουλωμένῳ, ἐν
τῷ ἡρώδῳ αὐτῶν ἡμέρας ἐν
πᾶσι, κηρύξαι βασι-
λείῳ ὑεανῶν, ἀφαιρῶν
ἀμάρτιων, νεκρῶν ἀνά-
στασις. ὅτι τέτοις προ-
σκυνεῖ αὐτὸν τὸ μυσ-
τήρι Θεὸν μετ' αὐτοῦ,
ὃ δὲ αὐτὸν διχαρίζων
αὐτῷ, πρὸς ὁμοδοξίαν
αὐτὸν τῷ ὑπὲρ πάντων
διδόντων ἔχει τὴν σωτῆ-
ριν τύπον ἔδωκε τὸ βαπ-
τισμα τὸ παλινγενεσίας.
δοξάζει πᾶσι ὅτι ἐν τῷ
ἀνόμῳ ἔχει Χριστῷ, Θεὸς
ὁ τῷ ὅλῳ κύριος, ἐν
ἀγίῳ * * πνύμεται ἐκ
ἀπέρριψας τὸ τῷ ἀνθρώ-
πων ἡρώδι. ἀλλὰ ἔχει
φόροις καιροῖς ἀφαι-
ρεῖς προνοίας ἐπιήσασ-
το· τὸ πρῶτον Ἀδὰμ ὡς
τῷ ἐν ᾧ ἡδονήσας, πε-
ρὶ μὲν πρῶτης λόγῳ τὸ
ᾧ ἡδονήσας οἰκητήριον
δὲς, ἔπειτα προνοίας
λόγῳ ἐντολῇ ποιη-
σάμενος· ἀμάρτιαν ταύτην,

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δικαιοσύνη ἐξώσας, ἀ-
νδότητι δὲ μὴ ἀπορρί-
νας εἰς τὸ παντελές,
ἀλλὰ καὶ τὰς ἐξ' αὐτῆς
ἐξιδούσας. δι' οὗ
καὶ τὸ τέρας τῶν αἰώνων
ἐπέσειλε τὸ υἱὸν αὐτοῦ ἀν-
θρώπου ἡμέας δι' ἀν-
θρώπου καὶ πᾶσι τοῖς
ἀνθρώποις παθεῖν ἀνα-
στασιᾶς καὶ ἀνιστῆναι.
αὐτὸν ἐν καὶ νῦν ἡμεῖς
καλεῖται ὁ ἱερεὺς πρὸς
τὸ βάπτισμα, καὶ λε-
γεῖται, ὅτι καὶ παθεῖ ἐξ-
ερανῆ, καὶ ἀγιάσῃ τὸ
ὕδωρ τῆτο· ὁ δὲ ὁ
καὶ δυνάμειν, ὥστε
καὶ βαπτίζομενον, καὶ
ἐνταλῶν τῶν Χριστοῦ
καὶ αὐτὸν συζυγεσθῆναι,
καὶ συναποθανεῖν, καὶ
ἀναστῆναι, καὶ συνα-
στῆναι εἰς ὑποδείκνυ
τὸ ἐν αὐτῷ, ὅτι νεκρω-
θῆναι μὲν τῇ ἀμάρτια,
καὶ τῇ δικαιοσύνῃ
καὶ μὲν τῷτο, βαπτί-
σας αὐτὸν ἐν τῷ ὀνό-
ματι τῶν πατέρων καὶ τῶ
καὶ τῶ ἀγίῳ πνεύματι. καλεῖται ὑμεῖς, ἐπαλέγων.

ness not utterly casting him
off, but instructing his Poste-
rity in succeeding Ages after
various Manners, on whose
account in the Conclusion of
the World he has sent his
Son to become Man for
Man's sake, and to undergo
all humane Passions without
Sin. Him therefore let the
Priest even now call upon
in Baptism, and let him say,
Look down from Heaven,
and sanctifie this Water, and
give it Grace and Power,
that so he that is to be bap-
tiz'd, according to the Com-
mand of thy Christ, may be
crucify'd with Him, and may
die with Him, and may be
bury'd with Him, and may
rise with Him to the Adop-
tion which is in Him, that
he may be dead to Sin, and
live to Righteousness; and
after this, when he has bap-
tiz'd him in the Name of the
Father, and of the Son, and
of the Holy Ghost, he shall
anoint him with Ointment,
and shall add as follows:

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XLIV. O Lord God, who art without Generation, and without a Superior, the Lord of the whole World, who hast scattered the sweet Odour of the Knowledge of the Gospel among all Nations, do thou grant at this time that this Ointment may be efficacious upon him that is baptiz'd, that so the sweet Odour of thy Christ may continue upon him firm and fix'd, and that now he has died with Him, he may arise, and live with Him. Let him say these and the like things; for this is the Efficacy of the laying on of Hands on every one; for unless there be such a Recital made by a pious Priest over every one of these, the Candidate for Baptism does only descend into the Water, as do the Jews, and he only puts off the Filth of the Body, not the Filth of the Soul. After this let him stand up, and pray that Prayer which the Lord taught us. But of Ne-

Κύριε ὁ Θεός, ὁ ἀγεννητός, ὁ ἀδυστοχός, ὁ πάντων Κυριεύων, ὁ τῆς οἰκουμένης διάσπαρτος τῆς γνώσεως τοῦ εὐαγγελίου ἐν πᾶσι τοῖς ἔθνεσιν, δός μοι ἐν τούτῳ τῷ μυστήριῳ ἐνεργῆσαι τὴν χάριν τοῦ βαπτισμοῦ, ὥστε ἐβραίαν ἐπίγειον ὄντα αὐτὸς τῷ διωδιδύμεναι τῷ Χριστῷ ὥς, καὶ συναποθανόντα αὐτὸν συναναστῆναι καὶ συζῆσαι αὐτῷ. Τούτα καὶ τὰ τοιοῦτα ἀκούοντα λέγεται. ἐκείθεν γὰρ ἡ δύναμις τῆς χειροθεσίας ἐστὶν αὐτῇ· ἰδοὺ γὰρ μὴ εἰς ἡμέραν τῶν ἐθνικῶν γίνονται ὡς αὐτὸς τῷ διωδιδύμεναι εἰς ὕδωρ μόνον καὶ ἐβραίαν καὶ ὁ βαπτισμὸς, ὡς Ἰουδαῖοι, καὶ ἀποτινίσκονται μόνον τὸ ῥύπον τοῦ σώματος, καὶ τὸ ῥύπον τῆς ψυχῆς· καὶ τούτο, ἐν τῷ προσδεδωκένῳ πνεύματι καὶ ἐδιδάχθεν ἡμεῖς ὁ κύριος.

ἐπεὶ δὲ ἀναστὰς ὁ Χρῆστος
 ἀναστὰς δὲ εἶναι καὶ
 προσεύχεσθαι. Ἀλλὰ
 ὁ ἐγερθεὶς ὁρᾷ
 εἶναι καὶ αὐτοὺς ἐν συ-
 ναποδανῶν τῇ Χρι-
 στῷ ἐσυνεστῆναι, ση-
 κέτω. προσεύχεσθαι
 καὶ ἀνατολὰς. καὶ γὰρ καὶ
 τὸ γέγραπται ἐν τῇ
 βιβλίᾳ τῇ ἐκκλησιαστικῇ
 ὅτι μὲν δὲ συ-
 πλεῶναι τὸ ναὸν τῆ
 κυρίου ὑπὸ τῆ βασι-
 λείας Σολομῶντος, ἐν
 αὐτῷ ὅ ἐγκαινισμῷ οἱ
 ἱερεῖς, καὶ οἱ Λεῖται, καὶ
 οἱ ψαλτφοδοὶ, μὲν κυμ-
 βάλων καὶ ψαλτηρίων
 ἐψήκεισαν καὶ ᾄδοντες,
 αἰνῶντες, καὶ ἐξο-
 μολογέμενοι, καὶ λέγον-
 τες Αἰνεῖται τὸ κύριον,
 ὅτι ἀγαθός, ὅτι εἰς τὸ
 αἰῶνα δὲ ἔλεος αὐτοῦ.

Προσεύχεσθαι οὕτως
 καὶ μὲν τὸ πρῶτον
 λέγων· ὁ Θεὸς ὁ
 πατὴρ τοῦ κυρίου
 Χριστοῦ, τῷ μόνῳ
 υἱῷ σου, δός μοι

cessity he who is risen again
 ought to stand up and pray,
 because he that is raised up
 stands upright. Let him
 therefore who has been dead
 with Christ, and is raised
 up with Him, stand up.
 But let him pray towards
 the East: For this also is
 written in the Second Book
 of the *Chronicles*, that after
 the Temple of the Lord was
 finish'd by King Solomon, in
 the very Feast of Dedication
 the Priests and the Levites,
 and the Singers, stood up
 towards the East, praising
 and thanking God with Cym-
 bals and Psalteries, and say-
 ing, *Praise the Lord, for He* *2 Chron.*
is good, for his Mercy endu- *v. 13.*
reth for ever.

But let him pray thus af-
 ter the foregoing Prayer, and
 say, O God Almighty, the
 Father of thy Christ, thy
 Only-begotten Son, give me
 a Body undefiled, a Heart

XLV.

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pure, a Mind watchful, an unerring Knowledge, the Influence of the Holy Ghost for the obtaining and assured enjoying of the Truth, thro' thy Christ, by whom Glory be to Thee, in the Holy Spirit, for ever. *Amen.* We have thought it reasonable to make these Constitutions concerning the Catechumens.

Ὡμα ἀσπιλον, καρ-
διδυ καθαραν, τῶν
ἡγρησεν, γυνῶν *
ἀπλαιν, πνδμγλθ. α-
γιν ἐπιφοίτησιν πορ-
κτῆσιν ἐ πληροφείαν
τ' ἀληθείας, Ἀφ' τῆ
Χειρῶς Κυ. ² δ' ἰ' ἔ
Coi δόξα ³ ἐν ἀγίῳ
πνδματι. εἰς τὰς αἰ-
τας. ἀμλῶ. παῦτα ἐ
πρὶ τῷ ἁπταχυμῶν
δὶκατον ἡγησάμεθα δια-
τάξασθαι.

SECT. LXIV.

XLVI. NOW concerning those Bishops which have been Ordain'd in our Life-time, we let you know that they are these; *James* the Bishop of *Jerusalem*, the Brother of our Lord; upon whose Death the second was *Symeon*, the Son of *Cleopas*; after whom *Judas* the Son of *James*. Of *Cæsarea* of *Palestine* the first was *Zaccheus*, who was once a Publican; after whom was *Cornelius*, and the third *Theo-*

Περὶ τῶ τῷ ἰφ' ἡ
μῶν χειροτονηθῶ-
των ἐπισκόπων ἐν τῇ
ζωῇ τῇ ἡμετέρᾳ, γινώ-
ριζομεν ὑμῖν, ὅτι ἐ-
σὶν ἔτσι. Ἱερουσαλὺμ
μὲ Ἰακώβ. ὁ τῷ κυ-
ρίῳ ἀδελφός. ἔ πλδ-
τῶσιν αἰθ. δάπρος Συ-
μεὼν ὁ τῷ Κλεόπα,
μετ' ὃν τεύτθ. Ἰσδα-
Ἰακώβ. Καισαρείας
τ' Παλαιστίνης πορ-
κτον μὲ Ζακχαῖ. ὁ

ἰ' ἐγρησεν. V. ² μεθ'. V. ³ σὺν. V.

πντ

ποπε πλῶνης, μεθ' ὃν
 Κορίνθι^ο, & τρίτ^ο
 Θεοφίλ^ο. Ἀντιοχείας
 Ἐυδοί^ο μὲν ὑπὸ ἡμῶν
 Πέτρῳ, Ἰγνατί^ο δὲ
 ὑπὸ * * Παύλῳ. τὸ δὲ
 Ἀλεξάνδρειων Ἀννια
 ὁ πρῶτ^ο. ἁπὸ
 Μάρκου τοῦ διαγγε-
 λιστά, δού-
 λ^ο δὲ Ἀβιμί^ο ὑπὸ
 Ἀνθ^ο & αὐτῷ διαγγε-
 λιστῇ. τὸ δὲ Ῥωμαίων
 ἐκκλησίας Λίν^ο μὲν
 ὁ Κλαυδίας πρῶτ^ο,
 ὑπὸ Παύλῳ, ὁ Κλή-
 μης δὲ μὲν ὁ Λίν^ο δά-
 γατον * * ὑπὸ ἡμῶν Πέ-
 τρῳ, δούλ^ο κεχει-
 ρομένηται τὸ δὲ Ἐφέσου
 Τιμόθε^ο. ἁπὸ μὲν ὑπὸ
 Παύλῳ, Ἰωάννης δὲ ὑπὸ
 ἡμῶν Ἰωάννη Σμύρνης
 ὁ Ἀείων πρῶτος, μεθ'
 ἐν Στραταίας ὁ Λώι-
 δ^ο, καὶ τρίτος Ἀεί-
 ων Περγᾶμ^ο δὲ Γάιος.
 καὶ Φιλαδεφείας Δε-
 μητρί^ο ὑπὸ ἡμῶν ὑπὸ
 δὲ Παύλῳ Λέκι^ο. Κε-
 χρεῶν καὶ τὸ Κρήτης

philus. Of Antioch, Euodius,
 Ordain'd by me Peter; and
 Ignatius by Paul. Of Alex-
 andria, Annianus was the first,
 Ordain'd by Mark the Evan-
 gelist; the second Avilius
 by Luke, who was also an
 Evangelist. Of the Church
 of Rome, Linus the Son of
 Claudia was the first, Or-^{21.}
 dain'd by Paul; and Clemens,
 after Linus's Death the Se-
 cond, Ordain'd by me Peter.
 Of Ephesus, Timotheus, Or-
 dain'd by Paul; and John
 by me John. Of Smyrna,
 Aristo the First; after whom
 Strateas the Son of Lois;^{2 Tim. i 9.}
 and the third Aristo. Of
 Pergamus, Gaius. Of Phila-
 delphia, Demetrius, by me. Of
 Cenchrea, Lucius, by Paul.
 Of Crete, Titus. Of Athens,
 Dionysius. Of Tripoli in
 Phœnicia, Marathones. Of Lao-
 dicea in Phrygia, Archippus.
 Of Colosse, Philemon. Of Bo-^{Philem. v. 10.}
 rea in Macedonia, Onesimus,
 once the Servant of Phile-
 mon. Of the Churches of
 Galatia, Crescens. Of the Pa-

* * Pag.
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* * P. 8.
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ἁπὸ. V. ὁ ἀβίλ^ο. V. καὶ V. ἁπὸ δεστ. V.

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rishes of *Asia, Aquila* and *Ni-*
ccetas. Of the Church of
Aegina, Crispus. These are
 the Bishops who are entrusted
 by us with the Parishes in
 the Lord; whose Doctrine
 Keep ye always in mind, and
 observe our Words: And
 may the Lord be with you
 now, and to endless Ages,
 as Himself said to us when
 He was about to be taken
 up to his own God and Fa-
 ther: For says He, *Lo I am*
with you all the Days, until
the End of the World. Amen.

Τίτῳ Διονύσῳ ὁ
 Ἀθηναῖος ὁ ὅς ἐν Φοι-
 νίκη Τριπόλεως Ἰμα-
 ραδονῆς ὁ ὅς ἐν Φρυ-
 γίᾳ Λαοδικείας Ἀρ-
 χιεπὶ ὧν Κολοσσαίων
 ὁ Φιλήμων Βεργίας ὁ
 ὁ ὅς ἐν Μακεδονίᾳ
 Ὁνήσιμος ὁ Φιλήμορος
 Κρήσιος ὁ ὅς ἐν Γα-
 λατίαν ἐκκλησιῶν Ἀ-
 πώλας ὁ ὅς ἐν Νικήτη
 ὁ ὅς ἐν Ἀσίᾳ Ἀρ-
 χιεπὶ Κείσῳ ὁ ὅς ἐν Ἀ-
 γιαν ἐκκλησίας ὁ
 ὁ ὅς ἐν ἑμῶν ἐμπι-
 ροῦσιν ταῖς ἐν κυ-

εἰς ἡρώικας· ὧν ἡ διδασκαλία μετ' ἐκείνους πάντας
 ἡρώως φερόμενη τὴν ἡμετέραν λῆξιν ἐστὶν ὁ κύριος μετ'
 ὑμῶν, νυνὶ καὶ ἐς τὰς ἀπλοτήτας χεῖρας· ὡς αὐτὸς
 ἔρηκεν ἡμῖν. μέλλων ἀλαμβάνειν τοὺς ἑξῆς Θεοῦ
 ἐπατέτα· Ἰδοὺ γὰρ φησὶν, ἐγὼ μετ' ὑμῶν εἰμι πάντες
 καὶ ἡμέτερος εἰς τὴν ζωὴν πλάσας τῶν αἰώνων. Ἀμὲν.

XLVII. *Glory be to God in the
Luk, ii 14 Highest, and upon Earth Peace,
Good-will among Men. We
praise Thee, we sing Hymns
to Thee, we bless Thee, we
glorifie Thee, we worship
Thee by thy great High-*

Δόξα ἐν ὑψίστοις
Θεῷ, ὁ ἐπὶ γῆς ἐκ-
ράνη, ἐν ἀνθρώποις δι-
δοκία. αἰνεῖμαί σε, ὁμο-
νεῖμαί σε, διλογεῖμαί
σε, ⁴ δοξολογεῖμαί σε
αἰετὸς αἰῶνος σε, ᾠδὴ

³ μαθητῶν V. ² δεστ. V. ³ δεστ. V. ⁴ δι' αἰσθησέως V.

α εὐχαριστοῦμεν σοι Ms. Alexand.

μεγάλῳ ἀρχιερέω· σὺ δὲ
 ὢντα Θεόν, ἀγνόντων ἡ-
 μαρῶν, ἀφρόντων μόνον· διὰ
 τὴν μεγάλῳ σου δόξαν·
 κύριε βασιλεὺς ἰσχυρά-
 νιε, Θεὲ πατήρ παντο-
 κράτωρ· κύριε ὁ Θεὸς
 ὁ πατήρ τοῦ Χριστοῦ, ὁ
 ἀμώμῳ ἀμνῷ, ὃς αἶρε
 τὴν ἀμώρτιαν τοῦ κόσμου·
 πρόσδεξαι τὴν δέησιν
 ἡμῶν· ὁ κερυβίμμος ἐπὶ
 τοῦ Χερυβίμ. ὅτι σὺ
 μόνος ἅγιος· σὺ μόνος
 κύριος Ἰησοῦς, Χριστὸς
 τοῦ Θεοῦ πάσης ἡμετέρας
 φύσεως, τοῦ βασιλείας
 ἡμῶν· διὰ τὴν σοὶ δόξαν,
 κμή, καὶ σέβας·.

Αἰνεῖτε παῖδες κυ-
 ριον· αἰνεῖτις ὁ ὄνομα
 κυρίου. Αἰνεῖμεν σε,
 ὑμνήσωμεν σε, ὁμιλοῦμεν
 σε, διὰ τὴν μεγάλῳ
 σου δόξαν· κύριε βασι-
 λεύ, ὁ πατήρ τοῦ Χρι-
 στοῦ, τοῦ ἀμώμῳ ἀμνῷ,
 ὃς αἶρε τὴν ἀμώρτιαν τοῦ
 κόσμου· σοὶ προεφ' ἡμῶν.

Priest; Thee, who art the
 True God, who art the One
 Unbegotten, the only Inacces-
 sible Being; for thy great
 Glory, O Lord, and Heaven-
 ly King, O God the Father
 Almighty, O Lord God, the
 Father of Christ, the Imma-
 culate Lamb, who taketh a-
 way the Sin of the World,
 receive our Prayer, thou that
 fittest upon the Cherubim:
 For thou only art holy,
 thou only art the Lord Je-
 sus, the Christ of the God
 of all created Nature, and
 our King, by whom Glory,
 Honour and Worship be to
 Thee.

To Children, praise the Lord: XLVIII.
praise the Name of the Lord. Psal. cxii. 9

We praise Thee, we sing
 Hymns to Thee, we bleis
 Thee for thy great Glory,
 O Lord, our King, the Fa-
 ther of Christ, the Imma-
 culate Lamb, who taketh a-
 way the Sin of the World.
 Praise becomes Thee, Hymns

κύριε ὁ μόνος ἅγιος, ὁ μόνος κύριος Ἰησοῦς, Χριστὸς τοῦ Θεοῦ, ὁ ἀμώμῳ ἀμνῷ, ὃς αἶρε τὴν ἀμώρτιαν τοῦ κόσμου· πρόσδεξαι τὴν δέησιν ἡμῶν· ὁ κερυβίμμος ἐπὶ τοῦ Χερυβίμ. ὅτι σὺ μόνος ἅγιος, ὁ μόνος κύριος Ἰησοῦς, Χριστὸς τοῦ Θεοῦ, ὁ ἀμώμῳ ἀμνῷ, ὃς αἶρε τὴν ἀμώρτιαν τοῦ κόσμου· σοὶ προεφ' ἡμῶν.

α ἡ λήσων ἡμῶν *cleax. in margin.* be-

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become Thee, Glory becomes
Thee, the God and Father,
thro' the Son, in the most
Holy Spirit, for ever and
Luk.ii.29. ever. Amen. Now, O Lord,
lettest thou thy Servant depart
in Peace, according to thy
Word, for mine Eyes have seen
thy Salvation, which thou hast
prepared before the Face of all
People, a Light for the Revel-
ation to the Gentiles, and the
Glory of thy People Israel.

XLIX. Thou art blessed, O Lord,
who nourishest me from my
Youth, who givest Food to
all Flesh. Fill our Hearts
with Joy and Gladness,
that having always what is
sufficient for us, we may
abound to every good Work,
in Christ Jesus our Lord,
thro' whom Glory, Honour,
and Power be to Thee for
ever. Amen.

τοῦ σοι δόξα πρὸς
τὸν Θεὸν καὶ τὸν πατέρα
τὸν υἱόν, ἐν πνεύματι
ἁγίῳ, εἰς
τοὺς αἰῶνας τῶν αἰώνων.
ἀμήν. Νῦν ἀπολύει
τὸν δούλόν σου δέσποτα
κατὰ τὸ ῥῆμα σου, ἐν ᾧ
ἐβλέπων ὅτι εἶδον οἱ ὀφθαλμοί
μακάριόν μου τὴν σωτηρίαν σου,
ἣν ἡτοίμασας ἔσθλα
πρὸς πάντας τοὺς ἔθνην,
καὶ τὴν δόξαν σου ἐν Ἰσραὴλ.

Εὐλογητὸς εἶ κύριε
ὁ τρέφων με ἐκ νεότη-
τός μου, ὁ δίδως τροφήν
πάσῃ σαρκί· πληροῦν
μας καὶ ἀφροσύνην
καρδίας ἡμῶν ἐν
πνεύματι πάντοτε ὑμῶν
καὶ ἐν παντί, ὥστε
ἀφ᾽ ἡμῶν εἰς πᾶν ἔσται
ἀγαθόν, ἐν Χριστῷ Ἰη-
σοῦ τῷ κυρίῳ ἡμῶν
εἰς τὸν αἰῶνα, τῷ
καίῳ σου δόξα, τιμὴ
καὶ κράτος, εἰς τοὺς αἰ-
ῶνας. ἀμήν.

deest. V. καὶ τῷ ἁγίῳ πνεύματι V. μεθ' V.

ΒΙΒΛΙΟΝ ΟΓΔΟΟΝ.

*** Pag.
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Περὶ χαρισμάτων, καὶ χειροτονιῶν, καὶ κανόνων
ἐκκλησιαστικῶν.

BOOK VIII.

SECT. LXV.

Concerning Gifts, and Ordinations, and the
Ecclesiastical Canons.

ΤΟΥ ΘΕΟΥ καὶ
Πατρὸς ἡ-
μῶν Ἰησοῦ
Χριστοῦ ὁ
ἀγαθὸς ὁ δόξας ἡμῶν
ἐκδιδόντες. μυστή-
ριον, καὶ προσκαλυμ-
μένον Ἰσραὴλ καὶ Ἑλλή-
νας εἰς ἐπίγνωσιν τοῦ
θεοῦ καὶ μόνου ἀληθινοῦ
θεοῦ πατρὸς αὐτοῦ,



ESUS CHRIST, Chap. I.
our God and Sa-
viour, deliver'd to
us the great My-
stery of Godliness, and cal-
led both Jews and Gentiles to
the Acknowledgment of the
One and Only True God,
his Father, as Himself some-
where says, when He was
giving Thanks for the Salva-

Βιβλίον η, ἐν δὲ καὶ χαρισμάτων, καὶ χειροτονιῶν, καὶ κανόνων ἐκ-
κλησιαστικῶν. v. : desunt. V.

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tion of those that had be-
 Jol. xvii. *lieved, I have manifested thy*
 6. 4. *Name to Men, I have finish'd*
the Work thou gavest me, and
 v. 11. 25. *said concerning us to his Fa-*
ther, Holy Father, although
the World has not known thee,
yet have I known thee; and these
have known thee. With good
reason did he say to all of
us together, when we were
perfected concerning those
 Mar. xvi. *Gifts which were given from*
 17. *him by the Spirit; Now*
these Signs shall follow them that
have believed in my Name,
they shall cast out Devils, they
shall speak with new Tongues,
they shall take up Serpents; and
if they drink any deadly thing, it
shall by no means hurt them;
they shall lay their Hands on
the Sick, and they shall reco-
ver. These Gifts were first
bestow'd on us the Apostles,
when we were about to
preach the Gospel to every
Creature, and afterwards were
of Necessity afforded to those
who had by our means be-
lieved; not for the Advan-

καθὼς αὐτὸς ἰσχυρῶς
 οὖν δι' ἡμεῶν ἐπὶ τῇ
 οὐρανῷ τῇ πνεύματι
 των, ἐφανέρωσεν ὅτι
 ὄνομα τοῖς ἀνθρώποις, ὅ
 ἔργον ὁ ἰδὼν μοι,
 ἐπλήρωσα. Ἐπεὶ ἡ
 μῶν λέγοντες τὰ πα-
 τρι, πατέρα ἄγε, εἰς
 ὁ ἡσυχία σου ἐστὶν ἡ
 ἀλλ' ἐγὼ σε ἔγνω, καὶ
 οἱ σε ἔγνωσαν ἐκ
 τῶς, ὡς ὁ πνεύματι
 μῶν ἡμῶν, φησὶ πα-
 σιν ἅμα, ὡς τῇ ὁ
 αὐτὸς ἀπὸ τοῦ πνεύμα-
 τος διδομένων χαρισμά-
 των. Σημεῖα ὅτι τοῖς
 πνεύματι, ταῦτα πα-
 ρακολουθήσονται. ὅτι
 ὅτι μὴ δαίμονια ἐκ-
 βαλεῖσι γλώσσῃ καὶ
 ταῖς λαλήσουσιν. ὅτι
 ἀρῶσι καὶ θανάτου
 πίνουσιν, ὃ μὴ αὐτοῖς
 βλάψῃ. ὅτι ἀρῶσι
 χεῖρας ἐπιθέντες, καὶ
 ἡσυχίαν ἔξουσιν. Τέτοι-
 α τῇ χαρισμάτων πνεύ-
 ματι μὴ ἡμῖν δοθέντα
 τοῖς ἀποστόλοις, μέλλουσιν

Lib. VIII. the Holy Apostles.

διαγέλιον καὶ ἀγέλιον
 παρὰ τῇ κτίσει· ἵνα
 τοῖς δὲ ἡμῶν πισ-
 τασιν ἀναγκάσις χρη-
 σιμῶν· ἡ εἰς τὸ ἐν-
 εργάτων ὠφέλειαν, ἀλλ'
 εἰς τὸ ἀπίστον συλκατά-
 δεσις, ἵνα ὅς ἐστιν ἡ-
 πεισεν ὁ λόγος, τέ-
 τες ἡ τῇ σημείων δι-
 σωπήσει δυνάμεις· τὰ
 γὰρ σημεῖα ἡ τοῖς πιστοῖς
 ἡμῖν, ἀλλὰ τοῖς ἀπί-
 στοις, ἰσχυρὸν περὶ καὶ
 ἑλλύων· ἔτι γὰρ τὸ δαί-
 μονας ἐκβάλλειν ἡμέτε-
 ρον κέρδιον, ἀλλὰ τῶν
 ἐνεργειῶν κυρίου καθαί-
 ρων· καὶ ὡς ὡς
 περὶ παιδύων ἡμᾶς ὁ
 κύριος· δείκνυσιν λέγον·
 μὴ χαίρετε ὅτι τὰ πνύ-
 ματα ὑμῖν ὑπακούουσιν,
 ἀλλὰ χαίρετε ὅτι τὰ
 ὀνόματα ὑμῶν γέγραπ-
 ται ἐν τῷ βιβλίῳ· ἐ-
 πεὶ δὲ μὲν αὐτὸς δυνά-
 μεθ γίνεται, τὸ δὲ ἡμε-
 τέρα δύνοια· ὅτι παρὰ
 δῆλον ὅτι βοηθεύοις
 ὑπὸ αὐτοῦ· ὅτι ἐπὶ μαγ-

tage of those who perform
 them, but for the Conviction
 of the Unbelievers, that those
 whom the Word did not per-
 swade, the Power of Signs
 might put to Shame: For
 Signs are not for us who
 believe, but for the Unbe-
 lievers, both for the Jews
 and Gentiles. For neither is
 it any Profit to us to cast
 out Dæmons, but to those
 who are so cleansed by the
 Power of the Lord; as the
 Lord himself somewhere in-
 structs us, and shews, say-
 ing, *Rejoyce ye not because the* Luk x.10
Spirits are subject unto you;
but rejoyce, because your Names
are written in Heaven. Since
 the former is done by his
 Power, but this by our good
 Disposition and Diligence,
 yet 'tis manifest) by his As-
 sistance. 'Tis not therefore
 necessary that every one
 of the Faithful should cast
 out Dæmons, or raise the
 Dead, or speak with Ton-
 gues; but such an one only
 who is vouchsaf'd this Gift,

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for some Cause which may be Advantage to the Salvation of the Unbelievers, who are often put to Shame, not with the Demonstration of the Word, but by the Power of the Signs; that is, such as are worthy of Salvation: For all the Ungodly are not affected by Wonders; and hereof God himself is a Witness, as when He says in the Law, *With other Tongues will I speak to this People, and with other Lips, and yet will they by no means believe.* For neither did the Egyptians believe in God, when Moses had done so many Signs and Wonders; nor did the Multitude of the Jews believe in Christ, as they believ'd Moses, who yet had healed every Sickneſs and every Diſeaſe among them; nor were the former ſham'd by the Rod which was turn'd into a living Serpent, nor by the Hand which was made white with Leproſie, nor by the River Nile turn'd

και εν πομπη πιστον δαι-
μονας ενκαλλειν, η νε-
κρες δμιν, η γλω-
σσαις λαλειν. Αλλα η
αξιωδυντα χειρομα-
ΤΩ. δτι πνι αιτια αλη-
οιμη, εις σωτηριαν των
απιστων, δυσωπεμνων
πολλακις εν τη τω
λογων αποδειξει, Αλλα
τη των σημειων ενεργ-
για, αξιων οντων σω-
τηριας. εδωκε γδ πομπη
οι ασεβεις υπο τω δαυ-
ιδ των εν τρεπονται η
τετε μωρτοι αυτου ο
θεοσ, ωσ οπρω λεγει εν
τω νομω "Οτι εν επ-
εργλωσται λαλησω
λαω τετω, η εν χει-
λεσιν ετεροις, ε η μη
πισδυσωσιν. Ουπ γδ
οι Αιγυπιοι επιδυστη
τω θεω, 2 Μωυσειω
ποσαυτα σημεια και
τερετα πεποιηκεται
ετε τα πληθη τω Ιου-
δαιων τω ωσ Μωυ-
σει " Χειρω, παστω
νοσον η παστω μαλα-
κίαν εν αυτοις ενεργ-

Isa. xxviii.

21.

1 Cor. xiv.

21.

Deut xviii

Ex. vii.
& iv.

¹ την των λόγων αποδειξειν αλλα την των σημειων ενεργειαν. V.
² μωσειω. V. ³ μωσι V.

πλούσιον· καὶ ἔτε * *
 ἐκείνους ἐδυσώπησε ῥαβ-
 δ. ἐμψυχον· εἰς
 ὄφιν, καὶ χεῖρ λούκαι-
 νομην, καὶ Νεῖλ. αἰ-
 ματέμην. ἔπ' τῆς
 τυφλοὶ ἀναβλέποντες,
 καὶ χωλοὶ πεπατηνέες,
 ἐνεκροὶ ἀνιστάμενοι·
 ἐπὶ μὲν ἀντίφωτο
 Ἰαννῆς ἐπὶ Μαμβρῆς·
 πρὸς Ἰ. Ἀννας καὶ Καϊά-
 φας· ὅπως ἐπὶ πᾶσι
 δυνάμει τὰ σημεῖα, ἀλ-
 λὰ μόνους τὰς δυνάμεις
 αὐτοῦ, ὡς ἐπὶ χεῖρ δυνά-
 μεϊ ὁ Θεὸς ὁπταίει·
 διώκεις, ὡς ὅπως οἱ
 χυνομένοι· ἐπὶ τῇ τῇ δυνά-
 μεϊ πᾶσι, ἀλλὰ τῇ
 αὐτοῦ βουλήσιν. ταῦτα
 δὲ φανερὸν, ἔτι δὲ μὴ
 ἐπαίρει· τὰς λαβόντες
 χάρισμα· τὰ πᾶσι, καὶ
 τῇ μὴ λαβόντων· χά-
 ρισμα· τὸ λέγοντες,
 πᾶσι τῇ τῇ σημεῖων·
 ἐπὶ ὅτι ἐστὶν ἀνθρώπος
 πνεύματος· καὶ Χριστὸς
 εἰς τὸ Θεόν, ὅς ἐστιν ἑλ-
 γος· χάρισμα πνεύματος.

into Blood; nor the latter * * * Pag. 388.
 by the Blind who recover'd
 their Sight, nor by the Lame Matt. xi 5
 who walk'd, nor by the
 Dead who were raised. The 1 Tim.
 one was resisted by Jannes ii. 8.
 and Jambres, the other by
 Annas and Caiaphas. Thus
 Signs do not shame all in-
 to Belief, but only those of
 a good Disposition; for whose
 sake also it is that God is
 pleased, as a wise Steward of
 a Family, to appoint Mira-
 cles to be wrought, not by
 the Power of Men, but by
 his own Will. Now we
 say these things, that those
 who have received such Gifts
 may not exalt themselves a-
 gainst those, who have
 not receiv'd them. Such
 Gifts, we mean, as are for
 the working of Miracles:
 For otherwise, there is no
 Man who has believed in
 God through Christ, that has
 not received some Spiritual
 Gift: For this very thing,
 having been deliver'd from
 the Impiety of Polytheism,

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and having believ'd in God the Father, through Christ, this is a Gift of God; and the having cast off the Veil of *Judaism*, and having believed that by the good Pleasure of God, his Only-begotten Son, who was before all Ages, was in the last time born of a Virgin, without the Company of a Man, and that He convers'd as a Man, yet without Sin, and fulfill'd all that Righteousness which is of the Law; and that, by the Permission of God, He, who was God the Word, endur'd the Cross, and despised the Shame; and that He died, and was buried, and rose within Three Days; and that after his Resurrection, having continued Forty Days with his Apostles, and compleated his whole Constitutions, He was taken up in their Sight to his God and Father who sent Him; he who has believed these things, not at Random and irrationally, but with Judgment and full Assurance, has receiv'd the Gift of God. So

κὴν αὐτό π' ὅς ἂν
παλαγγῆται πολυδαί-
μονας, καὶ πνεύματι
θεῷ πατρὶ καὶ Χρυσ-
τῷ, χάρισμα ὅτι θεῷ
τῷ π' ἀπορίῃς ὅς ἴα-
δαίχον καλυμμένα, καὶ
πνεύματι ὅπ' οὐδὲν
θεῷ ὁ πρὸ αἰῶνων μὴ
νοήτης, ἐν ὑσέρῳ και-
ρῷ ἐκ πρῶτον γένη-
ται διὰ ὁμιλίας αὐ-
δρῶς ὅτι ἐπολιτοῦ-
σατο ὡς ἀνθρώπος αἰὲν
ἀμάρτιας, πληρώσας πα-
σὴν δικαιοσύνην τῷ
νόμῳ. ὅς ἐκ συγχωρή-
σῃ θεῷ σωτὴρ ὑπὲρ
μεινεν, ἀρχαῖς καπα-
φρονήσας ὁ θεὸς λόγος
καὶ ὅτι ἀπέθανε, ὅς ἐ-
παύθη, καὶ ἀνέστη ὅς
τρίτων ἡμερῶν, ὅς μὴ
ἢ ἀνάστασιν πᾶσα
κοντα ἡμέρας ὅς ἀμεί-
νας τοῖς ἀποστόλοις, καὶ
πληρώσας πᾶσιν ὅς
ταξιν ἀνελήφθη ἐπὶ
ὅς ἐσιν αὐτῶν πρὸς
ἀποστείλαντα αὐτὸν θεόν
ὅς πατέρα ὁ παῦτα
πρῶτος, ἐκ' ἀπλῶς,
ἐκ' ἀλόγως, ἀλλὰ καὶ

αὐτὸς καὶ πληροφώρα, χά-
ρισμα εἰληφέν ἐκ Θεοῦ
ἐκ πάντων ὃ ἐκ τοῦ πᾶσι
ἀρεσκέως ἀπαλλαγῆς.
μὴ ὅτι τις τῶν ποιούν-
των σημεῖα, ἐκ τέρα-
των, κρινέτω πᾶσι τῶν
πιστῶν μὴ ἀξιοῦντα
ἐνεργεῖν. Ἀφόρεα γάρ
ἔστι πᾶσι τῷ Θεῷ χάρι-
σμαῖα, καὶ αὐτῷ ἄλλο
Χρῆσθαι διδόντα καὶ
ὁ ὃς εἰληφας τὸ τοῦ
καὶ Θεοῦ. ὃ ἄλλο τι ἢ ὃ
λόγον σοφίας, ἢ γνώ-
σεως, ἢ ἀγαθότητος πνεύ-
ματων, ἢ ἐνέργειας
τῆς μελλόντων, ἢ λό-
γον διδασκαλῆς, ἢ ἐν-
δικασίας, ἢ ἐγκρατε-
ας ἐννομον. καὶ ὃς ἐκ
Μωϋσῆος ὁ τῷ Θεῷ ἀν-
τιπαρῶν, ἐν Αἰγύπτῳ
ἐπιτιλῶν πᾶσι σημεῖα, καὶ
καταπύρξας τῶν ὁμοφύ-
λων· καὶ Θεὸς κληθεὶς,
ἐπὶ ἡλαζονόσατο καὶ
ἐξ ἰδίου ἐρρητήτε· Ἀα-
ρον· ἀλλ' ἐπὶ ὁ ὅς Ναυῆ
Ἰσραὴλ, ἡγεσάμενος μετ'
αὐτῶν τῷ λαῷ, καὶ ἐν τῇ
πορείᾳ ἡ Ἰερουσαλὴμ πο-

also has he who is deliver'd
from every Heresie. Let not
therefore any one that works
Signs and Wonders judge
any one of the Faithful, who
is not vouchsafed the same:
For the Gifts of God which
are bestow'd by Him, thro'
Christ, are various; and one
Man receives one Gift, and
another another; for per-
haps one has the Word of
Wisdom, another the Word
of Knowledge; another, dis-
cerning of Spirits; another,
Foreknowledge of things to
come; another, the Word of
Teaching; another, Long-
suffering; another, Conti-
nence according to the Law:
For even *Moses*, the Man of
God, when he wrought
Signs in *Egypt*, did not exalt
himself against his Equals;
and when he was called a
God, he did not arrogantly
despise his own Prophet *Aa-*
ron; nor did *Joshua* the Son
of *Nun*, who was the Leader
of the People after him,
though in the War with the
Jerusites he had made the

1 Cor.
x. 8.

Ex. vii. 1.

Jos. x.

1 Tim. V.

CONSTITUTIONS of Lib. VIII.

Sun stand still over-against
Gibron, and the Moon over-
against the Valley of Aja-
lon, because the Day was
not long enough for their
Victory, insult over *Phineas*,
or *Caleb*: Nor did *Samuel*,
who had done so many sur-
prising things, disregard *Da-
vid*, the Beloved of God;
yet they were both Pro-
phets, and the one was
High Priest, and the other
was King. And when there
were only Seven Thousand
holy Men in *Israel*, who had
not bow'd the Knee to *Baal*,
Elijah alone among them,
and his Disciple *Elisha*, were
Workers of Miracles: Yet
neither did *Elijah* despise
Obadiab the Steward, who
fear'd God, but wrought
no Signs, nor did *Elisha*
despise his own Disciple,
when he trembled at the
Enemies. Moreover, neither
did the wise *Daniel*, who
was twice deliver'd from the
Mouths of the Lions, nor the
Three Children, who were

ἀντὶ τούτου ὁ ἥλιος ἔστη
ἐπὶ τὸν οὐρανόν, καὶ ὁ μῆ-
νας ἐπὶ τὴν κοιτίδα τοῦ
Αἰλῶν, ὥστε οὐκ ἔμελλεν
ἔσθαι ἡμέραν, ἐπὶ ἧς
οὐκ ἔμελλεν ὁ Φινεὺς, ἢ
ὁ Καλὴβ. ὅτε Σα-
μουὴλ ποσὺντα ἐξέδω-
κεν τοῖς ἁγίοις, καὶ οὐκ
ἠγάπησεν ὁ Θεὸς αὐτὸν
ὡς καὶ τοὺς ἄλλους. καὶ
οὐκ ἔμελλεν ὁ Σαμουὴλ
ἐπὶ τὸν οὐρανόν, καὶ ὁ
μῆνας ἐπὶ τὴν κοιτίδα
τοῦ Αἰλῶν, ὥστε οὐκ
ἔμελλεν ἔσθαι ἡμέραν, ἐπὶ
ἧς οὐκ ἔμελλεν ὁ Φινεὺς,
ἢ ὁ Καλὴβ. ὅτε Σαμου-
ὴλ ποσὺντα ἐξέδωκεν τοῖς
ἁγίοις, καὶ οὐκ ἠγάπησεν
ὁ Θεὸς αὐτὸν ὡς καὶ τοὺς
ἄλλους. καὶ οὐκ ἔμελλεν
ὁ Σαμουὴλ ἐπὶ τὸν οὐρανόν,
καὶ ὁ μῆνας ἐπὶ τὴν κοιτίδα
τοῦ Αἰλῶν, ὥστε οὐκ ἔμελλεν
ἔσθαι ἡμέραν, ἐπὶ ἧς οὐκ
ἔμελλεν ὁ Φινεὺς, ἢ ὁ Κα-
λὴβ. ὅτε Σαμουὴλ ποσὺντα
ἐξέδωκεν τοῖς ἁγίοις, καὶ
οὐκ ἠγάπησεν ὁ Θεὸς αὐτὸν
ὡς καὶ τοὺς ἄλλους.

1 King.
xix. 18.

Rom. xi. 4

4 King. vi.

Dan. vi &
xiv. & iii.

Lib.VIII. 70 the Holy Apostles.

δὲ δούλον ἐκ σώμα
 λεόντων, ἐπὶ οἱ
 πρεῖς παῖδες ἐκ καμίνου
 πυρὸς, ὅθεν ἐκωσθη τὰς
 λοιπὰς τῆς ὁμοφύλων.
 ἠπίσαντο γὰρ ὅτι ἐκ τῆς
 οἰκείας δυνάμεως περι-
 ῥήμοντο τῆς θανάτου ἀλ-
 λὰ τῇ τοῦ Θεοῦ ἰσχύϊ, καὶ
 οὐ σημεία ἐπετίλυν, ὅ
 τῆς * * * δυσχερῶν ἀπὸ λ-
 λὰ πόνοντο, ὅσων μὴ δὲ
 ὑμῶν ἐπαυρίσθω καὶ τῶ
 ἀδελφῷ, καὶ ὡς φησὶ
 ἡ, καὶ ὡς θαυμαστοποιός.
 εἰ γὰρ δὲ μὴ μὴ ἐκ εἰνά
 πῦρ ἀπὸ πυρὸς, ὡς ἐκ τῆς
 πυρὸς ἐκαστὴ πᾶσα σημεῖων
 ἐνέργεια. ὅ μὴ γὰρ εἶναι
 εὐσεβῆ, ἐκ τῆς τῆς
 εὐνοίας. ὅ γὰρ θαυμα-
 στοποιεῖν, ἐκ τῆς τῆς ἐνερ-
 γούντου δυνάμεως ὧν,
 ὅ μὴ πρῶτον ἡμᾶς ὑμ-
 νῶν ὁρᾷ, ὅ γὰρ δεύτερον
 Θεὸν τὸ ἐνεργούντα, δι-
 ας ὡς φησὶ πομπὴ αἰτίας.
 ὅσων μὴ βασιλεὺς
 ὅθεν ἐκωσθῶ τὰς αὐ-
 τῶν στρατηγῶν. μὴ
 ἀρχοῦν τὰς ὑπὸ αὐτοῦ.

deliver'd from the Furnace of
 Fire, despise the rest of their
 Fellow *Israelites*: For they
 knew that they had not e-
 scaped these terrible Misfe-
 ries by their own Might,
 but by the Power of God
 did they both work Mira-
 cles, and were deliver'd from
 Miseries. Wherefore let none
 of you exalt himself against * * * Pag.
 his Brother, though he be 389.
 a Prophet, or though he be
 a Worker of Miracles: For
 if it happens that there be no
 longer an Unbeliever, all the
 Power of Signs will thence-
 forwards be superfluous: For
 to be pious is from any
 one's good Disposition; but
 to work Wonders, is from
 the Power of Him that works
 them by us; the first of
 which respects our selves,
 but the second respects God
 that works them, for the
 Reasons which we have al-
 ready mention'd. Wherefore
 neither let a King despise his
 Officers that are under him,
 nor the Rulers those who

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are subject. For where there are none to be ruled over, Rulers are superfluous; and where there are no Officers, the Kingdom will not stand. Moreover, let not a Bishop be exalted against his Deacons and Presbyters, nor the Presbyters against the People: For the Subsistence of the Congregation depends on each other; for the Bishops and the Presbyters are the Priests with relation to the People; and the Laity are the Laity with relation to the Clergy. And to be a Christian is in our own Power, but, to be an Apostle, or a Bishop, or in any other such Office, is not in our own Power, but at the Disposal of God, who bestows the Gifts. And thus much concerning those who are vouchsafed Gifts and Dignities.

μη ὄντων ὅτι τῶν ἀρχι-
μύων, πῶς τοι οἱ ἀρ-
χιῖται· ἔτι μη ὄντων ἑρε-
τηγῶν, ἔτι σῶσαι βασι-
λεία. ἀλλὰ μηδὲ ὁ-
σποπῶ· ὁ παρὶς τῶν
τῶν ἀρχόντων, ἡ ἡ-
πρεσβύτερων· μηδὲ μὴ
οἱ πρεσβύτεροι ἡ τῶν
ἀρχῶν· ὅτι ἀλλήλων γὰρ
εἰσιν ἡ οὐκ εἰσιν· ὅτι σω-
θεῖσιν· ὅτι οἱ πρε-
σβύτεροι, πῶς εἰσιν ἡ
οἱ λαῖνοι, πῶς εἰσιν
λαῖνοι· ἔτι ἡ μὴ
εἶναι χειριστοὺς
ἐφ' ἡμῖν· ὅτι ὁ
σοφόν, ἡ ὁπίσθεν, ἡ
ἄλλοι, ἐκ ἐφ' ἡμῖν
ἀλλ' ὅτι τῶν διδόν-
των τὰ χαρίσματα
ταῦτα μὴ ἐν ὅτι τῶν
τον· εἰρῶν ἀφ' ἡ
ἀξιοδότητος χαρισ-
των ἡ ἀξιοματων.

1. π 245 $\epsilon\mu\sigma\kappa\alpha\theta$, V, 2. $\epsilon\epsilon\epsilon\epsilon$, V.

Exa

Ἐκεῖνο δὲ πορνεύει· δε-
 υπὸ λόγῳ, ὅτι ἐπὶ
 αἱ οὗ πορνεύουσιν, ὅ-
 τι ἐπὶ πάντες οὗ δαι-
 μοναὶ ἐλαύνουσιν, ἀγνοοῦ-
 ντες καὶ Βαλαάμ ὁ ἔ-
 στωρ ὁ μᾶλ' ἐκ πορνεύ-
 ουσιν, δουλοῦντος ὡν καὶ
 αἰσφάτος, ὁ ψευδῶν-
 ὁ ἀρχιερεὺς πολ-
 λὰ καὶ ὁ ὁ δόξολογῶν
 ἐρρέει. καὶ οἱ ἄμφω
 ὡς δαίμονες. καὶ ὁ
 ὅτι τὸ μὴ εἶναι
 αὐτοῖς εὐσεβείας σπιν-
 θήρ' ἀγνοίᾳ γὰρ εἰσι
 πεπεσμένοι δι' ἐκείσιν
 κοχλῆριαν. δῆλον ἐν
 αὐτοῖς αἰσφάτοις, καὶ περ-
 πορνεύουσιν, ἐκκαλύπτουσι
 καὶ τὴν πορνεύειαν τὴν
 αὐτῶν ἀσέβειαν· ὅτι
 οἱ δαίμονες ἐλαύνουσιν,
 καὶ τὴν τέτων ἐκκαυχώ-
 σαις ὁσίωνθήσονται· ἀλ-
 λήλους γὰρ ἀπατῶσι κα-
 τὰ περ οἱ παῖδες παιδίας
 ἐκκαλύπτου ἐνεκα ὅτι δαι-
 μονοὶ καὶ τὰς περ-
 πορνεύουσιν αὐτοῖς, ἀ-
 πολλύουσιν· ἔτι δὲ βα-
 σιλεὺς δουλοῦντος, ἔτι
 βασιλεὺς ὑπάρχων, ἀλ-

Add in the next place, II.
 That neither is every one
 that prophesies holy, nor
 every one that casts out
 Devils religious; for even
Baalam the Son of *Beor*, the ^{Num. xv.}
 Prophet, did prophesie, tho' & xxiv.
 he was himself wicked; as
 also did *Caiaphas*, the falsely ^{Joh. xi. 51.}
 nam'd High-Priest. Nay, the
 Devil foretels many things,
 and the Dæmons about him;
 and yet for all that there is
 not a Spark of Piety in them;
 for they are oppress'd with
 Ignorance, by reason of their
 voluntary Wickedness. It's
 manifest therefore that the
 Ungodly, although they pro-
 phesie, do not by their Pro-
 phecying cover their own
 Impiety; nor will those who
 cast out Dæmons be sancti-
 fied by the Dæmons being
 made subject to them; for
 they only mock one ano-
 ther, as they do who play
 childish Tricks for Mirth,
 and destroy those who give
 heed to them; for neither is
 a wicked King any longer a
 King, but a Tyrant, nor is
 a Bishop oppress'd with Igno-
 rance,

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rance, or an evil Disposition, a Bishop, but falsely so called, being not one sent out by God, but by Men, as *Ananiah* and *Samarah* in *Jerusalem*, and *Zedechiah* and *Achiah* the False Prophets in *Bahylon*. And indeed *Balaam* the Prophet, when he had corrupted *Israel* by *Baal-Peor*, suffer'd Punishment, and *Caiaphas* at last was his own Murderer; and the Sons of *Seeva* endeavouring to cast out Demons, were wounded by them, and fled away in an unseemly manner; and the Kings of *Israel* and of *Judah*, when they became wicked, suffered all sorts of Punishments. 'Tis therefore evident how Bishops and Presbyters, also falsely so call'd, will not escape the Judgment of God. For it will be said to them

Ma'. i. 6. even now, O ye Priests, that despise my Name, I will deliver you up to the Slaughter, as I did *Zedekiah* and *Achiah*, whom the King of

λα πύραν. ἔτε δὴ
κρηπ. ἀγνοία ἢ χαρ
νοία πεπεσμένη. ἐπ
σηγνὺς ἔστιν, ἀλλὰ ψ
δώνυμ. ἔ ᾧ θ
ἀλλὰ ᾧ θ
περβληθεῖς. ὡς Ἀνα
νίας, καὶ Σαμαρίας ἐν
ρουσλήμ, καὶ Ζεδεκίας
ἐν Ἀχίας οἱ ἐν Βαβυ
λῶνι ψόδω προφήτῃ
ἀλλὰ ἐν Βαβυλῶνι ὁ μ
πὶ τιμωρίαν ἐπὶ σὺ
φθείρας τὸ Ἰσραήλ
ἐν τῷ Βεελφεζὸρ
καὶ ἁρὰς ὕστερον αὐτ
φονδότης ἑαυτῷ ἐγ
τετο". Ἐ οἱ υἱοὶ Σκευ
ἐπὶ χειρὸν πὶ δαίμονα
ἐλαύνειν, ὑπ' αὐτῶ
πρωματῶν ἡρώδης
φυγὸν ἀπρεπῶς. καὶ
βασιλεῖς τὸ Ἰσραήλ, κα
τὸ Ἰεζα ἀσέβησθης
πρωτοίας τιμωρίας ἐκ
σαν. δὴλον ἔν ὡς ἐ
ψόδωνυμοι ἐπίσημοι
καὶ πρεσβύτεροι. ἐκ ἐκ
φεύγονται τὸ ᾧ θ
δικλῶ ῥηθήσεται γὰρ
τοῖς καὶ νῦν Ὑμεῖς οἱ

οἱς, αἱ φαυλιζοντις
 οὐνομα. * παρ-
 ω υμας εἰς σφαγλῷ
 Σεδεκίαν, καὶ Ἀχίαν,
 ἀπειρηγάνισε βασι-
 λῆς Βαβυλωνῶν, ὡς
 σιν Ἰερεμίας ὁ προ-
 φητεῖς. ταῦτα δὲ φα-
 ρ, καὶ πᾶς ἀληθινῶς
 προφητείας ἐξυδενῶν-
 τας, ἰσχυρῶς καὶ αὐτὰς
 τὸ ὁπίπτοιαν Θεῷ ἐν
 οἷς οἱ οἱς ἐνεργεῖται,
 καὶ ὁ Θεὸς πρὸς τὸν
 λαὸν δουλοῦν καὶ ἁ-
 λοντες. καὶ προσδίδ-
 οντες, ὅτι τὸν ποιῶ-
 ν Θεὸς ἐξαιρεῖ καὶ
 οὐκ ἐξαιρεῖ τὸν υἱὸν
 Θεοῦ ἀντιτάσσεται,
 ἀπεινοῖς ὃ δίδωσι χα-
 ριν. Σίλας μὲν ἐν καὶ
 ἁγῶς ἐφ' ἡμῶν προ-
 φητεῖς, καὶ ἡρεξέ-
 σθαι αὐτὸς τοῖς ἀπο-
 λῶις, ὅτι ἐκρέβησαν
 αὐτῶν μέτρα, καὶ
 δεοφιλεῖς ὄντες.
 ἐρεφάτευσαν ὃ καὶ
 μαίνας. ὁ μὲν παλαιὸν
 αἰσῶν ἡ Μωϋσέως καὶ
 αἰσῶν ἀδελφῆ. καὶ ὃ
 ἡ τῶν Δεβδὸρρα καὶ

Babylon fry'd in a Frying-pan, Jer. xix.
 as says Jeremiah the Prophet.
 We say these things, not in
 Contempt of true Prophe-
 cies, for we know that they
 are wrought in holy Men
 by the Inspiration of God ;
 but to put a Stop to the
 Boldness of vain-glorious
 Men, and add this withal,
 That from such as these God
 takes away his Grace: For,
 God resisteth the Proud, but
 giveth Grace to the Humble.
 Now Silas and Agabus pro-
 phesy'd in our times ; yet
 did they not equal them-
 selves to the Apostles, nor
 did they exceed their own
 Measures, though they were
 beloved of God. Now Wo-
 men prophecy'd also ; of old
 Miriam, the Sister of Moses
 and Aaron, and after her De-
 borah, and after these Hul-
 dah and Judeth, the former
 under Josiah, the latter un-
 der Darius. The Mother
 of the Lord God did also
 prophesie, and her Kinswo-
 man Elizabeth, and Anna ;
 and in our Time the Daugh-
 ters of Philip : Yet were not
 these

Jer. xix.
 22.
 P. 2.
 392.
 1 Pet. v. 5.
 Act. xv. 32
 xxi. 10.
 Exod. xv.
 20.
 Judg. iv. 4.
 4 King.
 xxii. 14.
 Judeth. viii
 Luk. i.
 & ii.
 Act. xxi.
 xxi. 9.

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these elated against their Husbands, but preserv'd their own Measures. Wherefore if among you also there be a Man, or a Woman, and such an one obtains any Gift, let him be humble that God may be pleased with him For. says He, Upon whom will I look, but upon him that is humble and quiet, and trembles at my Words.

Isa. lxvi. 2.

καὶ ταῦτας, Ὁλοῦ
καὶ Ἰουδαίῳ, ἡ δὲ ἑστὴ
Ἰωάννη, ἡ δὲ ἐπὶ Δ
ραὶ καὶ ἡ μήτηρ ὅ
κυρίῳ παρεφύπυσεν.
ἡ Ἐλισάβετ ἡ συνή
αὐτῆς, καὶ Ἀννα· ἐ
ἡμῶν αἱ Φιλίππου δ
γατέρες· ἀλλ' ἐπ
πῆρθησαν καὶ ὅτι
δρῶν αὐτὰς, ἀλλ' ἐφ
λαξάμεν τὰ οἰκεία μ
τρα. ἐκὺν ἐ ἐν ὑμ

καὶ ἄνθρωπος τις ἢ, καὶ ἄνθρωπος, καὶ πύχνη τοιαύτης π
χαρίτω, ταπεινοφρονέω, ἵνα ἐπ' αὐτῷ διδῶκεν ὁ Θε
ἐπὶ τίνα γὰρ, φησὶν, ἐπιβλέψω, ἀλλ' ἡ ἐπὶ τῷ ταπεινῷ
ἡσυχίῳ, καὶ τρέμοντι μὴ τὰς λέγους.

SECT. LXVI.

III. **W**E have now finished the First Part of this Discourse concerning Gifts, whatever they be which God has bestow'd upon Men, according to his own Will; and how He rebuked the Ways of those who either attempted to speak Lyes, or were moved by the Spirit of the Adversary; and that God

[**T**A' μ' ἐν π
δ' λόγῳ ἐξ
μεθα, πρὸς τῶν χα
σματων, ὅσα περὶ Θε
καὶ ἰδίαν βύλη
ἀρίσταν ἀνθρώποις
ὅπως τῶν φθονῶν
χαρίτων λέγειν,
ἀλλοτρίῳ πνεύματι
νεμῶν, ἡλεγκ
τέρον καὶ ὁκ

εἰς πολλὰς ἄτε-
 χερίσας· ὁ Θεὸς πρὸς
 πνευματικὰν ἔπρα-
 τυνήσκει. καὶ ὅτι
 ὁ κορυφαίότατος τῆς
 ἀγγελολογικῆς ἁγρυ-
 πνίας ὁ ἄρχ. ἡμῶν
 ἐπεὶ ὅπως ἔπαυ-
 σεν τῶν ἡμῶν μαρτύ-
 ριων· ὁ ἄρχ. ὁ ταχ-
 θήντας δι' ἡμῶν γλώσση
 Χριστὸν ἐπισκοποῦν τῶν
 ταχθῆντας πνευματικῶν
 ἡμῶν ἐντολὰς ποιῆ-
 ναι· εὐδοκίᾳ ὅτι ὁ ἡμῶν
 ἀνέων, Χριστὸν ἀνέων
 ὁ ἡμῶν ἀνέων τῶν
 Θεῶν ἡμῶν καὶ πατέρων
 ἀνέων ὡς ἡ δόξα εἰς τὸν
 αἰῶνα. ἀμήν.

Ἄμφω τοίνυν ὑπάρ-
 οντες ἡμεῖς οἱ δεκαδύο
 ἔκθευς ἀποστόλοι τῶν
 δεκάς θείας ἡμῶν ἐν-
 πλῶμεθα ὁμοταῖξαι
 καὶ πόρνους ἐκκλησια-
 στικῆ τύπε, συμπαρέν-
 των ἡμῶν ἐ τῷ τ' ἐκ-
 λογῆς σκότους Παύλῳ ἔ-
 ρωτοπόλῳ ἡμῶν, ἐ
 ἰακώβῳ τῷ ὀπισθέμῳ.

often takes away his Grace, both as to Prophecy, and the Performance of Wonders, from the Wicked. But now our Discourse hastens as to the principal Part, that is, the Constitution of Ecclesiastical Affairs, that so when ye have learn'd this Constitution from us, ye who are Ordain'd Bishops by us, at the Command of Christ, may perform all things according to the Commands deliver'd you, knowing that he that heareth us heareth Luk. x. 16. Christ, and he that heareth Christ heareth his God and Father, to whom be Glory for ever. *Amen.*

Wherefore we the Twelve Apostles of the Lord, who are now together, give you in charge those Divine Constitutions concerning every Ecclesiastical Form ; there being present with us *Paul* the Chosen Vessel, our Fellow Apostle, and *James* the Bishop, and the rest of the Presbyters, and the Seven

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Deacons. In the first place therefore I *Peter* say, That a Bishop to be Ordain'd is to be, as we have already all of us appointed, unblameable in all things, a select Person, chosen by the whole People, who when he is named and approved, let the People assemble, with the Presbytery and Bishops that are present, on the Lord's Day, and let them give their Consent : And let the Principal of the Bishops ask the Presbytery and People, whether this be the Person whom they desire for their Ruler? and if they give their Consent, let him ask farther whether he has a good Testimony from all Men, as to his Worthiness for so great and glorious an Authority? Whether all things relating to his Piety towards God be right? Whether Justice towards Men has been observed by him? Whether the Affairs of his Family have been well order'd by him? Whether he has been unblameable in the Course of

Ἐ γὰρ λοιπὸν προσεὶ-
τίθετον, ἔ τῶν ἐπὶ αὐτῷ
κλήρων. πρῶτον, ἔν ἐν ἡμέ-
ρη Πέτρῳ,] ἐπίσχε-
πον χειροτονεῖσθαι ὡς
ὅν τοῖς περιλαβόντι
ἅμα πόμυτις διαταξά-
μεθα, ὅν πᾶσαν ἀ-
μεμπτον, ἡ ἀρετῇ
ὑπὸ πόμυτις τῷ λαῷ
ὀκλελεγεμῆτον. ἔ ὅ-
νομαδέντῳ, καὶ ἀρε-
σῆμτῳ, συναλθῶν ὁ
λαὸς ἅμα τῷ πρεσ-
βυτέρῳ ἔ τοῖς κλη-
ρικοῖς ἐπισκοποῖς, ὅν ἡ-
μέραν κυριακῇ, ἡ συν-
δεδοκέτω· ὁ δὲ πρῶ-
τος κληρικός, ἡ γὰρ λοιπὸν
* * ἐρωτάτω πρεσ-
βυτέρων ἔ τῷ λαῷ,
εἰ αὐτὸς ἔστιν, ὅν αἱ
τῶντα εἰς ἀρετὴν καὶ
ἐπινοουμένων, περισ-
σεωτάτω εἰ μὴ τῷ
ρεῖ] ὑπὸ πόμυτις ἀξί-
εἶναι τῇ μεγάλῃ τῶν
της ἔ λαμπρῆς ἡγε-
μονίας, εἰ γὰρ καὶ τῷ
Θεῷ αὐτῷ δούσεα
κατάρθω], εἰ τὰ περι-
δουλεύωντας δίκαια π-
φύλαχται, εἰ τὰ καὶ τῷ

•• Pag.
391.

οὐκ ἔστιν αὐτῷ ἡ ἀληθεύουσα
 νόμιμα, εἰς τὸ ἀπο-
 βίον ἀνεπιλήπιον καὶ
 πόριον ἀμα καὶ ἀλη-
 θεῖον, ἀλλ' ὅτι καὶ
 ληψὶν μάρτυροισιν
 τοῖς αὐτῷ εἶναι, ὡς
 ὅτι δικαστὴς Θεὸς ἐ-
 Χριστῷ, παρόντι δὲ
 ἡ δὲ ἐκ τῆς ἀγίας πνεύ-
 ματος, καὶ πάντων τῶν
 ἁγίων καὶ λειτουργικῶν
 πνεύματων, ἐν τρίτῃ
 αὐλιν πυθιάσας, ἐ-
 ξιὸς ὅτι ἀληθὺς ὁ
 λειτουργίας δι' ὃν τῶν
 μάρτυρων καὶ τῶν
 καὶ συνδεδωμένων
 αὐτῶν ἐκ τρίτου
 εἶναι, ἀπαυτιάσας
 τὸν οἶ πάντες αὐθι-
 κα καὶ δοῖτε ὡς ὁ
 κενώσαν καὶ σιω-
 πῆς ἡγομένης, εἰς τὴν
 πρῶτον ἐπιστήσαν ἀ-
 κα καὶ οὐσὶν ἑτέροις, πλη-
 ρὴν ὅς θυσιασθεῖν ἑσῶς,
 καὶ λοιπῶν ἐπιστήσαν
 πρεσβυτέρων σιωπῇ
 προσδουχούντων, ὅς
 ἡμετέρων ἐξ ὧν διὰ
 καὶ ὅτι ὁ ἐκ χειροτονίας κεφαλῆς ἀνεπί-
 στω, λεγέτω πρὸς Θεόν.

his Life. And if all the As-
 sembly together do according
 to Truth, and not accord-
 ing to Prejudice witness that
 he is such an one, let them
 the third time, as before God
 the Judge, and Christ, the
 Holy Ghost being also present,
 as well as all the Holy and
 Minist'ring Spirits, ask again,
 Whether he be truly worthy
 of this Ministry, that so in
 the Mouth of two or three Wit-
 nesses every Word may be esta-
 blish'd; and if they agree
 the third time that he is
 worthy, let them all be de-
 manded their Vote, and when
 they all give it willingly,
 let him be heard; and Si-
 lence being made, let one
 of the principal Bishops, to-
 gether with two others, stand
 near to the Altar, the rest of
 the Bishops and Presbyters
 praying silently, and the Dea-
 cons holding the Holy Gos-
 pels open upon the Head of
 him that is to be Ordain'd,
 and say to God thus;

Matt. xviii
 19.

CONSTITUTIONS of Lib.VIII.

V.

O thou the Great Being,
O Lord God Almighty, who
alone art Unbegotten, and
ruled over by none; who al-
ways art, and wast before
the World; who standest in
need of nothing, and art
above all Cause and Begin-
ning; who only art True,
who only art Wise; who al-
one art the most High; who
art by Nature Invisible; whose
Knowledge is without Begin-
ning; who only art Good,
and beyond Compare; who
knowest all Things before
they are; who art acquaint-
ed with the most secret
Things; who art Inaccessible,
and without a Superior; the
God and Father of thy Only-
begotten Son, of our God
and Saviour; the Creator of
the whole World by Him;
whose Providence provides
for, and takes the Care of
all; *the Father of Mercies, and
God of all Consolation*; who
dwellest in the Highest Hea-
vens, and yet lookest down
on things below; Thou, who

Ὁ ὦν, δέσποτα, κύ-
ριε, ὁ Θεός, ὁ πρῶτος
καὶ ἄτετος, ὁ μόνος ἀ-
γέννητος, ὁ ἀβασίλευ-
τος· ὁ αἰὲς ὢν, καὶ πρὸ
τῶν αἰώνων ὑπαρχών· ὁ
πρῶτος ἀνευδούς, καὶ πά-
σης αἰτίας καὶ ἡμέσεως
κρείττων· ὁ μόνος ἀλη-
θινός, ὁ μόνος σοφί-
ας· ὁ ὦν μόνος ὑψίστος· ὁ
τῇ φύσει ἀόρατος· ὁ ὅ-
ντως ἀναρχός· ὁ μόνος
ἀγαθός, καὶ ἀσχη-
μέτης, ὁ πᾶσι ἐν-
δοξάζων πρὸς τὴν ἡμέραν
τῶν αἰώνων· ὁ τῶν κρυπτῶν γνω-
στὴς· ὁ ἀπερόσιτος· ὁ
ἀδύνατος· ὁ Θεός καὶ
πατὴρ ὁ μονογεγνημένος υἱός
καὶ ὁ Θεὸς καὶ ὁ ὡμολο-
γούμενος· ὁ δημιουργὸς τῶν
ὅλων δι' αὐτοῦ ὁ πρῶτος
νοητής, ὁ κηδεμών· ὁ
πατὴρ τῶν οἰκτιρμῶν
καὶ Θεός πάσης ἀνά-
κλησεως· ὁ ἐν ὑψηλοῖς
κατοικῶν, καὶ τὰ πα-
τωμένα ἐφορῶν· σὺ ὁ δέ-
σποτα ἐκκλησίας, ἡ
ἐν σοὶ ἀρχὴ καὶ ἡ ἐν σοὶ
ἐκκλησία τῶν ἁγίων

2 Cor. i. 3.

Plal cxii 5

τὸ V.

○

Χειρ

Lib.VIII. the Holy Apostles.

Χειρὶς Κυ, ἐπὶ μάρ-
 τυριῶν τῶν ὁσίων, ὡς
 ἀποστόλων, ὡς
 ἡμῶν τῶν ἁγίων σὺ
 ὁρῶντων ἐπισκοπῶν
 ὁ ὁρῶντων ἐξ ἀρχῆς
 ἱερεῖς ἐς ἐπισκοπῶν λαῶ
 σου, Ἀβελ ἐν ὁρῶ-
 ντι, Σὴθ, ἐν Ἑνὼς, ἐν
 Ἑνὼς, καὶ Νῶε, ἐν Μελ-
 χιζεδεκ, ἐν Ἰωβ ὁ ἀνα-
 δέξας Ἀβραὰμ καὶ τὴν
 οὐρανὸν πατριάρχας συν-
 τοῖς πιστοῖς σου διε-
 πικρῶν Μωϋσεί ἐν Ἀα-
 ρῶν, ἐν Ἑλεαζάρῳ ἐν
 Φινεὺς ὁ ἐξ αὐτῶν
 ὁρῶντων ἁγίων. ἀρ-
 ρῶν καὶ ἱερεῖς ἐν τῇ
 σκηνῇ τῇ μὲν τῶν ὁ
 * * Σαμουὴλ ἐκλε-
 ξάμενος ἐς ἱερεῖα καὶ
 ὁρῶντων ὁ τῶν ἀ-
 γασμάτων Κυ ἀλείψ-
 ῶν μὴ ἐγκαταλιπὼν.
 ὁ δὲ δοκῶν ἐν οἷς ἡρε-
 τίσω δοξαζῶν. αὐ-
 τῶν ἐν νῦν μεσιτίᾳ τῇ
 Χειρὶς Κυ, δι' ἡμῶν
 ὁρῶντων τῇ διώκῃ τῇ
 ἡμερονικῇ σου πνέουσα.

didst appoint the Rules of
 the Church, by the Coming
 of thy Christ in the Flesh; of
 which the Holy Ghost is
 the Witness, by thy Apo-
 stles, and by us the Bishops,
 who by thy Grace are here
 present; who hast fore-or-
 dain'd Priests from the Be-
 ginning for the Government
 of thy People; *Abel* in the
 first place, *Seth* and *Enos*,
 and *Enoch* and *Noah*, and
Melchisedeck and *Job*; who
 didst appoint *Abraham*, and
 the rest of the Patriarchs,
 with thy faithful Servants
Moses, and *Aaron*, and *Elea-
 zar*, and *Phineas*; who didst
 choose from among them Ru-
 lers and Priests in the Taber-
 nacle of thy Testimony, who
 didst choose *Samuel* for a Priest
 and a Prophet; who didst
 not leave thy Sanctuary with-
 out Ministers; who didst de-
 light in those whom thou
 cholest to be glorify'd in;
 Do thou, by us, pour down
 the influence of thy free Spi-
 rit, through the Mediation

* * Page
 392.

CONSTITUTIONS of Lib.VIII.

of thy Christ, which is committed to thy beloved Son Jesus Christ ; which he bestowed according to thy Will on the holy Apostles of thee, the eternal God ; Grant by thy Name, O God, who searchest the Hearts, that this thy Servant, whom thou hast chosen to be a Bishop, may feed thy holy Flock, and discharge the Office of an High-Priest to thee, and minister to thee unblameably, Night and Day ; that he may appease thee, and gather together the Number of those that shall be saved, and may offer to thee the Gifts of thy holy Church : Grant to him, O Lord Almighty, through thy Christ, the Fellowship of the Holy Spirit, that so he may have Power to remit Sins according to thy Command ; to give forth Lots according to thy Command ; to loole every Bond, according to the Power which thou gavest the Apostles ; that he may please thee in

Τῷ, ὅπερ ἔλαχον ἡμεῖς
τῷ ἡγαπημένῳ σου πα-
τρὶ Ἰησοῦ Χριστῷ, ὅπερ
ἐδωρίσατο γνώμῃ σου
τοῖς ἁγίοις ἀποστόλοις σου
ἐν αἰωνίῳ Θεῷ, διὸς ὅτι
ἐξ ὀνόματι σου καρδίας
γνώσκεις διὰ τὸ δυνά-
μει σου πάντες, ὃν ἔχεις
λέξω εἰς ὁπίσθησιν σου
ποιμαίνειν τὴν ἁγίαν σου
ἐκκλησίαν, ἐν ἀρχιερεῶ-
σιν σοι, ἀμείψαντες
λατρυργίας νυκτὶς καὶ
ἡμέρας. καὶ ἐξελθόντων
μυρίων σου ἐκ πλοσσωπύ-
λου ὁπισθωπαλαμῶν τὴν ἀρετὴν
τὴν ὡς ὁμοθυμῶν, καὶ
προσφέρειν σοι τὰ δώρα
τῆς ἁγίας σου ἐκκλη-
σίας. διὸς αὐτῷ δέσποντι
πνευματικῶν, ἔλατ' ὅτι
Χριστῷ σου, τὸ μετὰ
σίαν ἐξ ἁγίου πνεύματος
Τῷ ὥστε ἔχειν ἐξουσίαν
ἀφίεναι ἁμάρτίας καὶ
ἐντολῶν σου, διδοῦναι
κλήρας καὶ ἐκ προσηγο-
ρίας σου, λύειν τὴν πύ-
σιν σου καὶ τὴν ἐξουσίαν
σίαν ὡς ἐδωκας τοῖς ἀποστόλοις σου

πιστολοις διαρεσεν δε
 σοι εν παροψη, ε
 καρδια, α
 πρεπω, αμειμπως, α
 κλητως, προσφερον.
 σοι καρπεν και α
 αιμακτον δυοσαι, λω
 α Χειρ' διεθξω
 μωτ' ημερον τ' καινη
 θ' αβηκως, εις οσμιω
 λωδίας, α αγι
 παιδός σου Ιησν Χειρ'
 θ' Θε' κ' σωτηρ. η
 μωτ' 2 δι' ε' σοι δεξα,
 κμη ε σεβας, εν αγιω
 πινδυμακ, ρυα, κ' αει,
 ε εις τ' αιωνας τ' αιω
 των. 3 κ' ταυτα επλ
 ξαμην, οι λοιποι ιε
 ρεις επιλεγενωσιν, α
 μω ε σιω αυτοις α
 τας ο λαός. ε μτ' τ'
 ωρεσυχλω, εις τ' η
 ποσυχων αιαφερω τ'
 ρυπιαν επ' τ' χειρ' θ'
 χειροτονηθεντ. και
 τη εωθεν ενθεονιζω
 εις τ' απω αφαφερωτα
 ποπον ωρα τ' λοιπων
 επισηκων, παντων αν
 των φιλησαντων ω εν

Meekness, and a pure Heart,
 with a stedfast, unblameable,
 and unreprieveable Mind; to
 offer to Thee a pure and
 unbloody Sacrifice, which,
 by thy Christ, thou hast ap
 pointed as the Mystery of
 the New Covenant; for a
 sweet Savour, through thy
 holy Child Jesus Christ, our
 God and Saviour: through
 whom Glory, Honour and
 Worship be to Thee, in the
 Holy Spirit, now and al
 ways, and for all Ages. And
 when he has pray'd for these
 things, let the rest of the
 Priests add, *Amen*; and to
 gether with them all the Peo
 ple. And after the Prayer,
 let one of the Bishops ele
 vate the Sacrifice upon the
 Hands of him that is Or
 dain'd, and early in the
 Morning let him be plac'd in
 his Throne, in a Place set
 apart for him, among the
 rest of the Bishops, they all
 giving him the Kiss in the
 Lord. And after the Read
 ing of the Law and the

CONSTITUTIONS of Lib.VIII.

Prophets, and our Epistles, and Acts, and the Gospels, let him that is Ordain'd salute the Church, saying, *The Grace of our Lord Jesus Christ, the Love of God and the Father, and the Fellowship of the Holy Ghost be with you all; and let them all answer, And with thy Spirit; and after these Words let him speak to the People the Words of Exhortation, and when he has ended his Word of Doctrine,*

all standing up, let the Deacon ascend upon some high Seat, and proclaim, Let none of the Hearers, let none of the Unbelievers stay, and Silence being made, let him say,

Ye Catechumens pray, and let all the Faithful pray for them in their Mind, saying, Lord have mercy upon them. And let the Deacon bid Pray-

κωρίω φιλήματι. & μὲν
τῷ ἀναγνώσει δ' ἵνα με καὶ
τῷ προσφύτῳ, τῶν τε ὁπ-
ταλῶν ἡμῶν καὶ τῇ περ-
ξέωι & τῶν διαγελίων,
ἀσπασάτω ὁ χριστός.
θεὸς καὶ ἐκκλησία καὶ λαός.
ἡ χάρις δ' ἡμεῖς καὶ ἡμῶν
Ἰησοῦ Χριστοῦ καὶ ἀγαπῆς
Θεοῦ καὶ πατρὸς, καὶ ἡ χάρις
καὶ ἀγία πνεύματος,
μὲν πάντων ὑμῶν & πό-
τες ἀποκρινέσθωσαν.
μὲν τῷ πνεύματι σου καὶ
μὲν τῷ προσφύτῳ, προσ-
λαλῶν τῷ λαῷ καὶ
γὰρ ὁ ἐκκλησίας,
πληρώσαντες αὐτὸν
τῇ διδασκαλίᾳ καὶ
[[φῆμι ἐγὼ Ἀνδρέας
ἀδελφὸς Πέτρου]] αἰ-
σάντων ἀπάντων ὁ δια-
κόνος, ἐφ' ὃν ἡλῆτις
ἀνελθὼν, κηρυττέτω
καὶ τῷ ἀκρωμύων. καὶ ἡ
καὶ τῶν ἀπίστων. καὶ ἡ
χάρις καὶ ἡ χάρις καὶ ἡ
* * * Εὐχαριστοῦμεν οἱ κα-
τηχέμενοι. & πάντες οἱ
πιστοὶ καὶ ἀγαθoὶ
καὶ αὐτῶν. προσά-
δωσαν, λέγοντες καὶ
ἐλέησον. διακονεῖτω

VI.

* * * Pag.
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Lib. VIII. the Holy Apostles.

ἵνα αὐτῶν, λέγων·
 ἵνα τῶν κατηχημένων
 πάντες τὸν Θεὸν πα-
 ρακαλέσωνται, ἵνα ὁ
 ἀγαθός, φιλόανθρωπος,
 ἐλεημένος εἰσακούσῃ τῶν
 δεήσεων αὐτῶν, καὶ τῶν
 ἐπαγγελῶν, καὶ προσ-
 δεχάμενος αὐτῶν καὶ ἰ-
 κησίαν δοῖ καὶ λείψαι αὐ-
 τῶν, καὶ δῶ αὐτοῖς τὰ
 αἰτήματα τῶν καρδιῶν
 αὐτῶν πρὸς τὸ συμφέ-
 ρον, ἀποκαλύψῃ αὐτοῖς
 τὸ ἀσκήσειον τῆς Χειρὸς
 αὐτοῦ, φωτίσῃ αὐτοὺς καὶ
 σωτίσῃ, παιδεύσῃ αὐ-
 τοὺς καὶ διογνώσῃ, δι-
 δάξῃ αὐτοὺς τὴν σωτή-
 ριαν αὐτοῦ καὶ τὰ δι-
 καιώματα, ἐκκαθαίρου-
 σίαν ἐν αὐτοῖς τὴν ἀγ-
 νίαν αὐτοῦ καὶ σωτήριον
 φόβον, ἀκανοίξῃ τὰ ὦ-
 τα τῶν καρδιῶν αὐτῶν
 πρὸς τὸ ὅτι τῇ ἐκείνῃ
 αὐτὴ καὶ ἀγίνεσθαι ἡ-
 μέρας καὶ νυκτὸς, βε-
 βαιώσῃ ὅτι αὐτοὺς ἐν τῇ
 ἀσθεῖα, ἐνώσῃ καὶ ἐγ-
 καταριθμήσῃ αὐτοὺς ὅτι

ers for them, saying, Let us
 all pray unto God for the
 Catechumens, that He that
 is good, He that is the Lo-
 ver of Mankind, will mer-
 cifully hear their Prayers and
 their Supplications, and so
 accept their Petitions, as to
 assist them, and give them
 those Desires of their Hearts
 which are for their Advan-
 tage, and reveal to them the
 Gospel of his Christ, give
 them Illumination and Un-
 derstanding, instruct them in
 the Knowledge of God, teach
 them his Commands and his
 Ordinances, implant in them
 his holy and saving Fear, open
 the Ears of their Hearts, that
 they may exercise themselves
 in his Law Day and Night ;
 strengthen them in Piety, unite
 them to, and number them
 with his holy Flock ; vouch-
 safe them the Laver of Re-
 generation, and the Garment
 of Incorruption, which is the
 true Life, and deliver them
 from all Ungodliness, and
 give no place to the Adver-

CONSTITUTIONS of LIB. VIII.

2Cor. vii. 1
vi. 16.
Psal. cxv. 8

sary against them, and cleanse
them from all Filthiness of Flesh
and Spirit, and dwell in them,
and walk in them, by his
Christ; Bless their Goings-out,
and their Comings-in, and or-
der their Affairs for their
Good. Let us still earnestly
put up our Supplications for
them, that they may obtain
the Forgiveness of their
Transgressions by their Ad-
mission, and so may be thought
worthy of the holy Myste-
ries, and of constant Com-
munion with the Saints. Rise
up, ye Catechumens, beg
for your selves the Peace of
God, through his Christ, a
peaceable Day, and free from
Sin, and the like for the
whole time of your Life, and
your Christian Ends of it; a
compassionate and merciful
God; and the Forgiveness of
your Transgressions. Dedi-
cate your selves to the only
Unbegotten God, through his
Christ. Bow down your
Heads, and receive the Bleis-
sing. But at the naming of

ἀγίου αὐτῷ ποιμνίου,
καὶ ἐξιώσας αὐτοὺς τῷ
λουτρῷ τῷ παλίσταν-
σας, καὶ ἐνδύμασι τῷ ἁγί-
οις, καὶ ἐν ὅντις διὰ
ζωῆς, ῥύσονται ὃ αὐτοὺς
πάσθαι αἰσθῆσαι, καὶ μὴ
δῶ ποτε τῇ ἀλλοτριᾷ
καὶ αὐτῶν, καὶ ἁγί-
οις αὐτοὺς διὰ παντός
μελῶν σαρκὸς καὶ
πνεύματος, ἐνοικίῃ
πρὸς αὐτοὺς καὶ ἐμπε-
ριπατήσῃ διὰ τῶν Χερ-
εῖν αὐτοὺς, διὰ λόγον
ταῖς ἐκδοῦν αὐτῶν ἐ-
ταῖς ἐξοῦν, ἐ κατὰ
θυμῇ αὐτοὺς τὰ προ-
μῆρα εἰς τὸ συμφέρον.
ἐπὶ ὅκνησιν καὶ αὐτῶν
ἐκπεύσασθαι. ἵνα ἀφί-
σεως πυλόντι τῷ πλημ-
μελῶν καὶ τῶν διὰ
μελέσας, ἀξιοῦσιν τῶν
ἁγίων κληρίων, καὶ τῷ
μὴ τῶν ἁγίων διὰ
μὴν, ἐκπεύσας οἱ κατὰ
χέρημοι τῷ ἐκπεύσας
Θεῷ διὰ τῶν Χερ-
εῖν αὐτοὺς, ἀρλουκί-
ῃ ἡμέραν καὶ ἡμέραν

πον καὶ πάντα τὰ χρόνον τὴν
ζωὴν ὑμῶν, ἡγιασμένα ὑ-
μῶν τὰ τέλη, ἴδων καὶ
ὁμολογῇ τὸ Θεόν, ἀφ' ὧν
πλημμελημάτων, ἔω-
πες πρὸς μόνον ἀγνοήτω
Θεῷ Δέ τῷ Χριστῷ
αὐτοῖς ἐν δόξῃ δεῖτε. κλι-
νατε, ὅτι ἐλόγησθε.
ἐφ' ἑκάστῳ τῶν ὧν
ὁ Δάκοντος πρὸς πα-
ντὶ, ὡς περὶ πατέρα, λε-
γέτω ὁ ἄλλος. κύριε
ἐλέησον ὅτι πρὸς πάν-
των τῶν παιδία. κλι-
νέτω καὶ αὐτῶν πα-
τερὶς ὁ χειροτονηθεὶς ἐ-
πίσκοπος ἐλόγισται. ποι-
εῖτε ὁ Θεὸς ὁ πρὸς το-
κράτωρ, ὁ ἀγνός καὶ
ἀκατάληκτος, ὁ μόνος ἀ-
ληθινὸς Θεός, ὁ Θεὸς καὶ
πατὴρ τοῦ Χριστοῦ Ἰη-
σοῦ μνησθέντες ὑμῶν, ὁ
Θεός τῷ ἐν δόξῃ κλῆτε.
ὅτι πάντων κύριος ὁ
Δέ Χριστῷ διδασκα-
λὸς τῶν μαθητῶν ἐστίν.
ἐν ᾧ καὶ μετὰ τὴν ἁγίαν
ἐκκλησίαν αὐτοῖς ἐν τῇ

every one by the Deacon,
as we said before, let the
People say, *Lord have mercy*
upon him, and let the Chil-
dren say it first. And as they
have bowed down their
Heads, let the Bishop who
is newly Ordain'd, bless them
with this Blessing; O God
Almighty, Unbegotten and
Inaccessible who only art the
True God, the God and
Father of thy Christ, thy
Only begotten Son; the God
of the Comforter, and Lord
of the whole World; who
by Christ didst appoint thy
Disciples to be Teachers for
the Teaching of Piety, do thou
now also look down upon
thy Servants, who are cate-
chiz'd in the Gospel of thy
Christ, and give them a new
Heart, and renew a right Spi-
rit in their inward Parts, that
they may both know and
do thy Will with full pur-
pose of Heart, and with a
willing Soul. Vouchsafe them
an holy Admission, and unite
them to thy holy Church,

Psal. l. 12.

CONSTITUTIONS of Lib.VIII.

*** Pag.
394.

Mar. v 9
Zach. iiii. 2

and make them Partakers of
thy holy Mysteries, through
Christ, who is our Hope,
and who died for them; by
whom Glory and Worship
be given to Thee in the Holy
Spirit for ever, *Amen*. And
after this, let the Deacon
say, *Go out ye Catechumens in
Peace*; and after they are
gone out, let him say, *Ye
Energumens* afflicted with un-
clean Spirits, pray, and let
us all earnestly pray for them,
that God, the Lover of Man
kind, will by Christ rebuke
the unclean and wicked Spi-
rits, and deliver his Suppli-
cants from the Dominion of
the Adversary. He that re-
buk'd the Legion of Demons,
and the Prince of Wicked-
ness, the Devil, may He even
now rebuke these Apostates
from Piety, and deliver his
own Workmanship from his
Power, and cleanse those
Creatures which he has made
with great Wisdom. Let us
still pray earnestly for them;
Save them, O God, and raise

ἐπὶ ἐπὶ τὰς δούλους σου,
τὰς κατηχούμενους ὅτι εὐ-
αγγελιον τῷ Χριστῷ σου
ὅτι δὸς αὐτοῖς καρδίαν
καινήν καὶ * * πνεῦμα
εὐδὲς ἐκκαίνισον ἐν τοῖς
ἐσχατοῖς αὐτῶν, ὡς
ὅτι εὐδοκῶ καὶ ποιεῖν ὅ
δήλημά σου, ἐν καρ-
δίᾳ πλήρῃ ἐκ ψυχῇ θε-
λάβῃ κατωξιώσων αὐ-
τοὺς τῇ ἁγίας μυστήσας,
καὶ ἐνωσον αὐτοὺς τῇ
ἁγίᾳ Κυ ἐκκλησίᾳ, ἐ-
μετόχους ποιήσων τῶν
δαιμόνων μυστηρίων, ὅτι
Χριστῷ, τῷ ἐλπίδῳ
ἡμῶν, ὅτι ὑπὲρ αὐτῶν
ἀποθανόντι. δι' ὃ Κυ
δόξα ἐκ δὲ σέβας ἐν
ἁγίῳ πνεύματι, εἰς τὴν
αἰῶνα. ἀμήν. ἐκ μὲν
τὰ τῆτο ὁ δὲ δακρυό-
λεγέτω· προσέλθετε οἱ
κατηχούμενοι, ὅτι ἐρλῶ
καὶ μὲν ὅτι ἐξελεῖται αὐ-
τοὺς, λεγέτω· εὐχαρι-
στοῖ· ἐνεργούμενοι ὑπὸ
πνδμῶν ἀκατα-
των. ἐκπνῶς πάν-
τες αὐτῶν διηθώμεν

Lib. VIII. the Holy Apostles.

ὅπως ὁ φιλάνθρωπος
 Θεός, Ἄγα Χειρὶ ὁπ-
 κμήσῃ τοῖς ἀκαθάρτοις
 ἐ πονηροῖς πνεύμασι,
 ἐ ρύσῃται τὸς αὐτοῦ ἰ-
 κήτας ἀπὸ τῆς ἄλλο-
 τηρι καταδυναστείας· ὁ ὁπκμήσας τῷ λεγεῶνι τῆς
 δαιμόνων, ἐ ᾧ ἀρχιερέως Ἀβελόφ, ὁπκμήσῃ αὐ-
 τοῦ ἐ νῷ τοῖς ἀποστόλοις τῇ εὐσεβείᾳ, ἐ ρύσῃται τὰ ἐ-
 αὐτῆς πλάσμα ἅλα ἀπὸ τῆς ἐνεργείας αὐτῆς, ἐ καθαίρει αὐτὰ
 ἅ μετὰ πολλῆς σοφίας ἐποίησεν. ἐτι ἐν πνεύματι ἡμῶν
 δευτέρῳ σῶσον ἐ ἀνάστησον αὐτοὺς ὁ Θεός, ἐν τῇ δυνάμει
 σου. κλίνετε οἱ ἐνεργήματα, ἐ εὐλογεῖτε. ἐ ὁ ἐπί-
 σκοπος ἐ πωδύχεσθαι, λέγων.

them up by thy Power. Bow
 down your Heads, ye Ener-
 gumens, and receive the
 Blessings. and let the Bishop
 add this Prayer, and say,

Ὅσον ἰσχυρὸν δέεις,
 ἐ πάντα τὰ σκεύη αὐ-
 τοῦ διαρπάσας· ὁ δὲ
 ἡμῖν ἐξουσίαν ἐπάνω
 ὄφρων καὶ σκορπίων πα-
 τεῖν, καὶ ἐπὶ πᾶσι τῇ
 δυνάμει τῆς ἐχθρῆς ὅ τῃ
 ἀνθρωποκτόνον ὄφιν,
 δεσμωτὴν ὡς ἀδύνατον ἡ-
 μῖν, ὡς σπερδίον παι-
 δίοις· ὃν πάντα φοβέ-
 ται καὶ τρέμει, ἀπὸ τοῦ
 ὤψεως δυνάμεως σου ὁ
 ῥήξας αὐτὸν ὡς ἀστρα-
 πῶν ἐξ ἐναντίας ἐν γῇ,

Thou, who hast bound the
 strong Man, and spoil'd all
 that was in his House, who
 hast given us Power over
 Serpents and Scorpions to
 tread upon them, and upon
 all the Power of the Enemy;
 who hast deliver'd the Ser-
 pent, that Murderer of Men,
 bound to us; as a Sparrow
 to Children, whom all things
 dread, and tremble before the
 Face of thy Power; who hast
 cast him down as Lightening
 from Heaven to Earth; not

vii.
 Mat. xii.
 Luk x. 19.
 Job xl. 24
 LXX.
 Luk x. 18.

CONSTITUTIONS of Lib.VIII.

with a Fall from a Place,
but from Honour to Disho-
nour, on account of his vo-
luntary evil Disposition, whose

Pfal. cv. 9. Look dries the Abysses, and

Iſa. li. 10. Threatning melts the Moun-
tains, and whose Truth remains

Pſ. xcvi. 5. for ever; whom the Infants

Iſa. lxiv. 1. praise, and sucking Babies bless,

Pſ. cxvi. 2. whom Angels sing Hymns to

Pſ. cxvi. 3. and adore; who lookeſt upon

viii. 3. the Earth, and makeſt it trem-
ble; who toucheſt the Mountains,

xcvi. 3. and they ſmoke; who threatneſt

cii. 32. the Sea, and dryeſt it up, and

Nah. i. 4. 3. makeſt all its Rivers as De-
ſert, and the Clouds are the

Job ix. 8. LXX. Duſt of his Feet; who walkeſt

upon the Sea as upon the firm

Ground; thou Only begotten

God, the Son of the Great

Father, rebuke theſe wicked

Spirits, and deliver the Works

of thy Hands from the Pow-
er of the adverſe Spirit: For

to Thee is due Glory, Ho-
nour, and Worſhip, and by

Thee to thy Father, in the

ὁ τοῦ πατρὸς ῥήματα, ἀλ-

λά ἀπὸ κμήσ εἰς ἀτι-

μίαν, δι' ἐκέσσιον αὐ-

τῷ κακόνοιδμ' ἔ' τῷ

βλέμμα ξεραίνε' ἀ-

βύσους, καὶ ἡ ἀπειλή

τήκε' ὄρη, καὶ ἡ ἀλήθεια

μυρ' εἰς τ' αἰῶνα· ὁν

αἰνεῖ τὰ νήπα, καὶ δι-

λογεῖ τὰ θαλάσσοντα,

ὁν ὑμνοῦσι καὶ προσκυῶ-

σιν ἁγιοὶ· ὁ ἐπιβλί-

πων ὅπ' ἡ γλῶ, καὶ

ποιῶν αὐτὴν τρέμει·

ὁ ἀπτόμυθ' ὁ τῷ ὄρειν,

καὶ καπνίζοντα· ὁ ἀ-

πειλῶν θαλάσσω, καὶ

ξεραίνων αὐτὴν, καὶ

πάντας τὰς ποταμούς

αὐτῶν· ὁ ξερομυθ' ὁ

νεφέλαι, καὶ ὁ ὁριζῶν

τῶν ποδῶν· ὁ περὶ πατῶν

ἐν τῇ θαλάσῃ, ὡς ἐπ'

ἐδάφ' ὁ ὁριζῶν θεῶν,

μεγάλ' ὁ πατὴρ καὶ ὁ

πατριάρχων τοῖς πνεύ-

μασι, καὶ ὁ ὁριζῶν

τῶν ἔργων τῷ χριστῷ

ἐν τῇ τῷ ἁλλοτε

πνεύματι· ὁ ἐνεργῶν

ὅτι· οἱ δόξα, κμή

σέβας, καὶ ἄφ' οὗ πᾶς
 σὺ πατεῖ, ὃν ἁγίῳ
 πνεύματι, εἰς τὰς ἀν-
 γαί· ἀμὲν. καὶ ὁ ἄφ-
 κονος λεγέτω· 'περίλ-
 δεῖν' οἱ ἐνεργήματα· ἔ-
 μοι αὐτοῦ, θεωρησάμε-
 νω· διζαδῶ οἱ φωτι-
 ζόμενοι. ἐκπνῶς οἱ πι-
 στοὶ πάντες ὑπὸ αὐτῶν
 ᾧ χαλεσάμεν, ὅπως
 ὁ κύριος· ἡ ταξίση
 αὐτοῦς μνησθέντας εἰς τὴν
 τῆς Χειρὸς θάνατον
 σωτηρίαν αὐτοῦ, ἔ-
 μέλους ἡμετέρας τὴν βα-
 πτίσας αὐτοῦ, καὶ κοι-
 τήν· τῇ μνησθέντων
 αὐτοῦ, ἐνώση καὶ συ-
 χηταλέξη αὐτοῦς με-
 τὰ τῶν σωζομένων. ὃν τῇ
 ἁγίᾳ αὐτοῦ ἐκκλησίᾳ.
 ὡς οὖν ἔ· ἀνάστησον αὐτοῦς ὃν τῇ σὴν χάριτι. ἡ τασφρα-
 γισμένοι πᾶς Θεῷ ἔ· τῆς Χειρὸς αὐτοῦ, κλινάντες διλο-
 γισάμεν ᾧ τῆς ἐπιστήμης τῆς ἐξ ὁλοκλήρου.

ter them, let him cry aloud,
 Ye that are to be illuminated
 pray : Let all us the Faith-
 ful earnestly pray for them,
 that the Lord will vouchsafe,
 that being initiated into the
 Death of Christ, they may
 rise with him, and become
 Partakers of his Kingdom,
 and may be admitted to the
 Communion of his Myste-
 ries ; unite them to, num-
 ber them among those that
 are saved in his holy
 Church : Save them, and
 raise them up by thy Grace :
 And being sealed to God
 through his Christ, let them
 bow down their Heads, and
 receive this Blessing from the
 Bishop.

* * * Οὐρεσιων δια-
 τῇ ἁγίων σου θεωρη-
 τῶν πῶς μνησθέντας λυ-
 σάμεν, καθαροὶ γί-
 νεσθε· καὶ ἄφ' οὗ τῆς Χει-

Thou who hast former-
 ly said by thy Prophets to
 those, that be initiated, Wash
 ye, become clean ; and hast ap-
 pointed Spiritual Regenerati-

VIII.
 * * * Pag.
 395.
 Isa. i. 16.

CONSTITUTIONS of Lib. VIII.

on by Christ, do thou now also look down upon these that are baptiz'd, and bless them, and sanctifie them, and prepare them that they may become worthy of thy Spiritual Gift, and of the true Adoption, of thy Spiritual Mysteries, of being gathered together with those that are saved through Christ our Saviour; by whom Glory, Honour, and Worship be to Thee, in the Holy Ghost, for ever. *Amen.* And let the Deacon say, Go out ye that are preparing for Illumination. And after that let him proclaim, Ye Penitents pray; let us all earnestly pray for our Brethren in the State of Penance; that God, the Lover of Compassion, will shew them the Way of Repentance, and accept their Return and their Confession, and bruise Satan under their Feet suddenly, and redeem them from the Snare of the Devil, and the Ill-usage of the Dæmons, and free them from every

Rom. xvi.
20.

ἐν τοῦτοδεύτησιν τοῖς
πνύμακχλῶ αναχρη-
σιν αὐτοῖς ἐν τῷ ἐπι-
δῶπ τὸς βαπτίζομενους,
καὶ διόλγυσσον αὐτοῖς, ἐν
ἀγίασον, καὶ ὡσεὶ σκῶ-
σον ἀξίους ἡμέτερον καὶ
πνύμακχλῆς ὅς ἐστι
ρεῖας, ἐν τῇ ἀληθείᾳ
ὑποδείας, τῇ πνύ-
μακχλῶν ἐν μυστηρίῳ,
καὶ μὴ τῇ ὡσεὶ ὡσεὶ
ἐπισυναγωγῇ. Ἄγε
Χεῖρε τῷ σωτῆρι καὶ
μὴ δὲ τῷ ὅς ἐστι
καὶ σέβας, ἐν ἀγίῳ
πνύματι, εἰς τοὺς αἰ-
ῶνας. ἀμήν. Ἐλεῖται
ὁ ἄρχων τοῦ πνύματος
οἱ φωνηζόμενοι. Ἐν
μὴ τῷ τοῦ κηρυχθέντος
ὡσεὶ αὐτοῖς οἱ ἐν τῇ με-
τανοίᾳ. ἐκπνύως πάν-
τες ὡσεὶ τῇ ἐν μετα-
νοίᾳ ἀδελφῶν ὡσεὶ
καλέσωμεν ὅπως οἱ φ-
ωνηζόμενοι Θεὸς ὡσεὶ
δείξῃ αὐτοῖς ὁδὸν με-
τανοίας πρὸς δέξιν
αὐτῶν καὶ παλιν ἐλθόν-
τες ἐν τῇ ἐξομολόγησιν, καὶ

σωτείη ἡ Σατοῦραν
 τῆς πόδας αὐτῶν
 πύχ. καὶ λυτρώσιν
 αὐτοὺς ἀπὸ τῆ πα-
 ριδ. τῆ διαβόλου καὶ
 ἐπιρρείας τῆς δαιμο-
 νων, καὶ ἐξέλπηται αὐτοὺς
 ἀπὸ πνεύματος ἀθεμίτου
 ὄντος, ὅτι πάσης ἀτόπου
 πρᾶξεως, ὅτι πονηρίας
 ἡγοίας· συλῶρησιν ὅ
 αὐτοῖς πάντα τὰ πα-
 ραπτώματα αὐτῶν, τὰ
 ἐκείνη καὶ τὰ ἀκέραια,
 ἐξαλείψῃ ὅ καὶ
 αὐτῶν χειρόγραφον,
 ἐξῆράνηται αὐτοὺς ἐν
 ἰβλῶ ζωῆς· καθαρῇ
 αὐτοὺς ἀπὸ πνεύματος ὁ
 συμῆ ἁγίου καὶ πνέ-
 ατος, ὅτι ἐνώση αὐ-
 τοὺς ἀποκαταστήσει εἰς
 ἁγίαν αὐτῶν ποί-
 νων ὅτι αὐτοὺς γνώ-
 σι τὸ πλάσμα ἡμῶν.
 τίς καυχῆσθαι ἀ-
 νὼν ἔχειν καρδίαν;
 τίς παρρησιάζεται κα-
 ταρῆς εἶναι ἀπὸ ἀμάρ-
 τίας; πάντες γὰρ ἑσ-
 θεν ἐν ὀπτημίῳ· ἐτι-
 μωσάμενοι αὐτῶν ἐκτενέστερον
 ἡρώμενοι ὅτι χαρὰ γί-

unlawful Word, and every
 absurd Practice and wicked
 Thought; forgive them all
 their Offences, both volunta-
 ry and involuntary, and blot
 out that Hand-writing which
 is against them, and write
 them in the Book of Life:
 Cleanse them from all Filthi-
 ness of Flesh and Spirit, and
 restore and unite them to his
 holy Flock: For, *He knoweth*
our Frame; for, *Who can glory*
that he has a clean Heart?
And who can boldly say, that
he is pure from Sin? For we
 are all among the Blame-
 worthy. Let us still pray
 for them more earnestly; for
 there is Joy in Heaven over
 one Sinner that repenteth, that
 being converted from every
 evil Work, they may be
 join'd to all good Practice:
 That God, the Lover of
 Mankind, will suddenly ac-
 cept their Petitions, will
 restore to them the Joy of his
 Salvation, and strengthen them
 with his free Spirit, that they
 may not be any more shaken,
 but be admitted to the Com-
 munion of his most holy
 Things,

Col.ii. 13.

Phil.ii. 3.

2 Cor.

Prov.xi.9.

xv.7.

Psal.L. 14.

CONSTITUTIONS of Lib.VIII.

Things; and become Partakers of his Divine Mysteries; that appearing worthy of his Adoption, they may obtain Eternal Life. Let us all still earnestly say on their Account, *Lord have Mercy upon them. Save them, O God, and raise them up by thy Mercy.* Rise up, and bow your Heads to God thro' his Christ, and receive the Blessings. Let the Bishop then add this Prayer;

καινωνοι ημεδαυ τῇ ἀγίῳ αὐτῷ ἱερῷ, καὶ μέτοχοι τῶν δειῶν μυστηρίων· ἵνα ἄξιοι διαφωτισθῶμεν τῇ ὑποστάσει, πύξωσι τῇ αἰωνίῳ ζωῇ. ἐπὶ ὁποτέρῳ πόρτες ὑπὸ αὐτῶν εἰσέλθωμεν, κύριε ἐλέησον. σῶσον αὐτοὺς ὁ Θεός, καὶ ἀνάστησον ὡς ἐλέη σου. ἀναστάντες τῷ Θεῷ διὰ τῆς Χριστοῦ αὐτοῦ, κλίνειτε καὶ ἀπολογίζεσθε, ἐπὶ ὁποτέρῳ ἐν ὁ ὁπίσσω τῷ

νεταί· ἐν ἑαυτῷ ὅπῃ ἐν
ἀμύτωλῳ μετῃ μόνῳ
ὅπως δὲ πρὸς ἐαυτὸν πάν
ἐργον ἀδύνατον, περ
ὅτι ἐκὼν πᾶσι περ
ἐξ ἀγαθῆς· ἵνα ὁ φιλάν
θρωπος. Θεὸς ἡ χάρις
ἀμύτωλῳ προσδεδωμένος
αὐτῶν τὰς λιπὰς, ἀ
ποκαταστήσῃ αὐτοῖς
ἀγαλλίασιν τῷ σωτη
ρίῳ, καὶ πνεύματι ἡγα
μονικῶς ἐκείνῳ αὐτοῖς,
ἵνα μηκέτι σαλευθῶσι·
αἰώνιαι, δέσωσιν τῷ
ὅλων, κτίσας καὶ προ
πανι τῷ πάντων ὁ
ἀνθρώπων· * * * ἡρόμ
ἡρόμῳ ἀναδείξας δια
Χριστοῦ, ἐν νόμον δὲ αὐ
τῷ ἡμῶν καὶ γραπ
τῶν, πρὸς τὸ ζῆναι αὐ

IX. Almighty Eternal God, Lord of the whole World, the Creator and Governour of all Things, who hast exhibited Man as the Ornament of the World, thro' Christ, and didst give him a Law both naturally im planted and written, that

αὐτοὺς εἰς τὴν ἐκείνῃ ἀξίαν καὶ ἀποδοθῇ αὐτοῖς τ. v. * ἐκείνῃ. V.

τό

Lib.VIII. the Holy Apostles.

τὸν ὀνείσμως, ὡς λο-
γικόν καὶ ἀνθρώπινον ὁ
πονήκων δὲς πρὸς με-
τάνοιαν καὶ σωτῆρα ἀγα-
θότητα. ἐπειδὴ ὅτι τὰς
κεκλημένους τοὺς αὐτοὺς
ψυχῆς καὶ σώματος. ὅς
ἐβέλει καὶ θάνατον καὶ
ἀνθρώπων, ἀλλὰ καὶ με-
τάνοιαν, ὥστε ἀποστρέψαι
αὐτὸν ἀπὸ τοῦ ὁδοῦ αὐτοῦ
τοῦ πονηροῦ, καὶ ζῆναι. ὁ
Νινυβιτῶν πρὸς δεξιά-
μην. καὶ μετάνοιαν. ὁ
ἀνθρώπων πρὸς ἀνθρώ-
πους σωθῆναι, καὶ ἐπὶ
γνωσιν ἀληθείας ἐλ-
θεῖν. ὁ καὶ ἦν πρὸς
δεξιάμην, καὶ κατα-
φαρόντα καὶ βίον ὡς
τὸ ἀσώτως, πατερικῆς
πλάγχθους, καὶ καὶ με-
τάνοιαν αὐτοῦ καὶ νῦν
πρὸς δεξιάμην καὶ ἱκετῶν
καὶ καὶ μετάνοιαν ὅτι
ἐστὶν ὅς ἐστιν ἀνθρώ-
ποι τοῖς. ἐὰν γὰρ ἀ-
νομίας ὡς ἀτηρήσῃ, κῆ-
ριε, κῆριε, τίς ὑπο-
στήσεται; ὅτι ὡς σοὶ
ὁ ἰλασμός ἐστι καὶ ἀπο-
κατάστασιν αὐτοὺς τῇ ἀ-
γίᾳ καὶ ἐκκλησίᾳ, ὅτι

he might live according to
Law, as a rational Creature;
and when he had sinned,
thou gavest him thy Good-
ness as a Pledge, in order
to his Repentance. Look
down upon these Persons,
who have banded the Neck
of their Soul and Body to
thee: for thou desirest not
the Death of a Sinner, but his
Repentance, that he turn from
his wicked Way, and live. Thou
who didst accept the Repen-
tance of the Ninevites, who
willest that all Men be saved,
and come to the Acknowledg-
ment of the Truth; who didst
accept of that Son who had
consumed his Substance in ri-
tous Living, with the Bowels
of a Father, on account of
his Repentance; Do thou
now accept of the Repen-
tance of thy Supplicants, for
there is no Man that has not
sinned; for, If thou, O Lord,
markest Iniquities, O Lord,
who shall stand? For with Thee
there is Propitiation: And do
thou restore them to thy ho-
ly Church, into their for-
mer Dignity and Honour,

Ezek. xviii
& xxiii.

Jon. iii.
1 Tim. ii. 4

Luk. xv.

3 King.
viii. 46.

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through Christ our God and Saviour, by whom Glory and Adoration be to Thee, in the Holy Ghost, for ever. Amen. Then let the Deacon say, Depart ye Penitents; and let him add, Let none of those who ought not to come draw near. All we of the Faithful, let us bend our Knees; let us all intreat God, through his Christ; let us earnestly beseech God, thro' his Christ.

x.

Let us pray for the Peace and happy Settlement of the World, and of the holy Churches; that the God of the whole World may afford us his everlasting Peace, and such as may not be taken away from us; that he may preserve us in a full Prosecution of such Vertue as is according to Godliness. Let us pray for the holy Catholick and Apostolick

τῇ Θεοῦ αἰῶνα καὶ
τιμῇ, ἵνα τῷ Χριστῷ,
τῷ Θεῷ καὶ σωτῆρι
ἡμῶν. δι' ὃ σοι δοξα καὶ
προσκύνησις, ἐν παντὶ αἰ-
ῶνι πνεύματι, εἰς τὴν
αἰῶνα. ἀμήν. καὶ ὁ δια-
κόνος λέγεται· ἀπο-
λύεσθε οἱ ἐν μετάνοιᾳ.
καὶ προσκυνήτω μή τις
μὴ διωκτῶν παρελ-
θῆτω. ὅσοι παύσι. κλι-
νωμένοι γόνυ. δευθώμεν
τῷ Θεῷ, ἵνα τῷ Χρι-
στῷ αἰτῶν παντὶ σω-
τηρι τῷ Θεῷ διὰ τῷ
Χριστῷ ἀπὸ πάντων ἐλε-
σώμεν.

ὑπερ τῆς εἰρήνης
καὶ τῆς ἀσφαλείας καὶ ἡσυχίας
καὶ τῆς ἀγίων ἐκκλη-
σιῶν δευθώμεν ὅπως οἱ
τῷ ὅλῳ Θεῷ αἰδούμενοι
καὶ ἀναφαιρετῶν τῶν ἐν
τῷ εἰρήνῳ ἡμῶν ὅλα
ῥοιπῶ, ἵνα ἐν παντὶ
φορεῖται ἡ κατὰ δύσιν ἐκεί-
νης ἀρετῆς ἀγαπῶντας ἡ-
μᾶς συντηρήσῃ· ἵνα
τῷ ἀγίῳ καὶ ἀποστολικῷ
καὶ ἀποστολικῷ ἐκκλησιαστικῷ

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ἡ ἀπὸ πλεόντων ἕως
 πλεόντων δεηθῶμεν· ὅπως
 ὁ κύριος ἡμῶν ἁγίου
 αὐτῆς καὶ ἀκλυ-
 ούνισον διαφυλάξῃ, καὶ
 ἀγαπήσῃ μέχρι τῆς συν-
 ηλείας τῆς αἰῶνος,
 τοῦ μελετωμένης ἐν
 τῇ πόλει. καὶ ὡς
 ὁ ἐνδοξὸς ἁγίος πα-
 τερικῆς δεηθῶμεν· ὅπως
 χαλᾷσῃ ἡμᾶς ὁ κύριος
 ὅλων κύριος ἡμῶν ἐνδοξῶς
 ἡ ἐπερὶ αὐτῆς ἐλ-
 πίδα μεταδώκεν, καὶ
 ἀγαπήσῃ αὐτῆς τῆς
 δεήσεως ἀποδοῦναι ἡ
 ὁφειλῶ. ὡς πάσης
 ἐπισκοπῆς ἡ ὡς ἡ ἐ-
 ρανὸν κύριος ὁρθοτομῶν-
 των ἡ λόγον ἡ τῆς ἀ-
 ληθείας δεηθῶμεν· ὅπως
 ὡς τῆς ἐπισκοπῆς ἡμῶν
 Ἰακώβου, καὶ κύριος ἡ
 ἐπισκοπῶν αὐτῆς δεηθῶμεν·
 ὡς τῆς ἐπισκοπῆς ἡμῶν
 Κλήμεντος, καὶ κύριος πα-
 τερικῶν αὐτῆς δεηθῶμεν·
 ὡς ὁ ἐπισκοπῶν ἡμῶν
 Εὐδοκίᾳ, ὅπως πα-
 τερικῶν αὐτῆς δεηθῶ-
 μεν· ὡς τῆς ἐπισκοπῆς
 ἡμῶν Ἀντιανῆς, καὶ κύριος

Church, which is spread from
 one End of the Earth to the o-
 ther; that God would preserve
 and keep it unshaken, and free
 from the Waves of this Life
 until the End of the World, as
 founded upon a Rock; and for
 the holy Parish in this Place,
 that the Lord of the whole
 world may vouchsafe us, with-
 out Failure, to follow after his
 Heavenly Hope, and without
 ceasing to pay him the Debt
 of our Prayer. Let us pray
 for every Episcopacy which
 is under the whole Heaven,
 of those that rightly divide
 the Word of thy Truth.
 And let us pray for our Bi-
 shop *James*, and his Parishes.
 Let us pray for our Bishop
Clement, and his Parishes:
 Let us pray for our Bishop
Euodius, and his Parishes:
 Let us pray for our Bishop
Annianus, and his Parishes;
 that the compassionate God
 may grant them to continue
 in his holy Churches in
 Health, Honour, and Long-
 Life, and afford them an ho-
 nourable old Age, in God-
 lineſs and Righteousness. And

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* Pag.
397.

let us pray for our Presby-
rers, that the Lord may de-
liver them from every un-
reasonable and wicked Acti-
on, and afford them a Pres-
byterate in Health and Ho-
nour. Let us pray for all
the Deacons and Ministers,
that the Lord may grant
them an unblameable Mi-
nistration. Let us pray for
the Readers, Singers, Vir-
gins, Widows and Orphans:
Let us pray for those that
are in Marriage and in Child-
bearing; that the Lord may
have mercy upon them all.
Let us pray for the Eu-
nuchs, who walk holily. Let
us pray for those in a State
of Continence and Piety. Let
us pray for those that bear
Fruit in the holy Church,
and give Alms to the Needy.
And let us pray for those
who offer Sacrifices and Obla-
tions to the Lord our God;
that God, the Fountain of
all Goodness, may recom-
pence them with his Heaven-
ly Gifts, and give them in this
World an Hundredfold, and in
the World to come Life ever

Matt. xix.
29.

ἡθροικῶν αὐτῷ δεηθῶ-
μεν· ὅπως ὁ οἰκτίρ-
μων Θεὸς χαρίσεται αὐ-
τοῖς ἡ ἀγία αὐτοῦ
ἐκκλησία· σῶσε, ὁ-
κίμνε, μακροήμερον
ταῖς καὶ τίμιον αὐτοῖς ὁ
ἡγεῖς ἐξάχνηται ὅτι
* * * διότι εἰς καὶ δι-
καιοσύνη καὶ ὑπὲρ τῆς
πρεσβυτεῖαν ἡμῶν δε-
ηθῶμεν· ὅπως ὁ κυ-
ριεῖται ῥύσεται αὐτοῖς
ἀπὸ πάντων ἀτόμων καὶ
πονηρῶν πραγμάτων,
ὅτι ὡς καὶ ἐκ μόνου
ὁ πρεσβυτεῖον αὐ-
τοῖς ἐξάχνηται ὑπὲρ πᾶ-
σης τῆς ἐν Χριστῷ δια-
κονίας καὶ ὑπηρεσίας
δεηθῶμεν· ὅπως ὁ κυ-
ριεῖται ἀμειψίαν ἡ
κονίαν αὐτοῖς παρασχέ-
ται· ὑπὲρ ἀναγνωστῶν
ψαλτῶν, παρδένων
ἡρώων καὶ ὀρφανῶν
δεηθῶμεν· ὑπὲρ τῆς
συζυγίας ὅτι πικρο-
νίας δεηθῶμεν· ὅπως
κύριε τὰς πάντας
αὐτοῖς ἐλεήσει· ὑπὲρ
δυνάμεων ὅσας πορεύ-
μενων δεηθῶμεν· ὑπὲρ
τῆς

Lib.VIII. the Holy Apostles.

ἡ ἐν ἐκκραπία, καὶ δι-
 λαβεία δεηθῶμεν· ὑ-
 πὲρ τῶν χαρποφορούντων
 ἐν τῇ ἀγίᾳ ἐκκλησίᾳ,
 ἐποιούντων τοῖς πᾶσι
 τοῖς ἐλεημοσύνας δεη-
 θῶμεν· ἐπὶ τῇ τοῖς
 δούλοις καὶ τοῖς ἀπαρχαῖς
 περσφερόντων κυρίῳ
 τῷ Θεῷ ἡμῶν δεηθῶ-
 μεν· ὅπως ὁ πανάγα-
 θος Θεὸς ἀμείψῃται αὐ-
 τοὺς τῇ ἐπαγγελίᾳ αὐ-
 τοῦ δωρεᾶς, ἐπὶ αὐ-
 τοῖς ἐν τῷ παρόντι ἐχα-
 τινταπλάσιονα, καὶ ἐν
 τῷ μέλλοντι ζωῇ αι-
 ώνιον, ἐχαρίσῃται αὐ-
 τοῖς ἀντὶ τῆς προσχαίρων
 τῇ αἰώνια, ἀντὶ τῆς ὁπι-
 γίων τῆς ἐπουρανίας·
 ὑπὲρ τῶν νεοφωτιστῶν
 ἀδελφῶν ἡμῶν δεηθῶ-
 μεν· ὅπως ὁ κύριος
 στείλῃ αὐτοὺς ἐν
 βεβαιώσει· ὑπὲρ τῶν ἐν
 ἀρρώστια ἐξεταζομένων
 ἀδελφῶν ἡμῶν δεηθῶ-
 μεν· ὅπως ὁ κύριος
 ῥύσῃται αὐτοὺς πά-
 σης νόσου καὶ πᾶσης

lasting : and bestow upon
 them for their Temporal
 Things, those that are Eter-
 nal ; for Earthly Things those
 that are Heavenly. Let us
 pray for our Brethren newly
 enlighten'd ; that the Lord
 may strengthen and confirm
 them. Let us pray for our
 Brethren exercis'd with Sick-
 ness, that the Lord may de-
 liver them from every Sick-
 ness ; and every Disease, and
 restore them sound into his
 holy Church. Let us pray
 for those that travel by Wa-
 ter, or by Land. Let us
 pray for those that are in
 the Mines, in Banishments,
 in Prisons, and in Bonds,
 for the Name of the Lord.
 Let us pray for those that
 are afflicted with bitter Ser-
 vitude. Let us pray for
 our Enemies, and those that
 hate us. Let us pray for
 those that persecute us for
 the Name of the Lord, that
 the Lord may pacify their
 Anger, and scatter their Wrath
 against us. Let us pray for

ἐπουρανίας V. στείλῃ V.

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those that are without, and are wandred out of the way: that the Lord may convert them. Let us be mindful of the Infants of the Church; that the Lord may perfect them in his Fear, and bring them to a compleat Age. Let us pray one for another; that the Lord may keep us and preserve us by his Grace to the End, and deliver us from the Evil One. and from all the Scandals of those that work Iniquity, and preserve us unto his Heavenly Kingdom. Let us pray for every Christian Soul. Save us, and raise us up, O God, by thy Mercy. Let us rise up, and let us pray earnestly, and dedicate our selves and one another to the Living God, through his Christ. And let the High-Priest add this Prayer, and say,

ἡλικίας ἀγάγῃ ὑπὲρ ἀλλήλων δεηθῶμεν· ὅπως ὁ κύριος ³ τηρήσῃ ἡμᾶς καὶ φυλάξῃ τῇ αὐτῇ χάριτι εἰς τέλος, καὶ ῥύσῃται ἡμᾶς ὁ ποιητὴς, καὶ πόσις τῶν ἁγιωτάτων τῶν

μαλακίας, καὶ ὁμοῦ ἀπο-
κατάστασιν τῇ ἀγίᾳ αὐτοῦ
ἐκκλησίᾳ· ὑπὲρ πλείονων
καὶ ὁδοιπορούντων
δεηθῶμεν· ὑπὲρ τῶν ὁ-
μοπαλῶν, καὶ ἑξορίας,
καὶ φυλακῶν, καὶ δε-
μοῖς ὄντων, διὰ τὸ ὄνο-
μα· κυρίου, δεηθῶμεν·
ὑπὲρ τῶν ἐν πικρᾷ δου-
λείᾳ καὶ ἀπονεμύων
δεηθῶμεν· ὑπὲρ ἐχθρῶν
καὶ μισούντων ἡμᾶς· δε-
ηθῶμεν· ὑπὲρ τοῦ διω-
κόντων ἡμᾶς, διὰ τὸ
ὄνομα· τοῦ κυρίου, δε-
ηθῶμεν· ὅπως ὁ κύριος
πρασύνας· ὁ δυνάστης
τῶν ἀκαταστάσεων καὶ κα-
τὰ τὴν ὁρμήν ² ὑπὲρ τῶν
ἐξ ὄντων καὶ πεπλανη-
μένων δεηθῶμεν· ὅπως
ὁ κύριος αὐτοὺς ὁδηγή-
σῃ· τοῦ ῥητόρων καὶ ὁ-
κλήσιας μνημονεύσω-
μεν· ὅπως ὁ κύριος π-
λειώσας αὐτὰ ὡς ἡ πό-
λις αὐτοῦ, εἰς μέτρον

τῆς V. ² δεηθῶμεν V. ³ διατηρήσῃ V.

ἱεροῦ

ἐργαζομένων τῇ ἀνομίᾳ, καὶ σωσθῆναι εἰς τὴν βασιλείαν αὐτοῦ καὶ
ἐπαράνιον· ὑπὲρ πάσης ψυχῆς χειριστῆς δεσπότης. σωσθῆναι
καὶ ἀνάσπασον ἡμᾶς ὁ Θεὸς τῷ ἐλέει σου. ἐγαίρωμεθα· δεη-
σάμενοι ὡς ἐκτενῶς ἑαυτοῖς καὶ ἀλλήλοις τῷ ζῶντι Θεῷ καὶ τῇ
Χειρὶ αὐτοῦ παρὰ θάλασσαν. ἐπὶ δὲ λέγω ὅτι ὁ ἀρχιερεὺς, καὶ
λεγοῦται.

Κύριε πάντοτε ἄτομος,
ὑψίστη, ὁ ὢν ὑψηλοῖς κα-
τοικῶν, ἀγίε ὢν ἀγίοις
ὁρατὸν πάντοτε. ἀναρχε,
μὴ ἀρχὴ ὁ ὢν Χειρὶς
κήρυγμα γνώσεως δὲ
ἡμῖν εἰς ἐπιγνώσθαι τῆς
δοξῆς, καὶ τῆς ὀνόματις
σου, ἣ ἐφάρμοξε ἡμῖν
εἰς κατὰ ληψιν αὐτοῦ
καὶ νῦν ἐπιδεῖ δὲ αὐτῷ
ὅτι ὁ ποιμνίον σου τῷ
καὶ λυτρωσάμενος αὐτοὺς
ἀγνοίας, καὶ πονηρίας
πραξέως καὶ ὁδὸς φόβου
φοβέσθαι σε, καὶ ἀγάπῃ
ἀγαπᾶν σε, καὶ ἐλλείπειν
ἀπὸ προσώπου δόξης σου
ὁμιλεῖν αὐτοῖς χάρις, καὶ
ἰλεως, καὶ ἐπὶ κοῦ ὢν τῇ
προσευχῇ αὐτῶν καὶ
φυλάξαι αὐτοὺς ἀτρέψ-
τους, ἀμώπλους, αἰεὶ
κλήτους ἵνα ὦσιν ἀγιοί

O Lord Almighty, the most
High, who dwellest on High,
the Holy One, that redest
among the Saints, without
Beginning, the Only Poten-
tate, who hast given to us
by Christ the Preaching of
Knowledge, to the Acknow-
ledgment of thy Glory, and
of thy Name, which He has
made known to us, for our
Comprehension. Do thou
now also look down, through
him, upon this thy Flock,
and deliver it from all Igno-
rance, and wicked Practice,
and grant that we may fear
Thee in earnest, and love Thee
with Affection, and have a
due Reverence of thy Glo-
ry. Be gracious and merciful
to them, and hearken to
them when they pray unto
thee, and keep them, that

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they may be unmoveable, unblameable, and unproveable, that they may be holy in Body and Spirit, not having Spot or Wrinkle, or any such thing; but that they may be Compleat, and none of them may be defective or imperfect. O our Support, our powerful God, who dost not accept Persons; be thou the Assister of this thy People, which thou hast redeemed with the precious Blood of thy Christ; be thou their Protector, Aider, Provider, and Guardian, their strong Wall of Defence, their Bulwark and Security. For,

Joh. x. 19. *None can snatch out of thy Hand:* For there is no other God like Thee; for on Thee is our Reliance. San-

ixvi. 17. *ctifise them by thy Truth; for thy Word is Truth.* Thou who dost nothing for Favour, Thou whom none can deceive, deliver them from every Sickness, and every Disease, and every Offence, every Injury and Deceit, from

σωμάτων & ψυχῇ, μὴ ἐχόντις σπῆλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων. ἀλλ' ἵνα ὡσιν ἄρκοι, καὶ μηδείς ἐν αὐτοῖς ἡ χολόσος ἢ ἀπλὴς ἀσθενεία, ἀπορροπήληψις. ἡμῶν ἀνικλήπτωρ τῷ λαῷ σου τύττω, ὃν ἐξηγήσασαι τῷ τιμίῳ τῷ Χριστῷ σου αἵματι. προστάτης, ἐπίκωρυς, παμίας, φυλάξ, πύχτης ἐρυμνοπατον, φραγμός, ἀσφαλεια. ὅτι ἐκ τῆς χειρὸς ὑδὲις ἀρπάσσει διωχτὰς ἐσθὶ γὰρ ἐστὶ Θεὸς ὡς περ σὺ ἕτερος. ὅτι ἐν σοὶ ἡ ὑπομονὴ ἡμῶν. ἀγίασον αὐτούς ἐν τῇ ἀληθείᾳ σου, ὅτι ὁ λόγος ὁ σὸς ἀληθεύει ἐστίν. ἀποσφαλῆτε, ἀπαρῶντες, ῥύσαι αὐτούς πάσης νόσου καὶ πάσης μαλακίας, πόνου παντός. ἰωμάτων, πάσης ἐπιρροίας & ἀπάτης. ἀπο φόβου ἐχθρῶν, ἀπο βέλους ποιομένου ἡμέρας.

*** Pag. 398.

ἐν ἐξελίξει ἐκ μυριάδων. V. v. ἀσφαλείας. V. deest. V.

the Holy Apostles:

fear of the Enemy, from the Ps. lxxiii. 2.
Dart that flyeth in the Day, xc. 6.
from the Mischief that walk-
eth about in Darknes; and
vouchsafe them that Ever-
lasting Life which is in
Christ, thy Only-begotten
Son, our God and Saviour,
through whom Glory and
Worship be to Thee, in the
Holy Spirit, now and always,
and for ever and ever, Amen.
 And after this let the Dea-
 con say, Let us attend. And
 let the Bishop salute the
 Church, and say, *The Peace*
of God be with you all: And
 let the People answer, *And*
with thy Spirit; And let the
 Deacon say to all, *Salute ye*
one another with the Holy Kifs.
 And let the Clergy salute the
 Bishop, the Men of the Lai-
 ry salute the Men, the Wo-
 men the Women: and let
 the Children stand at the
 Reading-Desk: And let ano-
 ther Deacon stand by them,
 that they may not be dis-
 orderly; and let other Dea-
 cons walk about, and watch
 the Men and Women, that
 no Tumult may be made,
 and

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and that no one nod, or whisper, or slumber; and let the Deacons stand at the Doors of the Men, and the Sub-Deacons at those of the Women, that no one go out, nor a Door be opened, although it be for one of the Faithful, at the Time of the Oblation. But let one of the Sub-Deacons bring Water to wash the Hands of the Priests, which is a Symbol of the Purity of those Souls that are devoted to God.

πείτωσάν τὰς ἀνδρά
 καὶ τὰς γυναῖκας, ὅπως
 μὴ διρυζόε' τις ἡμέ
 ραν, καὶ μὴ τις νόστι
 ψιδυσίῃ, ἢ νυμφίῳ.
 ὁ Ἀβραάμ οὖν ἐπαίδων
 εἰς τὰς τῆς ἀνδρῶν δι
 ρας, ὅτι οἱ ὑποδίακονοι
 εἰς τὰς τῆς γυναικῶ
 ὅπως μή τις ἐξέλθοι
 μήτε ἀνοιχθῇ ἡ διρα
 καὶ πρὸς τις ἢ, καὶ
 κερῶν τ' ἀναφορεῖ
 εἰς ὁ ὑποδίακονος δι
 δότω ἀπείψιν γυναι
 κῆς ἰσράε', σύμβολον
 χάριτος καὶ ψυχῶν Θε
 οῦ διακεκμημένων.

[illegible]

Then shall the Deacon immediately say, Let none of the Catechumens, let none of the Hearers, let none of the Unbelievers, let none of the Heterodox stay here. You who have pray'd the foregoing Prayer depart. Let the Mothers receive their Children; let no one have

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Jesus Christ, and the Fellowship of the Holy Ghost be with you all. And let all with one Voice say, And with thy Spirit. The High Priest, Lift up your Mind. All the People, We lift it up unto the Lord; the High Priest, Let us give Thanks to the Lord: All the People, It is meet and right so to do. Then let the High-Priest say, It is very meet and right before all things to sing an Hymn to Thee, who art the True God, who art before all Beings; From whom the whole Family in Heaven and Earth is named; who only art Unbegotten, and without Beginning, and without a Ruler, and without a Master; who standest in need of nothing; who art the Bestower of every thing that is good; who art beyond all Cause and Generation; who art alway and immutably the same; from whom all things came into Being, as from their proper Original: For thou art Eternal Knowledge,

*ἡ εἰς πάντα, εἰπὺν
ἡ χάρις τοῦ πνεύματος
τοῦ Θεοῦ, ἡ ἀγάπη
τοῦ ἁγίου πνεύματος
ἡμεῖς ὡς ἡμεῖς ἡμεῖς
Χριστῷ, ἡ κοινωνία
ἁγίου πνεύματος
μὴ πνεύματος ἡμεῖς
πνεύματος συμφωνίᾳ
τῶσαν ὅτι ἡ μὴ
πνεύματος σου. καὶ ὁ
χειρὸς δὲ ὡς ἡ
πνεύματος ἡμεῖς
κίερον. καὶ ὁ ἀρχιερεὺς
ὡς ἡμεῖς ὡς ἡ
εἰς ὅλους πάντας
καὶ δίκαιον. καὶ ὁ
χειρὸς εἰς ὅλους
ὡς ἀληθῶς ἡ δίκαιον
ὡς πάντων ἀνυμνεῖ
σε ὡς ὅντως ὄντα
τὸ ὡς τῶν ἡμεῖς
πα, ὡς ὅλα πα
ὡς ἐρανῶ καὶ ὡς
νομοθετῶ τὸ μόνον
ἡμεῖς, καὶ ἀπαρχή
ἡ ἀβασιλεύτον, καὶ
ἀδόξωτον, τὸ ἀνείδωτον
ὡς πάντες ἀγαθὸς
ὡς, τὸ πάσης αἰτίας
ἡ ἡμεῖς κρείττονα
ὡς πάντα καὶ ὡς*

Eph. iii
15.

ὡς αὐτῶς ἔχοντα·
 ὅς ἐστι πάντα, καθά-
 περ ἐκ πνεύματος ἀφειρημένος,
 ὁ εἶναι ἡγήληθεν. αὐ-
 τὸς εἶ ὁ ἀρχὴ ὅλης κτί-
 σεως, ἡ ἀδελφὴ ἐρασίου, ἡ
 ἀρχὴ ἡλικίας, ἡ ἀ-
 γιγαστικὴ σοφία· ὁ πρῶ-
 τος τῆ φύσεως, καὶ ἑαυτοῦ
 πρῶτος εἶναι, καὶ κρείττων
 πάντων ἀριθμῶν. ὅτι
 πάντα ἐκ τούτου μὴ ὄν-
 τος εἶναι ἡγήληθεν.
 ὁ γὰρ ὁ μόνος υἱὸς
 πάντων αἰώνων ἡγή-
 σαι βουλήσθαι, καὶ δυνα-
 μὴς, καὶ ἀγαθότητος, ἀ-
 μεσιπνύτως, ὑπὸν μόνον
 υἱὸν, λόγον Θεόν, Co-
 σμῶν ζώσαν, πεπρω-
 τον πάσης κτίσεως, ἁ-
 γιαν καὶ μεγάλην βου-
 λήν σου, ἀρχιερέα σὸν,
 βασιλέα καὶ κύριον
 πάσης νοσητικῆς καὶ αἰδη-
 τικῆς φύσεως. ὅτι πρὸς πάν-
 των, δι' ὅς ἐστι πάντα.
 Κύριε, διὰ αἰώνιαι, δι'
 αὐτὸς πᾶν πάντα πα-
 τήρ, καὶ δι' αὐτὸς

everlasting Sight, Unbegot-
 ten hearing, untaught Wis-
 dom, the First by Nature,
 and the Measure of Being,
 and beyond all Number :
 Who didst bring all Things
 out of Nothing into Being,
 by thy Only-begotten Son,
 but didst beget him before
 all Ages by thy Will, thy
 Power, and thy Goodness,
 without any Instrument, the
 Only-Begotten Son, God the
 Word, the Living Wisdom,
 the First-born of every Crea-
 ture, the Angel of thy great
 Counsel, and thy High-Priest,
 but the King and Lord of eve-
 ry Intellectual and Sensible
 Nature, who was before all
 things, by whom were all
 Things. For Thou, O Eter-
 nal God, did make all things
 by Him, and through Him
 it is that thou vouchsafest thy
 suitable Providence over the
 whole World ; for by the very
 same that thou bestowedst
 Being, didst thou also bestow
 Well-being : The God and
 Father of thy Only-begotten

Col. i. 15.
 Ita. ix. 6.
 LXX.

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Son; who by Him didst make, before all things, the Cherubim and the Seraphim, the Æons and Hosts, the Powers and Authorities, the Principalities and Thrones, the Arch-Angels and Angels; and after all these didst, by Him, make this visible World, and all things that are therein: For Thou art He who didst frame the Heaven as an Arch, and stretch it out like the Covering of a Tent, and didst found the Earth upon nothing by thy meer Will; who didst fix the Firmament, and prepare the Night and the Day; who didst bring the Light out of thy Treasures, and on its Departure didst bring on Darkness, for the rest of the living Creatures that move up and down in the World; who didst appoint the Sun in Heaven to rule over the Day, and the Moon to rule over the Night; and didst inscribe in Heaven the Choir of Stars to praise thy Glo-

τὴν περὶ χάσας περὶ νοῦς
τὰ ὅλα ἀέθροις. δι
γὰρ εἶναι ἐχθροῦ, δι
αὐτῷ καὶ ὁ δὲ εἶναι
διὰ τὸν. ὁ Θεὸς καὶ πα
τὴρ τῷ μονοθεῶς ἵ
ος· ὁ δὲ αὐτῷ πᾶν
των ποιῶν τὰ Χερ
εἶναι καὶ τὰ Σεραφίμ
αἰῶνας π καὶ στρατός
δυναμεις π καὶ ὄχ
σίας. ἀρχαί π καὶ δυν
ναι, * * ἀρχαὶ ἁγέλης π
καὶ ἀγγέλους καὶ μύ
τὰ πάντα ποιῶν
σαι δι' αὐτῷ τὸ φανέ
μενον τῷ τὸν κόσμον, κα
πάντα τὰ ἐν αὐτῷ
σύ γὰρ εἶ ὁ τὸ ἔρανόν
καμάραν ἑστήσας, καὶ
δέρριν ὀκπίνσας, καὶ τ
γῶν ἐπ' ἐσθένος ἰδρύσας
γνώμη μόνη. ὁ πᾶσα
στρώμα, καὶ νύκτα κα
ἡμέραν καὶ τὰ σποδία
ὁ ὄξαγαγὼν φῶς ἐκ
διοσφύων, καὶ τῇ τῷ
' σολῇ " ἐπαγαγὼν ὁ
σὺ γὰρ. εἰς ἀνάστα
σαν τῇ ἐν τῷ κόσμῳ
κινημένων ζώων ὁ

* * Pag.
4^{co}.
Gen. i.
4 Ed. xvi.
59.
Plat. ciii. 2.

rious Majesty; who didst make the Water for Drink, and for Cleansing; the Air in which we live, for Respiration, and the affording of Sounds, by the means of the Tongue which strikes the Air, and the Hearing which co-operates therewith, so as to perceive Speech when its receiv'd by it, and falls upon it; who madest Fire for our Consolation in Darkness, for the Supply of our Want, and that we might be warm'd and enlighten'd by it; who didst separate the great Sea from the Land, and didst render the former Navigable, and the latter fit for Walking; and didst replenish the former with small and great living Creatures, and filledst the latter with the same, both Tame and Wild; didst furnish it with various Plants, and crown it with Herbs, and beautify it with Flowers, and enrich it with Seeds; who didst ordain the great Deep, and

CONSTITUTIONS of Lib. VII

Job xxxviii
Jer. v.

On every side madest a mighty Cavity for it, which contains Seas of salt Waters heap'd together; yet didst thou every way bound them with the smallest Sand; who sometimes dost raise it to the Height of Mountains by the Winds, and sometimes dost smoothe it into a Plain; sometimes dost enrage it with a Tempest, and sometimes dost still it with a Calm; that it may be easie to Seafaring Men in their Voyages; who didst encompass this World, which was made by Thee, thro' Christ, with Rivers, and water it with Currents, and moisten it with Springs that never fail, and didst bind it round with Mountains, for the immoveable and secure Consistence of the Earth; for thou hast replenish'd thy World, and adorn'd it with sweet-smelling and with healing Herbs, with many and various Living Creatures, strong and weak, for Food

πῶς π' ἀναφύεσσι
καὶ βοτάναις σαρδμύσας
καὶ ὄρνιθας καλλιμαίαν
καὶ ὡς ἔρμυσι πλεῖστα
συτησάμεν αἰῶνα
ὃ μέγα κῆτος αὐτῶν
ᾤκεισθαι, ἀλμυρῶν ὕδα-
των σαρδμύρα π-
λάγη, ᾤκεισθαι
αὐτῶν πύλαις ἀμ-
λεπτοτάταις ὁ πῶς
οἱ ποτε μὲ αὐτὴν χορ-
φῶν εἰς ὄρεων μέγαν
ποτὶ τὸ σπρηννύων αὐτῶν
εἰς πεδῖον, καὶ
ποτε μὲ ὀμβρίων καὶ
μῆτι. ποτὶ τὸ πρᾶτον
καλλιμαίαν ὡς ναυσίπλεον
πλωτῆρσιν ὀκλον
ναυαρχοῦ πορείαν ὅτι
ταμῶν δαζώσας
ὑπὸ τοῦ ἀλά-
χρῶμενον ἡσυχίαν,
καὶ ἡμῶν οὐκ ὀκλον
ὃ πηγαῖς ἀεὶ ἀνὰ μ-
δύσας, ὅρεσι δὲ ᾤκεισθαι
εἰς εἶδεν ἀνθρώ-
που ἀσφαλεστάτην ἐπι-
ρωσας γὰρ σε τὸ ἡσυχίαν
ὃ διεκρίσθησας αὐτῶν
βοτάναις δόσμοις

ἢ f. κῆτος. V. ὡς. V.

CONSTITUTIONS of Lib.VIII

Soul and of a Body liable to Dissolution; the former out of nothing, the latter out of the Four Elements; and hast given him as to his Soul rational Knowledge, the Discerning of Piety and Impiety, and the Observation of Right and Wrong; and as to his Body, thou hast granted him Five Senses, and progressive Motion: For thou, O God Almighty, didst, by thy Christ, plant a Paradise in *Eden*, in the East, adorn'd with all Plants fit for Food, and didst introduce him into it, as into a rich Banquet; and when thou madest him, thou gavest him a Law implanted within him, that so he might have at home and within himself the Seeds of Divine Knowledge: And when thou hadst brought him into the Paradise of Pleasure, thou allowedst him the Privilege of enjoying all things, only forbidding the tasting of one Tree, in hopes of greater Blessings; that in case he would keep that Command,

ψυχῆς ἀθανάτου καὶ σώματος σαρκὸς καὶ οὐρανίου καὶ γῆινου καὶ ὕδατος καὶ πυρὸς ἐκ τῶν τεσσάρων στοιχείων· καὶ δέδωκας αὐτῷ πνεῦμα καὶ μὴ τὴν ψυχὴν τὴν λογικὴν ἀφ' ἧς γινώσκουσιν, ἐν σέβει καὶ ἀρετῇ βίαις ἡγούμενοι, δικαιοσύνην καὶ ἀδίκην ἀποτρέποντες κατὰ τὸ ὅσιν αὐτοὶ τὴν περὶ τοῦ καλοῦ ἐπαίσιον αἰδέονται, καὶ τὴν μεταβάτην κίνησιν, οὐ γὰρ, διὰ τὴν τοιαύτην, * * * ἡγεῖται ὁ θεὸς ὡς ἀδίκον ἐν δέμῳ καὶ ἀνατελὰς ἐφ' ἡμῶν πύσσας, παντοίων φαινομένων ἐδωδὶ μὲν καὶ ἐν αὐτῷ, ὡς αὖ ἐν πολλοῖς, εἰσὶν ἡγεῖται τὸν καὶ τὸ ποιῆσαι μὲν δέδωκας αὐτῷ ἐφ' αὐτῷ, ὅπως οἰχομένη καὶ ἑαυτῷ ἐχρί τὰ αὐτῶν ματὰ τὴν διοργανοῦσαν σαζανὴν ὅς ἐστι τὸ φῶς ὡς ἀδίκον, πᾶσι μὲν αἰσθητοῖς αὐτῷ τὸ σίδηρον ὡς μετὰ τὴν ἐνδὸς ὅς μόνον τὸ γινώσκον πᾶσι, ἐπ' ἐλπίδι καὶ τῶν, ἵνα ἐδὼν φυλά

Gen. iii.
* * * Pag.
401.

τις ὁπολὺς, μισθὸν
παύσης ἢ ἀθανασίαν
χομίσσεται. ἀμελήσθη-
τα ὅτι ὁπολὺς, ἐ-
γυσσάμενον ἀπὸ
ροβήτων καὶ ὁπολὺς, ἀπὸ τῆς
ὁφείας ἐσυμβεβλήθη γυ-
γαιῆς, τὸ μὲν ὁπολὺς ἐ-
συ διχαίως ἐξώσας ὡ-
πλιν, ἀγαθὸς ὅτι ἐς τὸ
πολυτελὲς ἀπολύμενον
ἐχ' ὁπολὺς ἐς τὸν γὰρ
δημιουργησά. ἀλλὰ καὶ
ὑποτάξας αὐτῷ τὸ κτί-
σιν, δέδωκας αὐτῷ οἰ-
κείας ἰδέσθαι καὶ πόνοις
πορεύειν ἑαυτῷ καὶ ὅ-
πλιν, οὗ πάντα φρον-
τίζον καὶ αὐξάνον. ἐπε-
παινοντὶ καὶ χρόνῳ ὅ-
πως ὁλίγην αὐτὴν κοι-
μίσας, ὁρῶν ἐς παλιν
γενεσίδου ἐκαλεσας ὁ-
ρον θανάτου λύσαι,
ζωὴν ἐξ ἀναστάσεως ἐ-
πιγγίλω. καὶ ἐπεὶ τὸ
μόνον, ἀλλὰ ἐπεὶ ἐξ
αὐτῆς ἐς πλῆθος. ἀ-
ναρθεὶς ὅτι καὶ, τὸς
ἐμμένοντας σοὶ ἐδοξά-
σας, τὸς ὅτι ἀποταύξας

he might receive the Reward
of it, which was Immorta-
lity; but when he neglected
that Command, and tasted
of the Forbidden Fruit, by
the Seduction of the Ser-
pent, and the Counsel of
his Wife, thou didst justly
cast him out of Paradise; yet
of thy Goodness thou didst
not overlook him, nor suf-
fer him to perish utterly;
for he was thy Creature:
But thou didst subject the
whole Creation to him, and
didst grant him Liberty to
procure himself Food by his
own Sweat and Labours,
whilst thou didst cause all
the Fruits of the Earth to
spring up, to grow, and to
ripen: But when thou hadst
laid him asleep for a while,
thou didst with an Oath call
him to a Restoration again,
didst loose the Bond of
Death, and promise him Life
after the Resurrection: And
not this only, but when
thou hadst encreased his Po-
sterity to an innumerable

iii

CONSTITUTIONS of Lib.VIII.

Multitude, those that continued with Thee thou didst glorifie, and those who did apostatize from Thee thou didst punish: And while thou didst accept of the Sacrifice of *Abel*, as of an Holy Person, thou didst reject the Gift of *Cain*, the Murderer of his Brother, as of an abhorred Wretch: And besides these, thou didst accept of *Seth*, and *Enos*, and didst translate *Enoch*: For thou art the Creator of Men, and the Giver of Life, and the Supplier of Want, and the Giver of Laws, and the Rewarder of those that observe them, and the Avenger of those that transgress them: who didst bring the great Flood upon the World, by reason of the Multitude of the Ungodly, and didst deliver righteous *Noah* from that Flood by an Ark, with Eight Souls, the End of the foregoing Generations, and the Beginning of those that were to come; who didst kindle a fearful Fire against the Five Cities of *Sodom*,

συνέχλασαι: & τὸ μὲν Ἀβὲλ, ὡς ὁσίον προσέειπεν, & τὸν Δυσίδου, & τὸν ἀδελφοκτονὴν Καὶν, ἀποστραφείς, & δώρον, ὡς ἐαγῶς. & πρὸς τῶν τοῖς δὲ Σὴθ, & τὸν Ἐνὼς προσλαβόν. & τὸν Ἐνὼς μετατέθεικας. Οὐ γὰρ ὁ δημιουργὸς τῶν ἀμειβόμενων, & τὸ ζῶντος χορηγός, & τὸ ἐνδείας πληρωτής, & τῶν νόμων δοτὴρ, & τῶν φυλακισμάτων αὐτοῖς μισθὰ ποδότης, & τῶν ὀφθαλμῶν αὐτῶν ἐκδότης. ὁ δὲ μέγας κατακλυσμὸν ἐπαγαγὼν τῷ κόσμῳ, ὅτι πλὴν βεβήκασι τῶν ἀσεβησάντων, & τὸ δίκαιον Νῶε ῥύσασθαι ἐκ τοῦ κατακλυσμοῦ ἐν λάρνακι αὐτῶν ὁκτὴν ψυχὰς, τὴν δὲ τῶν ἁγίων ἁγίων, ἀρχὴν δὲ τῶν μελλόντων ἐπαγγέλλων. ὁ δὲ φοβερὸν πῦρ, & τὸν Σοδομικῆς πενταπόλεως, θάλασσαν, & τὸν καρποφόρον εἰς ἀλμύρας διμελόντα. Δύο κακίας, τῶν καπνισάντων ἐν αὐτῇ.

Gen. iv.

Ecclesi. xlix 19.

Gen. iv. & v.

vi. & vii.

1 Pet. iii. 20.

LIB. VIII. To the Holy Apostles

την, & τὸν ἄσπονδον ἁγίον
 ἔχαρπαςας ἐμπρησ-
 μῳ. σὺ γὰρ ὁ ὁ ἁ-
 βραμφυσάμηνος πορ-
 ρονικῆς ἀσεβείας, καὶ
 κληρονόμον τῆς κήρυ-
 κτασίας, & ἐμφα-
 νίσας αὐτῷ τὸ Χριστὸν
 Κυ. ὁ τὸ Μελχισεδεκ
 ἀρχιερέα τὸν λαοῦ
 πορρχεισαμην. ὁ
 τὸν πλιτλαν διεάπον-
 πα Κυ. Ἰωβ νικητῶν
 ἀρχιερέα ὅπως ἀνα-
 δειξας ὁ τὸν Ἰσαάκ
 πατρίαν τὸν πινοσά-
 μην. ὁ ὁ Ἰακώβ
 πατέρα δώδεκα παιδων,
 καὶ τὸν ἔξ αὐτῶν εἰς πλῆ-
 θος χείας, & εἰταγα-
 γῶν εἰς Αἴγυπτον ὅν
 ἐδδμήκοντα πέντε ψυ-
 χῶν. Κυ κύριε, ὁ Ἰω-
 σὴφ ἐξ ὑποφειδῆς ἀλ-
 λὰ μιῶν τὸν ἔξ ὁ
 πορρσῶν ἐδδῶν αὐ-
 τῷ, ὁ τὸν Αἴγυπτίων
 ἀρχαν. Κυ κύριε, ὁ
 βραβύς τῶν Αἴγυπτίων
 ἐξ ἀπονημῶν ἐξ ὁρ-
 δῶν, ὁ τὸν πορρ τῶν

and didst turn a fruitful Land
 into a salt Lake for the Wicked-
 ness of them that dwelt there
 in, but didst snatch holy Lot
 out of the Conflagration:
 Thou art He who didst de-
 liver Abraham from the Im-
 piety of his Forefathers, and
 didst appoint him to be the
 Heir of the World, and didst
 discover to him thy Christ,
 who didst aforehand ordain
 Melchisedech an High Priest
 for thy Worship; who didst
 render thy patient Servant
 Job, the Conqueror of that
 Serpent, who is the Patron
 of Wickedness; who madest
 Isaac the Son of the Promise,
 and Jacob the Father of
 Twelve Sons, and didst en-
 crease his Posterity to a
 Multitude, and bring him
 into Egypt with Seventy Five
 Souls: Thou, O Lord, didst
 not overlook Joseph, but
 grantedst him, as a Reward
 of his Chastity for thy sake,
 the Government over the E-
 gyptians: Thou, O Lord,

Gen xix.
 Wild x 6.
 Psal. cvi.
 34.

Gen. xii,
 &c.

Gen. xii,
 &c.

Gen. xii,
 &c.

Exod.
 i, &c.

deest. V. 2. πῶς V.

M m 3

breas

CONSTITUTIONS of Lib VIII.

brews when they were afflicted by the *Egyptians*, on account of the Promises made unto their Fathers; but thou didst deliver them, and punish the *Egyptians*. And when Men had corrupted the Law of Nature, and had sometimes esteem'd the Creation the Effect of Chance, and sometimes honour'd it more than they ought, and equal'd it to the God of the Universe; thou didst not however suffer them to go astray, but didst raise up thy holy Servant *Moses*, and by him didst give the written Law, for the Assistance of the Law of Nature, and didst shew that the Creation was thy Work, and didst banish away the Error of Polytheism: Thou didst adorn *Aaron* and his Posterity with the Priesthood, and didst punish the *Hebrews* when they sinned, and receive them again when they returned to Thee: Thou didst punish the *Egyptians* with a Judg-

τατίρας αὐτῶν ἰπα-
γελίας· ὅλ' ἐρρύσω,
κολάσας Αἰγυπτίους,
ᾤψαφθεράντων ὃ τῷ
ἀνθρώπων τ' φυσικῶν
νόμον, καὶ τ' κτίσιν, πο-
τε μὲ αὐτόματον νομι-
ζόντων, ποτὲ δὲ πλεον-
τὴ δαὶ κηρύσαντων, καὶ
σοι τῷ Θεῷ τῷ πάν-
των συμπάσι των, ὅτι
εἰσας πλανᾶται· ἀλ-
λα ἀπαδείξας τ' ἁγίον
σε θεοπρόντα Μωϋ-
σῶν, δι' αὐτῆς ὡς
βοήθειαν τ' φυσικῆς τ'
γραπτοῦ νόμον δέδο-
κας, καὶ τῶν κτίσιν ἰ-
δείξας ὅτι ἔργον εἶναι,
καὶ ὃ πολύθεον πλανῶν
ἐξώρισας· τ' Ἀαβρὰμ
καὶ τὴν εὐχὴν αὐτῆς· ἐρε-
κὴ κρη· ἐδόξασας·
Ἐβραῖους ἀμαρτήσας·
κολάσας, ὅπως φησὶ
ἐδείξω τὴν Αἰγυπτίαν
θεῶν πλῆθος ἐπιδείξας
δοξαλατῶν διελών, ἵνα
εὐαγγέλιος διεδίδασκας
Αἰγυπτίους ἐπιδιδάσκας
ὑποβρυχίως· ἀπ' αὐ-

See Is.
viii. 20.
LXX

¹ ἐκόλασας V.

σαι". ἐξύλω πικρὸν ὕ-
δωρ ἐγλυκανας· ὅκ πέ-
τρας ἀκροτόμῳ ὕδωρ
αἰέχας· ὃς ἐρανῶ ὁ
μάννα ὕσαι, Ἰσφύω ὃς
ἀέρῃ ὀρυζομήτραν·
ἐύλον πύρε· τὴν ὕλην
πύρε, φωτισμὸν, καὶ ἐύ-
λον νεφέλης ἡμέραν
πύρε· σκιασμὸν δαίλ-
πας. ὁ Ἰησοῦς ἔραπ-
ρὸν ἀμαδίξας, ἐπὶ τῇ
ἐκκλῆσιν Χωρναίων δι' αὐ-
τῶν καθέλει, Ἰερδάνλω
διέρρηξας, τὰς ποτα-
μὸς Ἡδὰμ ὃς ἔχρηναι,
πίχνη· κατέρρηξας ἄνδρ-
μηχανημάτων καὶ χειρὸς
ἀνθρώπων. ὡς ἀ-
πάντων σοὶ ἡ δόξα,
* δόξα πάντα παντοκρά-
τωρ. Σε. περισχυῶσιν
ἀνέριθμοι ἔρα καὶ ἀλ-
γίων, ἀρχαγγέλων, θεό-
νων, κυριοτήτων, ἀρ-
χόντων, ὃς ἔχουσιν, διω-
μεων, στρατιῶν αἰ-
ώνων· ὁ Χερυβὶμ, καὶ
τὰ ἑξαπέρανα Σερα-
φίμ, πάντες μὲν οὐσι κα-
τακαλύπτοντα τὰς πό-

ment of Ten Plagues, and
didst divide the Sea, and
bring the *Israelites* through
it, and drown and destroy
the *Egyptians*, who pursued
after them: Thou didst sweet-
ten the bitter Water with
Wood: Thou didst bring
Water out of the Rock of
Stone: Thou didst rain
Manna from Heaven and
Quails, as Meat out of the
Air: Thou didst afford them
a Pillar of Fire by Night to
give them Light, and a Pil-
lar of a Cloud by Day to
overshadow them from the
Heat: Thou didst declare
Joshua to be the General of ^{Joſ. iii.}
the Army, and didst over- ^{10, &c.}
throw the Seven Nations of ^{Pſg.}
Canaan by him: Thou didst ^{42.}
divide *Jordan*, and dry up ^{Psal. lxxiii}
the Rivers of *Etham*; Thou ^{15.}
didst overthrow Walls with- ^{Joſ. vi,}
out Instruments, or the Hand
of Man For all these things
Glory be Thee, O Lord Al-
mighty. Thee do the innu-
merable Hosts of Angels,
Arch-Angels, Thrones, Do-

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minions, Principalities, Authorities, and Powers, thine

Isa. vi. 2. everlasting Armies, adore. The Cherubim, and the Six-wing'd Seraphim, with twain covering their Feet, with twain their Heads, and with twain flying, say, together with
Dan. vii. 10. Thousand thousands of Arch-Angels, and Ten Thousand times Ten Thousand of Angels, incessantly: and with constant and loud Voices, and let all the People say it with them, *Holy, Holy,*

Isa. vi. 3. *Holy, Lord of Hosts, Heaven and Earth are full of his*
Rom. i 25 *Glory: Be thou blessed for ever. Amen.* And afterwards let the High-Priest say, For thou art truly Holy, and Most Holy, the Highest and most highly exalted for ever. Holy also is thy Only-begotten Son our Lord and God, Jesus Christ, who in all things ministred to his God and Father, both in thy various Creation, and thy suitable Providence, and has not overlook'd lost Mankind:

δαε, ἦ ὁ δυνάστης καὶ
φάλας, ἦ ὁ δυνάστης πε-
μῆα, καὶ λέγοντα, ἅμα
χιλίας χιλιάσιν ἁρ-
χαῖν, καὶ μυριάς
μυριάσιν ἀγγέλων, καὶ
καταπαύσας καὶ ἀσπλη-
τως βοᾶσαι καὶ πάντες οἱ
λαοὶ ἅμα ἐπαύω ἁ-
ριθ, ἁριθ, ἁριθ
κωριθ. Σαβαώθ. πλῆ-
ρης ὁ οὐρανὸς καὶ ἡ γῆ
δοξῆς αὐτοῦ, ἐκλογισθεὶς
εἰς τὰς αἰῶνας αἰώνων.
Ὁ δὲ ἀρχιερεὺς ἐξῆς λέ-
γεται ἁριθ. ὅτι εἰς
ἀληθείας, καὶ πνευματικῶς
ὑψίστου, καὶ ὑπερῷον
μῆν. εἰς τὰς αἰῶνας
ἁριθ. ὁ καὶ ὁ μεγαλο-
πρεπὴς ὁ κύριος, ὁ κύριος ὁ
μὴ καὶ Θεὸς Ἰησοῦς ὁ
Χριστὸς ὅς ἐστις πάντας
ὑποστηρικτὰς τοὺς
Θεῶν αὐτοῦ καὶ πατρὸς
εἰς τὴν δημιουργίαν ἀφ' ἧς
φορὸν, καὶ σπουδαίαν
κατὰ μέτρον, ὡς ὁ
δεῖξαι ἡμῶν τῆς ἀντι-
παύσεως, ἀλλὰ
λα μὴ φυσικὴν ἰσχύον

the Holy Apostles:

But after the Law of Nature, after the Exhortations in the positive Law, after the Prophetical Reproofs, and the Government of the Angels, when Men had perverted both the positive Law, and that of Nature, and had cast out of their Mind the Memory of the Flood, the Burning of *Sodom*, the Plagues of the *Egyptians*, and the Slaughters of the Inhabitants of *Palestine*, and being just ready to perish universally after an unparallell'd manner, He was pleas'd by thy Good will to become Man, who was Man's Creator ; to be under the Laws, who was the Legillator ; to be a Sacrifice, who was an High Priest ; to be a Sheep, who was the Shepherd ; and He appeas'd Thee, his God and Father, and reconciled Thee to the World, and freed all Men from the Wrath to come, and was made of a Virgin, and was in Flesh, being God the Word, the Beloved Son, the First-born of the whole Creation, and

CONSTITUTIONS of Lib. VIII

and was, according to the Prophecies which were foretold concerning Him by himself, of the Seed of *David* and *Abraham*, of the Tribe of *Judah*: And He was made in the Womb of a Virgin, who form'd all Mankind that are born in the World: He took Flesh, who was without Flesh: He who was begotten before Time, was born in Time: He convers'd holily, and taught according to the Law: He drove away every Sickneſs, and every Diſeaſe from Men, and wrought Signs and Wonders among the People, and He was Partaker of Meat, and Drink, and Sleep, who nourishes all that stand in need of Food, and fills every living Creature with his Goodneſs: He manifested his Name to those that knew Him not: He drove away Ignorance, He reviv'd Piety, and fulfilled thy Will; He finish'd the Work which thou gavest Him to do: and when He had set all these things right, He was seized by the Hands of the Ungod-

[illegible]

Pfal. civ.
16.
Joh. xvii.
4.

ὁ πολλὰ παθὼν
 τῶν αὐτῶν, καὶ πάντων
 ἐκείνων ὑποστάς, ὡς
 ὑπερβύτης, ὡς ἀδελφῆς
 ἰλατῶ τῷ ἡγεμόνι,
 κρείττει ὁ κρείττει, καὶ
 κατακρείττει ὁ ὠτήρ,
 αὐτῶν προσηλωθῆναι ὁ
 παθῆς, καὶ ἀπέδανεν
 τῇ φύσιν ἀδυνατῶν,
 ἐπαφῇ ὁ ζωοποιός,
 καὶ παύσει λύσιν ἐθα-
 τῆς ἐξέλκται τέτυς
 ἐν δὲ ἐν ἡγεμονίᾳ, καὶ
 ἡξή τὰ δεσμά τῷ ἀφ-
 ὅλῳ, ἐν ῥύσῃ τῶν
 ὑπερβύτης ἐκ τῆς ἀπάτης
 αὐτῆς ἐν ἀνέστη ἐκ νεκ-
 ρῶν τῇ τρίτῃ ἡμέρᾳ·
 καὶ πᾶσιν ἀποκαθάρ-
 σις ἐνδιατείνας" τοῖς
 ἀποστόλοις, ἀνεληφθῆναι
 αὐτοὺς ἐν ἑαυτοῖς, ἐν κα-
 τὰ τὴν ἐκ δεξιῶν σου τῇ
 θεῷ ἐν πατρὶς αὐτοῦ·
 μενημεῖνοι ἐν ὧν δι-
 ἡμέρας ὑπέμεινεν, ἐν χα-
 λῶν ἐν ῥοῖ, διὰ παν-
 τοκράτορ, ἐν ὅσον
 ὁφείλομεν, ἀλλ' ὅσον
 διωόμεθα, ἐν τῷ ἀφ-

ly, of the High-Priests and
 Priests, falsely so called, and
 of the Disobedient People,
 by the Betraying of Him
 who was possess'd with Wick-
 edness as with a confirm'd
 Disease: He suffer'd many
 things from them, and en-
 dured all sorts of Ignominy,
 by thy Permission: He was
 deliver'd to Pilate the Go-
 vernour, and He that was
 he Judge was judged, and
 He that was the Saviour
 was condemned; He that
 was impassible was nailed
 to the Cross, and He who
 was by Nature immortal
 died, and He that is the
 Giver of Life was buried,
 that He might loose those
 for whose sake He came,
 from Suffering and Death,
 and might break the Bonds
 of the Devil, and deliver
 Mankind from his Deceit.
 He arose from the Dead
 the Third Day, and when
 He had continued with his
 Disciples Forty Days, He was
 taken up into the Heavens,

CONSTITUTIONS of Lib. VIII

and is sat down on the
Right-Hand of Thee, who
art his God and Father. Be-
ing mindful therefore of
those things that He endur'd
for our sakes, We give Thee
Thanks, O God Almighty,
not in such a manner as
we ought, but as we are
able, and fulfil his Consti-
tution: For in the same Night
that He was betrayed, He took
Bread in his holy and un-
defiled Hands, and looking
up to Thee, his God and
Father, He brake it, and gave
it to his Disciples, saying,
This is the Mystery of the
New Covenant; Take of it,
and eat: This is my Body
which is broken for many, for
the Remission of Sins. In like
manner also, He took the
Cup, and mixed it of Wine
and Water, and sanctified it,
and deliver'd it to them,
saying, Drink ye all of this,
for this is my Blood which is
shed for many, for the Remis-
sion of Sins: Do this in Re-
membrance of Me: For as
often as ye eat this Bread, and
drink this Cup, ye do shew forth

παῖν αὐτῷ ὡς πληροῦς
ὅτι ἡ ὑδρυκτι ἡδὲ
δοτο, λαβὼν ἄρτον
ἀγίαις καὶ ἀμώμοις
τῷ χειρὶ, καὶ ἀμώμοις
ἡσυχίας. Οὕτως
αὐτῷ ὁ πατήρ, καὶ
κλάσας, ἔδωκε τοῖς
ἀποστόλοις, εἰπὼν· τὸ
ῥημὲν τοῦτο ἡ
ἀφ' ἧς λαβὼν ὁ
αὐτῷ, φάγετε· τὸ
ῥημὲν τοῦτο ἡ
ῥημὲν τοῦτο ἡ
πολλῶν ὁρμητοῦν
ἀφ' ἧς ἀμώμοις.
ὡς αὐτῷ
καὶ ὁ ποτήριον
ἐσθίαις ὅτι οἶνον
καὶ ἀμώμοις, * *
ἔδωκεν αὐτοῖς, λέγων
πίετε ὅτι αὐτῷ
τὸ ῥημὲν τοῦτο ἡ
ῥημὲν τοῦτο ἡ
πολλῶν ὁρμητοῦν
μὲν εἰς ἀφ' ἧς
ῥημὲν τοῦτο ἡ
ἐμὴν ἀνάμνησιν.
ὡς αὐτῷ ὁ πατήρ
ἄρτον τοῦτον, καὶ
ὁ ποτήριον τοῦτον
θανάτου· τὸ ῥημὲν
τοῦτον ἡ
γίγνεται, ἀλλὰ
ὡς αὐτῷ
τὸ πατήρ αὐτῷ
τὸ θάνατον, καὶ

1 Cor. xi

Matt. xxvi

M. r. xiv.

Luk xxii.

* Pag.

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hnc

CONSTITUTIONS of Lib.VIII

may shew this Bread to be the Body of thy Christ, and the Cup to be the Blood of thy Christ, that those who are Partakers thereof may be strengthened for Piety, may obtain the Remission of their Sins, may be deliver'd from the Devil and his Deceit, may be filled with the Holy Ghost, may be made worthy of thy Christ, and may obtain Eternal Life upon thy Reconciliation to them, O Lord Almighty. We farther pray unto Thee, O Lord, for thy Holy Church spread from one End of the World to another, which thou hast purchased with the precious Blood of thy Christ; that thou wilt preserve it unshaken, and free from Disturbance until the End of the World; For every Episcopate who rightly divides the Word of Truth. We farther pray to Thee for me, who am nothing, who offer to Thee: For the whole Presbytery, for the Deacons, and all the Clergy, that thou wilt make them wise, and

replenish them with the Holy Spirit. We farther pray to Thee, O Lord, *for the King, and all in Authority,* Tim. ii. 2 for the whole Army: that they may be peaceable towards us, that so leading the whole time of our Life in Quietness and Unanimity, we may glorifie Thee, thro' Jesus Christ, who is our Hope. We farther Offer to Thee also for all those Holy Persons who have pleased Thee from the Beginning of the World, Patriarchs, Prophets, Righteous Men, Apostles, Martyrs, Confessors, Bishops, Presbyters, Deacons, Subdeacons, Readers, Singers, Virgins, Widows, and Lay-Persons, with all whose Names thou knowest. We farther Offer to Thee for this People, that thou wilt render them to the Praise of thy Christ, *a Royal Priesthood, and an holy Nation;* 1 Pe. ii. For those that are in Virginity and Purity; for the Widows of the Church; for those in honourable Marriage and Child-bearing; for the Infants of thy People; that

 $1 \text{ Fe} \cdot \ddot{\text{N}}_2$

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that thou wilt not permit any of us to become Castaways. We farther beseech Thee also for this City, and its Inhabitants; for those that are sick; for those in bitter Servitude; for those in Banishments; for those in Prison; for those that travel by Water or by Land; that thou, the Helper and Assister of all Men, wilt be their Supporter. We farther also beseech Thee for those that hate us and persecute us for thy Name's sake; for those that are without, and wander out of the Way, that thou wilt convert them to Goodness, and pacifie their Anger. We farther also beseech Thee for the Catechumens of the Church, and for those that are vexed by the Adversary, and for our Brethren the Penitents, that thou wilt perfect the first in the Faith, that thou wilt deliver the second from the Energy of the Evil One, and that thou wilt accept the Repen-

ιστάμενα, ἰθὺς αὐτοῦ
χρονὸν ὑπὲρ τῆς ἐν ἡμῶν
δυνάμει καὶ ἀγνείᾳ, ὑπὲρ
τῆς χηρῶν καὶ ἐκκλησιᾶς
σῶμα, ὑπὲρ τῆς ἐν σῶμα
τοῖς χαίματι καὶ τεκνογονίαις,
ὑπὲρ τῆς ἰησιώτου
ἐν ἡμῶν, ὅπως μὴ
δύναται ἡμῶν ἀποβλεψάναι
ποιήσῃ. ἐτι ἀξιοῦμεν σε
καὶ ὑπὲρ τῆς πόλεως ταύτης
καὶ τῆς ἐνοικούντων
ὑπὲρ τῆς ἐν ἀρρώστια
ὑπὲρ τῆς ἐν πικρᾷ δουλείᾳ,
ὑπὲρ τῆς ἐν δόλῳ
ἐλαίᾳ, ὑπὲρ τῆς ἐν δόλῳ
μύσῃ, ὑπὲρ πλεόντων
καὶ ὁδοιπορούντων, ὅπως
ἐπιτύχῃς ἡμῶν. πάντων
βοηθός καὶ ἀντιλήπτωρ.
ἐκ τῶν καλῶν λαμβάνου
σε καὶ ὑπὲρ τῶν
μεινόντων ἡμῶν καὶ διὰ
τῶν ἡμῶν ἡμῶν ἡμῶν
οἰσμεν σε, ὑπὲρ τῶν
ἐξ ὄντων καὶ πεπαισμένων
ἡμῶν, ὅπως ἐπιστρέψωσι
αὐτοὶ εἰς ἀγαθόν, καὶ
ἐν δυνάμει αὐτῶν περὶ
τῆς ἐκκλησίας καὶ λαοῦ
σε καὶ ὑπὲρ τῆς κατὰ

καὶ τῶν ἡμῶν V. the infants of the Church
καὶ τῶν ἡμῶν

καὶ τῶν ὁκκλησίας,
καὶ τῶν χρεμαζο-
μένων ὑπο ἑλλοτρεῶν,
καὶ τῶν ἐν μετάνοιᾳ
ἀειλφῶν ἡμῶν ὅπως τὴν
πλειώσῃς ἐν τῇ πί-
στει, * * τὴν ὅτι χυδα-
ρισῇς ἐκ τῆ ἐνεργείας
τῆς ποικιλῆς, τῶν ὅτι
μετανοοῦμεν ἐροσδεξῇ,
καὶ συγχωρήσῃς ἐ αὐτοῖς
καὶ ἡμῖν ὡς ἀγαπῶμεθα
ἡμῶν. ἔτι ἐροσπερ-
ὲν σοὶ καὶ ὑπο τῆ ἐν-
εργείας τῆς ἀέρος, καὶ τῆ
ἐνέργειας τῶν καρπῶν
ὅπως ἀνελλειπῶς μετὰ
ἀμείνων, καὶ ὡς
ἀγαθῶν, αἰνῶμεν σε
ἀπαύτως, καὶ διδόντα
ἐφ' ὅσον πάση σαρκί. ἔτι
καὶ ἐκκαλεσθῶμεν σε ἐν
τῇ τῶν δι' ὀλογον αἰ-
τίᾳ ἀπόντων ὅπως ἀ-
πομῆς ἡμᾶς ἀγατηρή-
ταις ἐν τῇ ἀντιείᾳ,
ἐπισυναγάγῃς ἐν τῇ
βασιλείᾳ ἡ Χριστῷ
καὶ Θεῷ πάσης αἰ-
ωνότης ἐνοητῆς φύσεως,
ἐν βασιλείᾳ ἡμῶν, καὶ
ἐν τῇ, ἀμέμπτως, ἀ-
καλήτης ὅτι σοὶ πα-

tance of the last, and for-
give both them and us our
Offences. We farther Offer to
Thee also for the good Tem-
perature of the Air, and
the Fertility of the Fruits,
that so partaking perpetually
of the good things derived
from Thee, we may praise
Thee without ceasing, who
givest Food to all Flesh. We
farther beseech Thee also for
those who are absent on a
just Cause; that thou wilt
keep us all in Piety, and ga-
ther us together in the King-
dom of thy Christ, the God
of all sensible and intelligent
Nature, our King; that thou
wouldst keep us immove-
able, unblameable, and un-
reproveable: For to Thee
belongs all Glory, and
Worship, and Thanksgiving,
Honour and Adoration,
the Father, with the Son, in
the Holy Ghost, both now
and always, and for ever-
lasting, and endless Ages
for ever. And let all the
People say, Amen. And
let the Bishop say, The Peace
of God be with you all. And

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Plal. cxxxv
25.

CONSTITUTIONS of Lib.VIII

let all the People say, *And with thy Spirit.* And
let the Deacon proclaim a-
gain, I bring you the good
ἀγιῶ πνύματι, ἐπιμῶ, εἰ αἱ, εἰ εἰς τὸς ἀνελλειπῆς
ἀπελότητες αἰῶνας ἡμῶν αὐτῶν. καὶ πᾶς ὁ λαὸς λεγέτω
ἀμήν. εἰ ὁ ὁπίσθηται εἰς τὰ τῶν ἡμερῶν εἰς τὴν εἰρήνην εἰς Θεοῦ εἰς μ
πρῶτων ὑμῶν. καὶ πᾶς ὁ λαὸς λεγέτω εἰς μὲν εἰς πνύματι
σὺ. εἰ ὁ ἀρχιδιόν ἐκ κηρυσσέτω πάλιν

XLI. Let us still farther beseech God through his Christ, and let us beseech him on account of the Gift which is offered to the Lord God, that the Good God will accept it, through the Mediation of his Christ, upon his Heavenly Altar, for a sweet-smelling Savour. Let us pray for this Church and People: Let us pray for every Episcopate, every Presbytery, all the Deacons and Ministers in Christ, for the whole Congregation, That the Lord will keep and preserve them all. Let us pray for Kings, and those in Authority, that they may be peaceable

Ἀγαπήσῃ & ἡσυχίᾳ
 λαβὴν τῶν βασιλείων
 καὶ τῆς ἐν ἡσυχίᾳ δει-
 νώτου. ἵνα ἐρρωδύων-
 ται τὰ ὄρεα ἡμᾶς, ὅ-
 πως ἡρεμὸν καὶ ἡσυχίον
 βίον ἔχοντες, διαγω-
 γῶμεν ἐκ πάσης ἐνσεβείας
 καὶ σεμνότητος. τῇ αὖ
 γίνων μυστήριον μνημο-
 νόσιων ὅπως κοινωνοὶ
 γινώσκῃς τῆς ἀθλήσεως
 αὐτῶν καὶ τῆς ἀξιώσεως.
 ὡς περ τῇ ἐν πίστεϊ ἀνα-
 παύσειν δεινῶμεν.
 ὡς περ καὶ ἐν κερασίᾳς τῇ
 αἰσῇ καὶ πλεροφορίᾳ
 τῇ καρπῶν δεινῶμεν.
 ὡς περ τῇ νεοφωτίσει
 δεινῶμεν ὅπως βε-
 βαιοθῶσιν ἐν τῇ πίστει
 πάντες. ὑπὲρ ἄλλων πα-
 ρακαλέσασθαι. ἀνα-
 σπῆσον ἡμᾶς ὁ Θεὸς ἐν
 τῇ χάριτι σου ἀνα-
 σπῆσον ἡμᾶς τῷ Θεῷ
 καὶ Χριστῷ αὐτῷ
 ἐκδοθῶμεθα. καὶ ὁ ἐπι-
 σκοπὸς λέγει τῷ ὁ
 Θεὸς ὁ μέγας & με-
 γαλύνουμῃ, ὁ μέγας

towards us, that so we may
 have and lead a quiet and
 peaceable Life in all Godliness
 and Honesty. Let us be mind-
 ful of the Holy Martyrs,
 that we may be thought
 worthy to be Partakers of
 their Trial. Let us pray for
 those that are departed in
 the Faith. Let us pray for
 the good Temperature of the
 Air, and the perfect Matu-
 rity of the Fruits. Let us
 pray for those that are new-
 ly Inlightened, that they
 may be strengthened in the
 Faith, and all may be mu-
 tually comforted by one a-
 nother. Raise us up, O
 God, by thy Grace: Let
 us stand up, and Dedicate
 our selves to God, through
 his Christ. And let the Bi-
 shop say, O God, who art
 Great, and whose Name is
 Great, who art Great in
 Counsel, and Mighty in
 Works, the God and Father
 of thy holy Child Jesus, our
 Saviour; Look down upon
 us, and upon this thy Flock,

ὑπὲρ ἀλλήλων παρακαλέσασθαι V.

CONSTITUTIONS of Lib.VIII.

2 Cor.
vii. 1.

which thou hast chosen by Him to the Glory of thy Name ; and sanctifie our Body and Soul, and grant us the Favour to be *made pure from all Filthiness of Flesh and Spirit*, and may obtain the good Things laid up for us, and do not account any of us unworthy ; but be thou our Comforter, Helper, and Protector, through thy Christ, with whom Glory, Honour, Praise, Doxology, and Thanksgiving be to Thee *in the Holy Ghost* for ever, *Amen*. And after that all have said, *Amen*, let the Deacon say, Let us attend. And let the Bishop speak thus to the People, *Holy things for holy Persons* ; and let the People answer, *There is One that is Holy, there is One Lord, One Jesus Christ, blessed for ever, to the Glory of God the Father. Amen. Glory to God in the Highest, and on Earth Peace, Good will among Men. Hosanna to the Son of David ! Blessed be he that cometh in*

[illegible]

Luk ii 14.
Matt
xxi 9.

τὸ σῶμα V.

τῶ πατρὶ ἁγία τοῖς ἁγίοις·
 ἔο λαὸς ὑπακούτω· εἰς
 ἁγίος, εἰς κύριον, ἑῖς
 Ἰησοῦς Χριστός, εἰς δοξάν
 Θεοῦ πατρὸς, ἐκλογη-
 τὴς εἰς τὰς αἰώνας. Ἀ-
 μὲν. δοξα ὦν ὑψίστοις
 Θεῷ, ἔκ τῃ γῆς ἐκκλησίᾳ,
 ὦν ἀνθρώποις ἐκδοκία.
 Ὡσαννά τῷ ὑψίστῳ Δα-
 βίδ· ἐκλογημένῳ ὁ
 ἐργούμεν ὦν ὀνόματι
 κυρίου Θεοῦ κυρίου, καὶ
 ἐπιφάνῃ ἡμῖν· Ὡσαν-
 νὰ ὦν τοῖς ὑψίστοις. καὶ
 * * * μὲν τὸ μετὰ
 λαμβανέτω ὁ ἐπίσκο-
 πος, ἐπειτα οἱ πρεσ-
 βύτεροι, ἔο οἱ ἑτάκονοι,
 ἔο ὑποδιάκονοι, ἔο οἱ
 ἀναγνώσται. ἔο οἱ ψάλ-
 ται, ἔο οἱ ἀσκηταί, ἔο
 ὦν ἡ γυναιξὶν αἱ δια-
 κόνισσαι, ἔο αἱ πρεσβυτέραι,
 ἔο αἱ χήραι, ἔο τὰ
 παιδία, ἔο τότε πᾶς
 ὁ λαὸς καὶ ταῖς, μὲν
 αἰδῶς καὶ ἐκλαβείας, ἀφ' ὧν
 δορυέει. καὶ ὁ μὲν ἐπίσκο-
 πος διδόντω ἡ πρεσ-
 βυτέραι, λέγων· σῶμα

the Name of the Lord, be-
 ing the Lord God who ap-
 pear'd to us, *Hosanna in the*
Highest! And after that let
 the Bishop partake, then the
 Presbyters, and Deacons, and
 Sub-deacons, and the Read-
 ers, and the Singers, and the
 Asceticks; and then of the
 Women, the Deaconesses, and
 the Virgins, and the Wi-
 dows; then the Children,
 and then all the People in
 order, *with Reverence and god-
 ly Fear,* without Tumult. And
 let the Bishop give the Obla-
 tion, saying, *The Body of*
Christ; and let him that re-
 ceiveth say, *Amen.* And let
 the Deacon take the Cup,
 and when he gives it, let
 him say, *The Blood of Christ,*
the Cup of Life, and let him
 that drinketh say, *Amen.* And
 let the *Thirty Third* Psalm be
 said, while all the rest are
 partaking; and when all,
 both Men and Women, have
 partaken, let the Deacons
 carry what remains into the
 Vestry; and when the Singer

* * Pag.
 405.

CONSTITUTIONS of Lib VIII.

has done; let the Deacon Χειρῶν καὶ ὁ δὲ δόξαμος
 say; λεγέτω· ἀμήν. ὁ δὲ
ἄρχιεписκοπος κατεχέτω ὁ
 ποτήριον, καὶ ὁπιδιδῶς λεγέτω· ἀμήν. ποτήριον
 ζῶης· ὁ ὁπινων λεγέτω· ἀμήν. ψαλμὸς δὲ λεγέτω τρεῖς
 κισὸς τρεῖς, ὅν τῷ μεταλαμβάνειν πάντας τὰς λοιπὰς
 ὁ ὁπινων πάντες μεταλάβωσι ὁ πᾶσι. λαβόντες οἱ ἄρχιεπισκοποι
 κοίσι τὰ ὁσίωνόσηντα, ἐσπερέτωσθαι εἰς τὴν πασφορία,
 ὁ ὁ ἄρχιεписκοπος λεγέτω, πασσαμένη δὲ ψαλλόντι.

XIV.

Now we have received
 the precious Body and the
 precious Blood of Christ, let
 us give Thanks to Him who
 has thought us worthy to
 partake of these his holy
 Mysteries; and let us be-
 seech Him that it may not
 be to us for Condemnation,
 but for Salvation, to the
 Advantage of Soul and Bo-
 dy, to the Preservation of
 Piety, to the Remission of
 Sins, and to the Life of the
 World to come. Let us a-
 rise, and by the Grace of
 Christ let us dedicate our
 selves to God, to the Only-
 unbegotten God, and to his
 Christ. And let the Bishop
 give Thanks:

Μεταλαβόντες δὲ τοῦ
 μὴ σωματικοῦ, καὶ τῷ
 τιμίνῳ ἀμῶντι τῷ Χει-
 ρῶν, ὁ ὁ ἄρχιεπισκοπος
 κατεχέτω τὴν ἡμᾶς με-
 ταλάβειν τῷ ἁγίῳ
 αὐτοῦ μυστηρίῳ. ὁ ὁ
 καλέσωμεν, μὴ εἰς κρι-
 μιν, ἀλλ' εἰς σωτηρίαν
 ἡμῶν γὰρ ἐξ, εἰς ὥστε
 λαβόντες ψυχῆς καὶ σώμα-
 τος, εἰς φυλακὴν ὁ
 σβείας, εἰς ἀρετὴν ἀμῶν-
 τῶν, εἰς ζωὴν δὲ μὴ
 λούτος αὐτῶν. ἐγείρε-
 μεθα· ὁ ὁ ἄρχιεπισκοπος
 εὐχαριστῶν τῷ Θεῷ· π-
 μνην ἀβηνήτη Θεῷ,
 τῷ Χειρῶν αὐτῷ ὁ
 θώμεθα. καὶ ὁ ὁπινων
 πᾶσι· ὁ ὁ ἄρχιεπισκοπος

defunct. V.

CONSTITUTIONS of Lib. VIII.

Worship, keep the Kings in Peace, and the Rulers in Righteousness, the Air in a good Temperature, the Fruits in Fertility, the World in an All-powerful Providence; pacify the warring Nations, convert those that are gone astray, sanctify thy People, keep those that are in Virginity, preserve those in the Faith that are in Marriage, strengthen those that are in Purity, bring the Infants to compleat Age, confirm the newly admitted, instruct the Catechumens, and render them worthy of Admission, and gather us all together into thy Kingdom of Heaven, by Jesus Christ our Lord, with whom Glory, Honour, and Worship be to Thee, in the Holy Ghost, for ever. Amen. And let the Deacon say, Bow down to God through his Christ, and receive the Blessing. And let the Bishop add this Prayer, and say, O God Almighty, the True God, to whom

νωσμήδρα κεάτνον. τὰς
ἱερεῖς ἀμώμους ἡ δια-
φύλαξον ὃν τῇ λα-
οφείᾳ σου τὰς βασιλεῖς
διατήρησον ὃς ἐν ἡμῶν,
τὴν ἀρχαίαν ὃν δικαιο-
σύνην, τὰς ἀέρας ὃν ὁ
κερσία, τὰς καρπὸς
ὃν ὁ φορέα, ἡ ἡσυχία
ὃν ἡ παναλκῆ ὡς
νοῖα. τὰ ἱδρὶν ὡς πρ-
λεμικὰ πρᾶτον τὰ
πεπληνημῆα ὁπρ-
ψον ἡ λαόν σου ἀγία-
σον. τὰς ὃν ἡ δυνά-
μει διαφύλαξον ὃν πῖ-
τῇ τὰς ὃν ἀγνεία ὃν
δυνάμωσον τὰ ἡ πῶτα
ἀδρυων τὰς νεοτελεῖς
βεβαίωσον τὰς ὃν ἡ
πλήσῃ παιδάδου, ὃ
ἡ μύσεως ἀξίως ἀν-
δείξον ὃ πάντας ἡ
μᾶς ὁπρωαγάγε
ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ
λαίαν, ὃν Χριστῷ Ἰη-
σοῦ κρείων ἡμῶν με-
τὰ ὡς δόξα,
ἡ μὴ καὶ σέοι, [[ε]]
ὡς ἡ ἀγία

ἡ φύλαξον. V. ἡ παγαρχῆ. V.

ἡ δύναμις

nothing can be compar'd, who art every where, and present in all things, and art in nothing as one of the Things themselves, who art not bounded by Place, nor grown old by Time, who art not terminated by Ages, nor deceived by Words, who art not subject to Generation, and wantest no Guardian, who art above all Corruption, free from all Change, and invariable by Nature, who *inhabitest Light inaccessible*, who art by Nature invisible, and yet art known to all reasonable Natures, who seek Thee with a good Mind, and art comprehended by those that seek after Thee with a good Mind; the God of *Israel*, thy People which truly see, and which have believed in Christ. Be gracious to me, and hear me, for thy Name's sake, and bless those that bow down their Necks unto Thee, and grant them the Petitions of their Hearts, which are for their Good, and do not reject any one of them from thy King-

Lib

[illegible]

Περὶ τῆς χερσὶ
νίας πρεσβυτέρων, [[
ὁ φιλέμενος ὑπο
καίειν, ἔλα πάστωμα
μὲν τοῖς ὁπισθίοις.

Пре

Concerning the Ordination of Presbyters ;

CONSTITUTIONS of Lib. VIII.

by the Vote and Determination of the whole Clergy: And do thou replenish him with the Spirit of Grace, and Counsel, to assist and govern thy People with a pure Heart, in the same manner as thou didst look down upon thy chosen People, and didst command *Moses* to choose Elders, whom thou didst fill with thy Spirit. Do thou also now, O Lord, grant this, and preserve in us the Spirit of thy Grace, that this Person being filled with the Gifts of Healing, and the Word of Teaching, may in Meekness instruct thy People, and sincerely serve Thee with a pure Mind and a willing Soul, and may fully discharge the holy Ministrations for thy People, through thy Christ, with whom Glory, Honour and Worship be to Thee, in the Holy Ghost, for ever. *Amen.*

Ps. xiii.
Ec. xiv. &
xxvii.

ψήφῳ καὶ κρίσει τοῦ κλή-
ρου πρὸς τοὺς εἰς πρεσβυ-
τέριον ἐπιδοθέντα, καὶ
ἐμπληθόν αὐτὸν πνύμα
χάριτος καὶ συμβουλίας
τοῦ ἁγίου λαμβάνοντος
καθερῶν τὸ λαὸν
ἐκ καρδίας καρδίας
ὅν τρόπον ἐπιδείξαι
λαὸν ἐκλογῆς σου, καὶ
προσέταξας Μωϋσῇ
ρεῖδαν πρεσβυτέρους,
ἐπλησας πνύματος.
νῦν, κύριε, ὡς ἔδειξαι
ἀρελλίπεις πνεῦμα ἐν ἡμῶν
ὅ πνύμα τὸ χάρι-
τος· ὅπως πληθῆς ἐν
ἐργημάτων ἰατρικῶν,
λόγῳ διδασκτικῷ, καὶ
πραότῃ παιδείᾳ σὺ
τὸ λαὸν, καὶ δουλοῦ
ἐλκερῶς ἐν καρδίᾳ
διανοίᾳ καὶ ψυχῇ
λύσει, καὶ ταῖς ἡμέ-
ραις ἱερουργίας ἀμώμους
ἐκπληρῶν, ὅτι τὸ Χρ-
στὸν σου μέ-
τῃ σοι δοξά, [[καὶ
τιμὴν ἐσέβας,
ἐν τῇ ἀγίῳ πνύματι
εἰς τοὺς αἰῶνας. ἀμήν

Πε

CONSTITUTIONS of Lib.VIII

charge acceptably the Min-
istration of a Deacon, steady-
ly, unblameably, and with-
out Reproof, that thereby he
may attain an higher De-
gree, through the Mediation
of thy Only-begotten Son,
with whom Glory, Ho-
nour, and Worship be to
Thee, in the Holy Spirit, for
ever. *Amen.*

XIX. Concerning a Deaconess :

O Bishop, thou shalt lay thy
Hands upon her in the Pre-
sence of the Presbytery, and
of the Deacons, and Dea-
conesses, and shalt say,

XX.

* * Pag.
408.

O Eternal God, the Father
of our Lord Jesus Christ,
the Creator of Man, and of
Woman, who didst replenish
with the Spirit *Miriam*, and
Deborah, and *Anna*, and *Hul-
dah*; who didst not disdain
that thy Only-begotten Son
should be born of a Wo-
man, who also in the Ta-

ἐκ παλαιῶν αὐτῷ
ἐν αὐτῷ λατρεύοντι
τα ἑγχειρώσας
αὐτῷ διακονίαν ἀντι-
τάς, ἀμέμπτως, αἰε-
κλήτως, μέζοντος ἀξί-
ῶναι βαδμῆ, ἡ
μοσιτίας τῷ μονογενῶ
Ἡ ὑμῶν μετ' ἐμοὶ δεξα-
μεν ἐν οἷσιν,
ἐν τῷ ἁγίῳ
πνεύματι, εἰς
τὴν αἰώνιον. ἀμήν.
Περί τῆ διακονί-
ας, [[Βαρδολομαῖος
διατάσσεται]] ὅ ἐστι
σκοπε, ὅτι πᾶσι αὐ-
ταῖς χεῖρας, καθ' ὅσον
ἔστι πρεσβυτερίου ἐν
διακόνων, ἐν τῷ δια-
κονιστῶν, ἐρεῖς.

* * * Ο Θεὸς ὁ αἰ-
νιῶν, ὁ πατὴρ ἡμε-
ρῶν ἡμῶν Ἰησοῦ Χρ-
στοῦ, ὁ ἀνδρὶς ἐν γυν-
αὶς δημιουργός, ὁ πλ-
εῖστας ὁ πνεύματι
Μαριὰμ ἐν Δεβορᾷ
καὶ Ἀννᾷ, καὶ Ὁλδ-
ᾷ μὴ ἀπαξιώσας
μνηστῆρα υἱὸν ἑαυτοῦ

ἰ πνεύματι. V.

Ex.xv 20.
Judg.iv.4.
Luk.ii.36.
4 King.
xxii. 14.

ραι ἐκ γυναῖκες, ὃ ἐ ὦν
τῇ οὐλῇ τῷ μῦθῳ
ἐ ὦν ᾧ παῶν περὶ
ἐλπίδα. τὰς φρεσὶς
τῇ ἀγίων σε πύλῳ
αὐτὸς καὶ νῦν ἐπιδεῖ δὴ
τὸ δέχῃ σε πύλῳ, τὸ
περὶ ἐλπίδα εἰς
διακονίαν, καὶ δὸς αὐτῇ
πνέμα ἅγιον, ἐ κα-
θαρίσον αὐτὴν ἀπὸ παν-
τὸς μολυσμῶ σαρκὸς καὶ
πνέματι, ὡς ὁ
ἐπαξίως ὅτι πλεον
αὐτῇ ὁ εἰς χεῖρας
αὐτῇ ἔργον, εἰς δόξαν
σου, καὶ ἐπαινον ὁ Χρῆ-
στος μετ' ὁ σοι δόξα καὶ
ὑπεροσκήσεις,

[[ἐ]] ἐν τῷ ἁγίῳ
πνέματι, εἰς
τὴν αἰῶνα. ἀμήν.

Περὶ ὁ ὑποδιακό-
νων, [[ἐγὼ Θωμᾶς δια-
τάσσω ὑμῖν τοῖς ὁπ-
σούτοις]] ὑποδιάκονον
χειροτονῶν, ὃ ἐπίσκο-
πος, ἐπιθήσεις ἐπ' αὐτῷ
τὰς χεῖρας, καὶ εἰπὺς
δύστητα δέ, ἕσαν καὶ
τῆς δημιουργεῖ, καὶ πάν-

bernacle of the Testimony,
and in the Temple, didst
Ordain Women to be Keep-
ers of thy holy Gates; Do
thou now also look down
upon this thy Servant, who
is to be Ordain'd to the
Office of a Deaconess, and
grant her thy Holy Spirit,
and cleanse her from all Fil-
thiness of Flesh and Spirit,
that she may worthily dis-
charge the Work which is
committed to her, to thy
Glory, and the Praise of
thy Christ, with whom Glo-
ry and Adoration be to Thee,
in the Holy Spirit for ever.
Amen.

2 Cor.
vii. 1.

Concerning the Sub-dea-
cons:

XXI

When thou dost Ordain a
Sub-deacon, O Bishop, thou
shalt lay thy Hands upon
him, and say, O Lord God,
the Creator of Heaven and
Earth, and of all things that

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Num. iii.
Ex Chron
ii.

are therein, who also in the
Tabernacle of the Testimony
didst appoint Overseers and
Keepers of thy holy Vessels.
Do thou now look down up-
on this thy Servant, who is
to be ordain'd a Sub-deacon;
and grant him the Holy
Spirit, that he may worthi-
ly handle the Vessels of thy
Ministry, and do thy Will
always, through thy Christ,
with whom Glory, Honour
and Worship be to Thee, in
the Holy Spirit, for ever.
Amen.

των τῶν ὄντων αὐτοῖς, ὅτι
ὁν τῇ σκηνῇ τῇ μυσ-
τεῖν τὰς νεωκόρους ἀνα-
δείξας, τῶν ἁγίων τοῦ
σουλῶν φύλακας αὐ-
τοῖς. Ἐν τῷ ὁπλίσειον
ὅτι τὸ δὲ λόν σου τὸν δε-
τὸν ὁ πρῶτος ἐκείνους
ποδιακονον, καὶ δὲ οὐκ
τῶν πινδύμα ἁγίων. περὶ
τὸ ἐπαξίως ἐφάπτεσθαι
τῶν λατρευτικῶν τοῦ
σουλῶν, ἃ ποιῶν τὸν
λημέ σου διαπάρτος
ἔξω τῇ Χειρὶ σου, με-
τὰ τοῖς δόξαι,
τιμὴ καὶ σέ-
βας, ἐν τῇ ἁ-
γίῳ πινδύματι, εἰς τὸ
αἰῶνας. ἀμήν.

XXII. Concerning Readers.

* * Pag.
409.

Ordain a Reader by laying
thy Hands upon him, and
pray unto God, and say,
O Eternal God, who art
plenteous in Mercy and Com-

[[Περὶ τοῦ ἀναγ-
νῶν, ἐγὼ Ματθαίου
Ἐλπίς, ὁ ποτὲ πλε-
νης, διατάσσομαι]]
ναγνῶσιν * * περὶ
εἰσαι, ὅτι οὐκ εἰς αὐτὸν
χεῖρα, καὶ ἐπιδέξαι
μὴν. πρὸς τὸ Θεόν, λέ-
γει ὁ Θεός ὁ αἰώνιος
ὁ πολὺς ἐν ἐλπίδι καὶ
οἰκκρμῶν, ὁ τὸν

lib VIII. the Holy Apostles.

ὁμοῦ αὐταὶν ἔχ' τῆς
 ἐργασίᾳ φανερόν
 αἰήσας, καὶ τ' ἀρεθ
 ὃν τῆς ἐκλεπτῶν σε
 ἀφυλάττων. αὐτὸς
 αἰ νῦν ἐπιδεῖν
 ἔλθ' σε τ' ἐγχει
 μῖνον ἕως ἀγίας σε
 ἀφας ἀγαγινώσκων
 ἔλθ' σε, καὶ δὲς
 τῷ πνεύματι ἁγίῳ,
 πνεύματι πνευματικόν.
 σοφίᾳς Ἑσδραν
 ἐράποντά σε ὅτι
 ἀγαγινώσκων τὸς νόμους
 τῷ ἔλθ' σε καὶ νῦν
 ἔλθ' ἀλάμῃ. ὅφ' ἡ
 ὄν, σόρισον τ' δὲ λόν
 καὶ δὲς αὐτῷ, ἔρ
 ἄν' ἔλθ' γνώσων δια
 τῷ τῷ ὅτι ἐλχειδέν
 τῷ, ἄξιον ἀναδειχ
 τῷ μείζον. βαθ

passions, who hast made ma
 nifest the Constitution of
 the World by thy Operati
 ons therein, and keepest the
 Number of thine Elect: Do
 thou also now look down
 upon thy Servant, who is to
 be entrusted to read to thy
 People, and give him thy
 Holy Spirit, the Prophetick
 Spirit. Thou who didst in
 struct *Esdra*s thy Servant, to *Nehemi*
 read thy Laws to the Peo-
 ple, do thou now also at
 our Prayers instruct thy Ser
 vant, and grant that he may
 without Blame perfect the
 Work committed to him, and
 thereby be declared worthy
 of an higher Degree, thro'
 Christ, with whom Glory and
 Worship be to Thee, in the
 Holy Ghost, for ever. *Amen.*

μῦ, ἔλθ' Χειρῶν μεθ' ἑ σοὶ ἡ δόξα, καὶ ὅ
 [καὶ] σέβας, ἐν τῷ ἁγίῳ πνεύματι, εἰς τὸς αἰῶ
 νας. ἀμήν.

Ἰάκωβ. 5. ὁ Ἄλ
 γος, καὶ ἡ διατάξις
 τῶν ὁμολογητῶν.]
 λογίτης ὁ χειροτο

A Confessor is not Ordain'd:

XXIII

deesse videtur. V. deest. V.

00

For

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For he is so by Choice and Patience, and is worthy of great Honour, as having confess'd the Name of God, and of his Christ before Nations and Kings. But if there be Occasion, he is to be ordain'd either a Bishop, Priest, or Deacon. But if any one of the Confessors who is not ordain'd snatches to himself any such Dignity, upon account of his Confession, let the same Person be depriv'd and rejected: for he is not in such an Office, since he has deny'd the Constitution of Christ,

1 Tim. v. 8. and is worse than an Infidel.

XXIV.

A Virgin is not Ordain'd; for we have no such Command from the Lord; for this is a State of voluntary Tryal, not for the Reproach of Marriage, but on account of leisure for Piety.

1 Cor. vii. 25.

νεῖται· γνώμῃ γὰρ τῇ
καὶ ὑπομονῇ· τιμῇ
μεγάλῃ ἐπαίξιον, ὡς
ὁμολογήσας τὸ ὄνομα
τοῦ Θεοῦ, καὶ τοῦ Χριστοῦ
αὐτῷ ὀνόματι ἐδιδόκει
καὶ βασιλέων. εἰάν τις
χρεία αὐτῷ ᾖ εἰς ὅτι
σκοποῖ, ἢ πρεσβυτε-
ρον, ἢ ἀρχιερέον, ἢ
ἐπισκοπῆς, εἰ δέ τις ὁμολο-
γητῆς, μὴ χειροτονη-
θεὶς, ἀρπύστη ἑαυτοῦ
ἀξιώματι τοῦτον, ὡς
διὰ τὴν ὁμολογίαν, ἐπα-
λαίμαται, καὶ ἀποβλάσφη-
ματεύεται. ὃ γὰρ ἐστὶν
ἐπεὶ περὶ ἡρνηται τὸ Χρι-
στὸν διὰ ταῦτα, καὶ ἐστὶν
ἀπίστου χειρὸς.

[[Ὁ αὐτός, περὶ τῶν
δένων διατάσσεται·
ἡ δὲ ἐν ἡμέρᾳ τῇ
νεῖται, ἐπιταγήν γὰρ
εἰς οὐκ ἔχοντα γινώ-
σκῃ γὰρ ἐστὶν ἐπαβλα-
στὴν ὅτι διαβολῇ
γαίμῃ, ἀλλ' ὅτι πολλὴ
ὠσεβείας.

[[Καὶ γὰρ Λεββαῖος ὁ
ἐπικληθεὶς Θεοδωτός,
παῖς τοῦ Χριστοῦ ἁγ-
νωστος.]] ἥμερα ὅ
χειροτονεῖται. Ἀλλ' εἰ
ἂν πολλὰ ἀπεβῇ
ἡμερῶν, ἐσωφρονῶν
καὶ ἀκαταγώνιστος ἔλθῃ,
καὶ ἡ πόλις αὐτοῦ ἀγαθὰ
ἔργα ἐπεμελήθη. ὡς Ἰου-
δὴθ, καὶ Ἀννα, αἵ τε
νόταται ἁγίαται αὐτῶν
εἰς τὸ χεῖρον. εἰ δὲ
νεώτερός τις ἦν, ὅς τις
ὁμολογῇ, μὴ πιστεύ-
ων, ἀλλὰ χεῖρον ἐβ-
αίης κενεῖσθαι. καὶ ὅς τις
ἐστὶν ὅτι καὶ συζητῶν
αὐτοῖς ποῖς. ἡ δὲ μὴ
ἐπὶ κρείττονος χαλινῶ
ἔργουμένη.

A Widow is not Ordain'd;
yet if she has lost her Hus-
band a great while, and has
lived soberly and unblame-
ably, and has taken extraor-
dinary Care of her Family,
as *Judith*, and *Anna*, those
Women of great Reputation,
let her be chosen into the
Order of Widows: But if
she has lately lost her Yoke-
fellow, let her not be be-
liev'd, but let her Youth be
judg'd of by the time: For
the Affections do sometimes
grow aged with Men, if
they be not restrained by a
better Birdle.

* * pag.
410.
Judith xvi.
1, 2, 3, 34
Luk ii.
36, &c.

[[Ὁ ὡς τις, τοῦ
ἐπορκισμοῦ ἁγιοῦ
μεν.]] ἐπορκιστὴς ὁ χε-
ροτονεῖται. οὐσίαν δὲ
ἐκείνη τὸ ἐπαθλόν, καὶ
χαρίτης Θεοῦ ἁγίου Χρι-
στοῦ, ἐπιφοιτήσας τὸ αὐ-
τῷ πνεύματι. ὁ δὲ ὅς τις
ἁγίων χάρισμα ἔλα-
βων, διὰ ἀποκαλύ-

An Exorcist is not Ordain'd:
For 'tis a Tryal of voluntary
Goodness, and of the Grace
of God, through Christ, by
the Assistance of the Holy
Spirit: For he who has re-
ceived the Gift of Healing
is declared by Revelation

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from God. But if there be Occasion for him, he must be ordain'd a Bishop, or a Deacon.

ψαυς ὑπὸ Θεοῦ ἀναδεί-
κνυται, φθμερῶς ἐστὶ
πάντι τῷ ἐν αὐτῷ χάρι-
τι. εἰς τὴν χρεῖαν αὐ-
τῷ ἡμεταίς ἐπισκοποῦν,
ἢ πρεσβύτερον, ἢ Ἀγ-
γελον χειροτονεῖται.

XXVII.

Let a Bishop be Ordain'd by Three or Two Bishops : but if any one be Ordain'd by one Bishop, let him be de-priv'd, both himself, and he that ordain'd him. But if there be a Necessity that he have only one to Ordain him, because more Bishops cannot come together, as in time of Persecution, or for such like Causes, let him bring the Suffrage of Per- mission from more Bishops.

[[Σίμων δὲ ὁ Κανα-
νίτης, καὶ τὸ Ἀγαπίου-
μα ὑπὸ πύσων ὁφεί-
λει χειροτονεῖσθαι ὁ ἐπι-
σκοπος.]] ἐπίσκοπος
ὑπὸ τριῶν ἢ δύο ἐπι-
σκοπων χειροτονεῖσθαι
εἰς δὲ τις ὑπὸ ἐνὸς χει-
ροτονῆται ἐπίσκοπος, κα-
ταλείσθαι, ὡς αὐτός, καὶ ὁ
χειροτονήσας αὐτὸν ἐπὶ
τῇ ἀνάγκῃ καταλείβει
ἀπὸ ἐνὸς¹ χειροτονῆ-
σαι, Ἀγὼ δὲ μὴ δύναται
πλείονας ὁδοῦ ἡμεταίς
διωγμῷ ὄντι, ἢ ἀλ-
λῃς πιαύτης αἰτίας
ψήφισμα ἡμιζῶν
ἐπιτροπῆς πλείωνων
ἐπισκόπων.

XXVIII. Concerning the Canons :

A Bishop blesses, but does not receive the Blessing. He

[[Ὁ αὐτός, ὁ Ἀγ-
πίουμα² ὡς κα-
νὼν.]] ἐπίσκοπος οὐ
λογεῖται, ἐπὶ οὐλογεῖται

¹ ἐπισκόπων. V. ² δεξι, V.

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χειροθετοῖ, χειροτονεῖ,
 ωροσφείρῃ, ἐν λογιᾷ
 ὡς ἐπισκόπων λαμ-
 βάνῃ, ὡς δὲ πρεσβυ-
 τέρων ἐδαμῶς· ἐπίσκο-
 πος καὶ ἀδικεῖ πάντα
 κληρικόν· ἄξιον ὅτι
 καὶ ἀδικεῖσιν, * * πλὴν
 ἐπισκόπου μόνου, ὃς ἔχ-
 οῖς τῆς πρεσβυτερίας
 ἐν λογίᾳ, ὅτι ἐν λογιᾷ
 τῇ διλογίᾳ δέχεται
 ὡς ἐπισκόπου, καὶ συμ-
 πρεσβυτέρων, ὡσαύτως
 ἐπιδίδωσι συμπρεσβυ-
 τερὶ χειροθετοῖ, καὶ χει-
 ροτονεῖ, καὶ ἀδικεῖ,
 ἀφορίζῃ δὲ τοὺς ἁποβε-
 βηκότας, ἐὰν ὧσιν ὁ
 πόλις τῇ ποιαύτῃ
 κμωρία. Ἀρχιερεὺς δὲ
 διλογίᾳ, καὶ δίδωσιν δι-
 λογίαν, λαμβάνῃ δὲ
 ὡς ἐπισκόπου καὶ πρεσ-
 βυτέρων· καὶ βαπτίζει· καὶ
 ωροσφείρῃ, καὶ ἐπι-
 σκόπου ωροσφείρῃ·
 καὶ πρεσβυτέρων, ὡ-
 σὺς ἐπιδίδωσι τῷ λαῷ,
 καὶ ὡς ἱερός, καὶ ὡς
 ἀρχιερεὺς ἱερός.

lays on Hands, Ordains, Of-
 fers, Receives the Blessing
 from Bishops, but by no
 means from Presbyters. A
 Bishop deprives any Clergy-
 man who deserves Depri-
 vation, excepting a Bishop;
 for of himself he has not
 Power to do that. A Pres-
 byter Blesses, but does not
 receive the Blessing; yet does
 he receive the Blessing from
 the Bishop, or a Fellow-Pres-
 byter. In like manner does
 he give it to a Fellow-Pres-
 byter. He lays on Hands,
 but does not Ordain; he does
 not deprive, yet does he
 separate those that are un-
 der him, if they be liable to
 such a Punishment. A Dea-
 con does not bless, does not
 give the Blessing but receives
 it from the Bishop and Pres-
 byter; he does not baptize,
 he does not offer, but when
 a Bishop or Presbyter has
 offer'd, he distributes to the
 People; not as a Priest, but
 as one that ministers to the
 Priests. But 'tis not lawful

* * Page 411.

XIXX

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for any one of the other Clergy to do the Work of a Deacon. A Deaconess does not bless, nor perform any thing belonging to the Office of Presbyters or Deacons, but only is to keep the Doors, and to minister to the Presbyters in the Baptizing of Women, on account of Decency. A Deacon separates a Sub-Deacon, a Reader, a Singer, and a Deaconess, if there be any occasion, in the Absence of a Presbyter. 'Tis not lawful for a Sub-Deacon to separate either one of the Clergy or Laity, nor for a Reader, nor for a Singer, nor for a Deaconess, for they are the Ministers to the Deacons.

XXIX.

Let the Bishop bless the Water, or the Oil: But if he be not there, let the Presbyter bless it, the Deacon standing by: But if the Bi-

σὺν ὧν ἄλλων κληρικῶν δὲ Ἀρχόντες ἐργάζονται σὺν ἐξόν. διακόνισσα ὅσα δὲ λογιζομένην εἶναι τῶν ποιῶντων οἱ πρεσβύτεροι, ἢ οἱ Ἀρχόντοι, ἐπιπλεῖ, ἀλλ' ἢ ὅτι φυλάττειν τὰς θύρας, καὶ ἐξυπαρεπίστανται τοῖς πρεσβυτέροις ἐν τῇ βαπτίζουσας γυναῖκας. Ἡ δὲ ὑπηρετῶσα Ἀρχόντου ἀφορίζεται ἀποδιάκονον, ἀναγνώστην, ψαλτήν, διακόνισσαν, ἐν ᾗ ἢ ποιῶτον μὴ παρόντων πρεσβυτέρων. ἀποδιάκονος ὅσα ἐξέσιν ἀφορίζεται, ἔτε μὴ ἀναγνώστην, ἐπὶ ψαλτήν, ἐπὶ διακόνισσαν, ἢ κληρικόν, ἢ λαϊκόν. ὁ πρεσβύτερος γὰρ εἰς διακόνων.

[[Περὶ δὲ ὕδατος καὶ ἐλαίου, ἰγὼ Ματθαίου διατάσσεται]] διανομῇ τῷ ὁ ἐπισκοπῆς δὲ ὕδατος ἢ δὲ ἐλαίου· ἐν δὲ μὴ παρῇ, διανομῇ τῷ πρεσβυτέρῳ, πρεσβυτέρῳ.

διακόνου. ἐπὶ τὸν δὲ ὁ ἐ-
πίσκοπος πρῶτον, παρι-
στάτω ὁ πρεσβύτερος, καὶ
ὁ ἱερεὺς. λέγει τὸν δὲ
ὁ Θεὸς τῷ δυνάμει,
κτίστης τῷ ὕδατος, καὶ
χορηγὸς τῷ ἐλαίου, οἰκ-
τιρμὸν καὶ φιλανθρώπου,
ὁ δὲς δὲ ὕδωρ πρὸς πό-
σιν καὶ χάριτασιν, καὶ ἐ-
λαίον τῷ ἰατρικῷ περὶ
ὧπον εἰς ἀγαλλίαμα
ἀνθρώπων· αὐτοῖς καὶ
νῦν διὰ Χριστοῦ ἁγία-
σεν δὲ ὕδωρ καὶ τὸ ἐλ-
αίον, ἐπὶ ὀνόματι τοῦ
Πατρὸς καὶ τοῦ Υἱοῦ καὶ
τοῦ ἁγίου Πνεύματος. καὶ
ὁ δὲς δυνάμει ὑγιᾶς
ἐμποιήκων, νόσων
ἀπελαστικῶν, δαιμό-
νων φυγαδευτικῶν, πεί-
σιν ἐπιβουλῆς διωκτι-
κῶν, διὰ Χριστοῦ, ἡ

ἐλπίς.

[[C]] μὴ μεθ' ἑξοικῶν, καὶ σέβας, ὡς τῷ ἁγίῳ
πνεύματι, εἰς τὸν αἰῶνα ἀμήν.

shop be present, let the Pres-
byter and Deacon stand by,
and let him say thus :
O Lord of Hosts, the God of
Powers, the Creator of the
Waters, and the Supplier of
Oil, who art compassionate,
and a Lover of Mankind,
who hast given Water for
Drink, and for Cleansing,
and Oil to give Man a cheer-
ful and joyful Countenance. Do
thou now also sanctify this
Water, and this Oil, through
thy Christ, in the Name of
him or her that has offer'd
them, and grant them a Pow-
er to restore Health, to drive
away Diseases, to banish De-
mons, and to disperse all
Snarers, through Christ, our
Hope, with whom Glory,
Honour, and Worship be to
Thee, in the Holy Ghost,
for ever. Amen.

Ps. l. c. 15.

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XXX.

Let all First-fruits be brought to the Bishop, and to the Presbyters, and to the Deacons, for their Maintenance; but let all the Tythe be for the Maintenance of the rest of the Clergy, and of the Virgins, and Widows, and of those under the Trial of Poverty. For the First Fruits belong to the Priests, and to those Deacons that minister to them.

9. Pag.
413.

XXXI.

Those Eulogies which remain at the Mysteries, let the Deacons distribute them among the Clergy, according to the Mind of the Bishop, or the Presbyters: To a Bishop Four Parts, to a Presbyter Three Parts, to a Deacon Two Parts. and to the rest of the Sub-Deacons, or Readers, or Singers, or Dea-

[[Ὁ αὐτός, ὡς αὐτὸς ἀρχὴν ἔχει δεκάτων.] ἐκ προστάτου πατρὸς ἀρχὴν προσκυμίζου τῶ ἐπισκόπῳ, ἔτι πρὸς ἐπίσκοποις, ἔτι πρὸς πρεσβυτέροις, ἔτι πρὸς διακόνοις, εἰς διατροφὴν αὐτῶν πατρὸς ἡ δὲ δεκάτην προσφέρειν, εἰς διατροφὴν τῶ λοιπῶν κληρικῶν. ἔτι τῶν ἡρώων, καὶ τῶν ὁν πενία ἐξεταζομένων. αἱ γὰρ ἀρχαὶ τῶν ἱερέων εἰσὶ, καὶ τῶν τοῖς ἐξυπηρετοῦντων διακόνων.

[[Ὁ αὐτός, ὡς αὐτὸς ἐκ τοῦ εὐαγγελίου ἡ δὲ παρομοία.]] ἔτι πρὸς τοὺς ἀδελφούς ὃν τοῖς μυστηρίοις διλογίας, καὶ γὰρ μὴ τῶ ἐπισκόπῳ ἢ πρὸς πρεσβυτέρων οἱ διακόνοι διαιεμέτωσαν τῶν κληρικῶν τῶ ἐπισκόπῳ μέρη τέσσαρα, πρὸς πρεσβυτέρῳ μέρη τρία, διακόνῳ μέρη δύο τοῖς ἄλλοις, ὑποδιακόνοις ἢ ἀναγνώταις, ἢ ψαλ-

ταις, ἢ διακονίαις, μέρ^θ. ἐν. τὸτο γδ καλὸν καὶ ἀποδεκτὸν ὡν-
πον τῷ Θεῷ, ἔχασον
ἐκαστὸς καὶ τὸ αὐτὸ ἀ-
ξίαν ἢ γδ ἐκκλησία ἐκ
ἀταξίας, ἀλλ' οὐ ταξίας
ἐστὶ διδασκαλεῖον.

conesses, one Part: For this is good and acceptable in the Sight of God, that every one be honour'd according to his Dignity; for the Church is the School, not of Confusion, but of good Order.

SECT. LXVII.

[Καὶ γὰρ Παῦλος, ὁ
τῶν ἀποστόλων ἐ-
λάχις^θ, παῖδες δια-
τάσσει ὑμῖν τοῖς ἐ-
πισκόποις, καὶ πρεσβυ-
τεροῖς, καὶ διακόνων.]
οἱ πρῶτος προσερχόμε-
νοι μυστηρίῳ τῷ ὁσε-
βείας, δια τῶν δια-
κόνων προσαναγινώσκου-
σι τὴν ἐπισκοπὴν, ἢ τοῖς
πρεσβυτέροις, καὶ ταῖς
αἰτίαις ἐξετάζεσθαι.
καὶ ἔστωσαν ὡς
κυριακὸν λόγον οἱ
προσνεγκόντες μάρτυ-
ρεῖται αὐτοῖς, ἀκρι-
βώσιν τε καὶ κατ' αὐ-
τὰς ἐξετάζεσθαι τὴν
αὐτῶν καὶ οἱ τρόποι, καὶ
ἐβίβ^θ, καὶ εἰ δούλοι εἰ-
σιν ἢ ἐλεύθεροι. καὶ ἐὰν

[Also Paul, the least^{xxxii} of the Apostles, do make the following Con-stitutions for you the Bi-shops, and Presbyters, and Deacons, concerning Canons.] Those that first come to the Mystery of Godliness, let them be brought to the Bishop, or to the Presbyters, by the Deacons, and let them be examined as to the Causes wherefore they come to the Word of the Lord: And let those that bring them exactly enquire about their Character, and give them their Testimony. Let their Man-ners and their Life be en-quir'd into, and whether they be Servants or Free-men: And if any one be a Servant, let

CONSTITUTIONS of Lib.VIII.

let him be ask'd who is his Master? If he be Servant to one of the Faithful, let his Master be ask'd if he can give him a good Character. If he cannot, let him be rejected until he shew himself to be worthy to his Master: But if he does give him a good Character, let him be admitted. But if he be Servant to an Heathen, let him be taught to please his Master, *that the Word be not blasphem'd*. If then he have a Wife, or a Woman hath an Husband, let them be taught to be content with each other; but if they be unmarried, let them learn not to commit Fornication, but to enter into lawful Marriage: But if his Master be one of the Faithful, and knows that he is guilty of Fornication, and yet does not give him a Wife, or to the Woman an Husband, let him be separated: But if any one hath a Dæmon, let him indeed be taught Piety,

πρὸς τὸν δὲ ἑλθόντα, ἐρωτά-
σθω ὁ κύριος αὐτοῦ, εἰ
μὴ τυρεῖ αὐτὸν. εἰ δὲ
μὴ, ἀποβάλλεσθω, ἕως
ὅπου αὐτὸν ἀξιὸν ἐπι-
δείξει ὅτι δεσπότης· εἰ
δὲ μὴ τυρεῖ αὐτὸν, περὶ
δεχέσθω. εἰ δὲ ἐθνικὸς
ἢ οἰκέτης, διδάσκεισθω
ἀρεσεῖν τῷ δεσπότη,
ἵνα μὴ βλασφημῇ τὸ
λόγον. εἰ μὲν ὅν ἔχει
γυναικα, ἢ ἡ γυνὴ
ἀνδρα, διδάσκεισθωσαν
ἀρκεῖσθαι αὐτοῖς. εἰ δὲ
ἄγαμοί εἰσι, μόνον
τῷ κυρίῳ μὴ πορνείαν
ἔχειν γαμεῖν νόμῳ. εἰ
δὲ ὁ δεσπότης αὐτοῦ πρὸς
ὧν, καὶ εἰδὼς ὅτι πορ-
νήσῃ, ἢ διδῶσιν αὐτὴν
γυναικα, ἢ τῇ γυναι-
κὶ ἀνδρα. ἀφορῶν
αὐτὸν. εἰ δὲ ἐκ δαιμονίου
ἔχει, διδάσκεισθω μὴ
δυσχεῖσθαι, μὴ πορνείαν
χεῖσθαι, ὅτι εἰς κοινω-
νίαν ἀν καὶ ἀνδρα
εἰ δὲ δαίμων καὶ πρὸς
αὐτοῦ, πορνοχεῖσθω.
καὶ πορνοδόχους ἢ πα-

αἰδῶ τῇ μακροπνεύει, but not received into Com-
 ἢ ἀποβαλλέσθω. τὸν κη munion before he be cleans'd;
 κοροπῆσα, ἢ παρασι yet if Death be near, let him
 εἶδω τοιοῦτος κοροπῶν, ἢ be receiv'd. If any one be
 παυβάδω ἢ ἀποβαλλέ- a Maintainer of Harlots, let
 εἶδω. ἢ ὅτι σκηνῆς εἰδύ- him either leave off to pro-
 πος κοροπῆσάντην, ἢ γυνή, stitute Women, or else let him
 ἢ λυίοχθ, ἢ μνηστέρ- be rejected. If a Whore come,
 ος, ἢ * * * εἰδοσθῇ. let her leave off Whore-
 μθ, ἢ λυδμπιστῆς, ἢ dom, or else let her be reject-
 Ολυμπικῆς, ἢ ὑπερέ- ed. If a Maker of Idols come,
 λης, ἢ κειραριστῆς, ἢ λυ- let him either leave off his
 ριστῆς, ἢ ὁ ὅρχειν Employment, or let him be
 ἐπιδεικνύμενος, ἢ κειρα- rejected. If one belonging
 ρος, ἢ παυβάδωσθω, ἢ to the Theatre come, whe-
 ἀποβαλλέσθωσθω. ἢ εἰ- ther it be Man or Woman,
 κώτης κοροπῶν, διδο- or Charioteer, or Dueller, or
 σκέδω μὴ ἀδικῶν, μὴ Racer, or Player of Prizes,
 σκυφοδότην. ἀρχεῖς or Olympick Gamester, or
 τοῖς διδομένοις ὀψω one that plays on the Pipe,
 τοῖς. ἢ παιδομύθω, on the Lute, or on the
 κοροπῆσθω ἀντιλέ- Harp at those Games, or a
 ρων ὃ, ἀποβαλλέσθω Dancing Master, or an Huck-
 ἀρρητοποιε, κίναδος, stler either let them leave off
 βλάξ, μάγος, ἢ παροι- their Employments, or let
 ος, ἀερολόγος, μὲν them be rejected. If a Sol-
 πος, ἀνρεπωδὸς, λω- dier come, let him be taught
 τας, ὁ γλαυγῶς, πε- to do no Injustice, to accuse
 εἰάματτα ποῶν, πε- no Man falsely, and to be con-
 εὐαταίεων, οἰωνιστῆς, tent with his allotted Stipend,

if he submit to those Rules,

* * * Pag.
413.

Luk. iii. 14

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let him be received; but if he refuse them, let him be rejected. He that is guilty of Sins not to be named, a Sodomite, an Effeminate Person, a Magician, an Enchanter, an Astrologer, a Diviner, an User of Magick Verses, a Juggler, a Mountebank, one that makes Amulets, a Charmer, a Soothsayer, a Fortune-teller, an Observer of Palmistry, he that when he meets you observes Defects in the Eyes. or Feet of the Birds, or Cats, or Noises, or Symbolical Sounds, let these be prov'd for some time, for this sort of Wick- edness is hard to be wash'd away; and if they leave off those Practices, let them be receiv'd, but if they will not agree to that, let them be rejected. Let a Concubine, who is Servant to an Unbeliever, and confines herself to her Master alone be receiv'd; but if she be incontinent with others, let her be rejected. If one of the Faithful hath a Concubine, if she be

συμβολοδείκτη, πα-
μῦς ἱρμυλῶδης, φ
λατῶμῶς ἐν Cυω
τήσῃ λῶσας ὁψῶς
ἢ ποδῶν, ἢ ὀρνίθων,
γαλῶν, ἢ ἐπιφῶν
σεων, ἢ ὠδραχευ
των συμβολικῶν, χει
νῶ δοκιμαζέσθωσαν δ
σῆκνιπτος γῶ ἢ χακί
παισαμῶσι ἐν πορ
δέχέσθωσαν, μὴ πε
δίμῶσι ὃ ἀποβαλλ
ῶσσαν· παλλακή π
ἀπίστῃ δ' ἔλῃ, ἐκεί
μῶς ἀρῶσθῃ, πορ
δέχέσθῃ· εἰ ὃ χὲ πο
ἄλλῃς ἀσελγαίνῃ, ἀ
βαλλέσθῃ. πῶς ἐ
ἔλῃ παλλακῶν εἰ
δ' ἔλῃ, παυσάσθῃ,
νόμῳ γαμείτω. εἰ
ἐλθὺν θέαν, ἐκγαμεί
αὐτὴν νόμῳ. εἰ ὃ μ
ἀποβαλλέσθῃ. Ἐλλ
κοῖς περὶ θεῶν ἔχα
λῶν, ἢ ὁ δ' αἰχ
μύδοις, ἢ μεταδιδ
ἢ * * ἀποβαλλέσθῃ, θε
τερομῆρα εἰς πορ
σκετα, ἢ κληγῶσι.

[illegible]

a Bond-Servant, let him leave off that way, and marry in a legal manner: If she be a free Woman, let him marry her in a lawful manner: If he does not, let him be rejected. He that follows the Gentile Customs, or Jewish Fables, either let him reform, or let him be rejected. If any one follows the Sports of the Theatre, their Huntings, or Horse-Races, or Combats, either let him leave them off, or let him be rejected. He who is to be catechiz'd, let him be catechiz'd Three Years: But if any one be diligent, and has a good Will to his Business, let him be admitted; for 'tis not the Length of Time, but the Course of Life that is judg'd. He that teaches, although he be one of the Laity, yet, if he be skilful in the Word and grave in his Manners, let him teach: For, *They shall* Ioh. vi. 45. *be all taught of God.* Every whether Man or Woman, when before they go to Work, when themselves, let them pray: But

CONSTITUTIONS of Lib. VIII

Eph. vi.
Col. iv.
Philem.

if any Catechetick Instruction be held, let the Faithful Person prefer the Word of Piety before his Work. Let the faithful Person, whether Man or Woman, treat Servants kindly, as we have Ordain'd in the foregoing Books, and have taught in our Epistles.

S E C T. LXVIII.

XXVIII. **I** Peter and Paul do make the following Constitutions. Let the Servants work Five Days; but on the Sabbath Day and the Lord's Day let them have leisure to go to Church for the Doctrine of Piety. We have said that the Sabbath is on account of the Creation, and the Lord's Day of the Resurrection. Let Servants rest from their Work all the Great Week, and that which follows it; for the one in Memory of the Passion, and the other of the Resurrection; and there is need they should be instructed who it is that suffer'd, and rose again, and who it is permitted Him to suffer, and raised Him again. Let them have Rest from

* Pag.
415.

ΕΓΩ Παῦλος, ἐγὼ Πέτρος, διαποσόμεθα ἐργαζόμεθα ὁ οἱ δούλοι πάντες ἡμερας. Καθεατον ὁ κυριακῶν ἡραζέτοσαν ἐν ἐκκλησίᾳ, καὶ ἡ διδασκαλίαν καὶ ὁ σεβείας. ὁ μὲν γὰρ Καθεατον ἡπομῆν ὁ μνηργίας λόγον ἡχε καὶ ὁ κυριακῶν, αἰσαπας. ἡ μέγαλυν ὁδομάδα πᾶσαν, ἐμετ' αὐτὴν ἀρχιτάωσ οἱ δούλοι. * * ὅτι ἡ παιδες ὅσιν, ἡ ὁ αἰσαπας, καὶ χρεία διδασκαλίας, τίς ὁ πτωχῶν ἐν ἀνάσας, ἡ ὁ συγχωρήσας, ἡ καὶ ἡ νασήσας. καὶ ἀνάλη ἀρχιτάωσιν, καὶ

αἰσπυρῶν διὰ τὸ αἰ. ἀνασῆσας ἡμεας. αἰ.

πίε

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πίεα ἡ καὶ Χριστὸν οἰ-
κρομίας. ἡ πεντηκο-
στὴ ἀργείωσαν, ἀλλὰ ἡ
πεντηκοστὴ τῷ ἁγίῳ πνεύ-
ματι. ἡ δωρηθεῖσαν
τοῖς πιστεύουσιν εἰς Χρι-
στὸν. [[ἡ τῷ ἁγνευθῶν
ἐορτὴν ἀργείωσαν, διὰ
ὅ ἐν αὐτῇ ἡ ἀπερσοδὸν
κητον ἡ ἀργεῖν δεδωδὸν ἀν-
δρώποισι, ἡ μνηστῆται ἡ
τῷ Θεῷ λόγον Ἰησοῦν
Χριστὸν ἐκ Μαρίας ἡ
ἐκ δένου, ἡ πτωπεία ἡ
κρημν. ἡ τῷ ἡ ἐκ φα-
είων ἐορτὴν ἀργείω-
σαν, διὰ ὅ ἐν αὐτῇ
ἀνάδειξιν ἡ γνήσιον ἡ
τῷ Χριστῷ διόκηται.
μῦρτυρήσαντι. αὐτῷ ἡ
πατέρι ἐν τῷ βαπτί-
σμῳ, ἡ τῷ ἐκ δένου ἡ
ἐν ἐκ δὲ ἐκ δένου
ἐκ δένου ἡ τῷ πα-
τέρι ἡ μῦρτυρήσαν-
ται. τῷ ἡ μῦρτυ-
ρῶν ἀργείωσαν.
διὰ δὲ ἡ ἐκ δένου
Χριστὸν ἡ ἐκ δένου
ἐκ δένου ἡ ἐκ δένου
ἐκ δένου ἡ ἐκ δένου

their Work on the Ascen-
sion, because it was the Con-
clusion of the Dispensation
by Christ. Let them rest at
Pentecost, because of the Co-
ming of the Holy Spirit,
which was given to those
that believed in Christ.

XIV

ἡ ἀργεῖν. al. ἡ θεοφανίαν. V. ἡ ἐκ δένου. al. ἡ ἀργεῖν. V.

Offer

CONSTITUTIONS of Lib.VIII.

xxxiv. Offer up your Prayers in the Morning, at the Third Hour, the Sixth, the Ninth, the Evening, [and at Cock-crowing] In the Morning returning Thanks that the Lord has sent you Light, that He has brought you past the Night, and brought on the Day. At the Third Hour, because at that Hour the Lord received the Sentence of Condemnation from *Pilate*. At the Sixth, because at that Hour He was Crucify'd At the Ninth, because all things were in Commotion at the Crucifixion of the Lord, as trembling at the bold Attempt of the wicked *Jews*, and not bearing the Injury offer'd to their Lord. In the Evening giving Thanks that He has given you the Night to rest

Στηφάνου τῷ πρῶτῳ
μάρτυρος ἀργαίως, καὶ
τῷ λαῷ ἁγίων
μάρτυρων τῷ πρῶτῳ
σθῆτων Χειρὸν τῷ ἰσ-
τῷ ζῶντι]]

Εὐχαρίστησι πλεῖστον
δὲ, ἐν τρίτῃ ὥρᾳ,
ἐν ἑκτῇ, ἐν ἐνάτῃ, καὶ
ἐσπέρᾳ, [καὶ ἀλεκτρο-
φωνίᾳ.] ὁρθροῦ, ὁμο-
εξῆντες ὅτι ἐφώτισεν
ὑμῖν ὁ κύριος, ὁμο-
γῶν καὶ νύκτα, ἐπα-
γαγὼν καὶ ἡμέραν. τρί-
τῃ δ', ὅτι ἀποφασίαν ἐ-
λάβεν ὑπὸ Πιλάτου ἡ
λαβὴν ὁ κύριος. ἑκτῇ
δ', ὅτι ἐν αὐτῇ ἐστα-
υρώθη. ἐν ἐνάτῃ δέ, ὅτι
πάντα κινήθητο διὰ
σπῆντος ἐσταυρωμένου φρί-
κοντα καὶ πόλεμον τῷ
δυναστεύοντι καὶ δούλῳ, με-
φύοντα τῷ κυρίῳ καὶ
ἔβρι. ἐσπέρᾳ δ', ὁμο-
εξῆντες ὅτι ὑμῖν ἀνά-
παυσιν ἔδωκε τῷ με-
θεμεριῶν χρόνῳ, καὶ
νύκτα [ἀλεκτροφώνῳ
καὶ κρουγῇ, διὰ τὸ πᾶν

ὡραν συναγαλίζεσθαι πῶς
 ἡμεῖρας, εἰς
 ἔργασίαν τῆς φω
 τὸς ἔργων.] εἰ μὴ δύνα
 τιν ἐν ἐκκλησίᾳ ποιεῖ
 ναι ἵνα τὰς ἀπίστες,
 κατ' οἶκον συμαζῶντες,
 ὅπως ἵνα μὴ
 ἐκκλησίᾳ ἀσπεῖν ἐχ
 ῖται. γὰρ ὁ ἀγῶν
 πον ἀγῶν, ἀλλ' ὁ ἀγ
 ὡντος τὸ πόνον. ἐὰν δὲ
 ἀσπεῖν κατ' οἶκον
 ῖται, εὐλογεῖται. Κοι
 τῶν, ἵνα δὲ βεβηλω
 τῶν τῶν αὐτῶν ὡς γὰρ
 ὅσοι ἱερεῖς ἀγαλίζε
 τῶν, ἵνα οἱ ἐναγῶν
 μάνησιν. εἰ μὴτε ἐν
 ἱερῶν. μὴτε ἐν ἐκκλη
 ῖται συμαθροῦνται δι
 ῖται, ἵνα δὲ ὁ
 τῶν ψαλλέτω, ἀνα
 νωσκέτω, πορσεύε
 τῶν, ἡ καὶ αὐτὰ διὰ. ἡ
 ῖται ὅπως γὰρ ἑῖς
 ὡς ἡ τρεῖς συνηγμένοι
 ἐν ὀνόματι μου, ἐκεῖ
 ἐν μεσῶ αὐτῶν.
 τῶν. μὴ κατ' οἶκον

from the daily Labours: [At
 Cock-crowing, because that
 Hour does bring the good
 News of the Coming on of
 the Day, for the Operati
 ons proper for the Light]
 But if it be not possible to
 go to the Church, on ac
 count of the Unbelievers,
 thou, O Bishop, shalt assem
 ble them in an House, that
 a godly Man may not en
 ter into an Assembly of the
 Ungodly. For 'tis not the
 Place that sanctifies the Man,
 but the Man the Place. And
 if the Ungodly possess the
 Place, do thou avoid it, be
 cause it is profaned by them.
 For as Holy Priests sanctifie
 a Place, so do the Profane
 ones defile it. If it be not
 possible to assemble either
 in the Church, or in an
 House, let every one by
 himself sing, and read, and
 pray, or Two or Three to
 gether. For, *Where two or*
three are gathered together in
my Name, there am I in the
midst of them. Let not one

Matt. xviii

ac.

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of the Faithful pray with a Catechumen, no not in the House: For it is not reasonable that he who is admitted should be polluted with one not admitted. Let not one of the Godly pray with an Heretick, no not in the House. For, *What Fellowship hath Light with Darkness?* A Christian Servant, whether Man or Woman, that are join'd together, either let them leave it off, or let them be rejected.

2 Cor. vi.
14.

* * Pag.
416.

* * S E C T. LXIX.

xxxv. **I** James, the Brother of Christ, according to the Flesh, but his Servant as the Only-begotten God, and one appointed Bishop of Jerusalem by the Lord himself, and the Apostles do Ordain thus: When it is Evening, thou, O Bishop, shalt assemble the Church; and after the Repetition of the Psalm at the lighting up the Lights, the Deacon shall bid Prayers for the Catechumens, the Ene-

μήτε καὶ οἶκον περ-
σευχεῖσθαι· ὅτι δὲ δικαίον
ἔστι μὴ μνηστῆρον μὲν τῶ
ἀμωμήτῃ συμμελυνεῖσθαι
ὡς περὶ τῆς - μὲν αἰρετικῆς
μήτε καὶ οἶκον συμ-
περσευχεῖσθαι· τίς γὰρ
χρησιν ἵνα φωτὶς περὶ
σκότεινῳ; πρὸς ἢ πρὸς
δύο λοιπὰ συσφύσσονται,
ἀφιστάμεσθαι, ἢ ἀπο-
βαλεῖσθαι.

K Αὐτὸς Ἰάκωβος
ἀδελφὸς μὲν καὶ
σάρκα τῷ Χριστῷ, δὲ
λαλῶν ὡς Θεὸς μονο-
γενὴς, ἐπίσκοπος δὲ τῆς
αὐτῆς τῆς κυρίας καὶ τῆς
ἀποστόλων Ἱερουσολύμων
χειροτονηθεὶς, τὰς
φημί· ἵσπτερας ἡμέ-
ρας, σωαθροίσεις τὴν
ἐκκλησίαν, ὡς ἐπίσκο-
πος, ἐμὲ δὲ ῥηθῆναι
ἐκπλύχην· καὶ λαλῶν
περὶ τῶν ἁγίων ὁ Ἰάκωβος
καὶ ὁ ἁγίος πνεῦμα καὶ ἡ
ἐκκλησία.

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μύλων, & χειμαζομένων,
καὶ τῶν φωνηζομένων,
& τῶν ἐν μετάνοιᾳ,
ὡς πορεύομεν. μὲν δὲ
τὸ ἀπολύθῃν αὐτοὺς,
ἀρχὸν εἶπεν· ὅσοι
πιστοί, δεηθώμεν ὅτι
κωλύει. & μὲν δὲ πορευο-
μένη αὐτὸν τὰ τὴν προ-
πῆς ἐν γῆ, εἶπεν.

Σωθῆν & ἀνάστησον
ἡμᾶς ὁ Θεὸς Ἰησοῦς Χρι-
στὸς. ἀναστάντες αἰ-
τησώμεθα τὰ ἐλεῖν τῷ
κυρίῳ, & τὰς οἰκτιρὰς
αὐτοῦ, ὅτι ἀγαθὸν ἔ-
στιν τὸ ἐρῶν, τὰ χα-
ρίᾳ & τὰ συμφέροντα.
Χριστιανὰ τὰ τέλη, ἃ
ἐπέβη καὶ τὸ νύκτα ἐ-
λευκλῶ, καὶ ἀναμάρτη-
τον, & πόρτα τὴν χρόνον
τὴν ζωῆς ἡμῶν ἀκατά-
γνωστον αἰτησώμεθα. ἔ-
αυτὰς & ἀνέστης πρὸς
ζῶντα Θεῷ, ἀρχὴ Χρι-
στὸς αὐτὸς πορεύομεν.
& ὁ ὁπίσχοπος ἐπὶ
χρόνῳ, λέγεται.

the Penitents, as we have
formerly said. But after the
Dismissal of these, the Dea-
con shall say, So many as
are of the Faithful, let us
pray to the Lord: and after
the Bidding Prayer, which is
formerly set down, he shall
say:

Save us, O God, and raise xxxvi.
us up by thy Christ: Let us
stand up, and beg for the
Mercies of the Lord, and his
Compassions, for the Angel
of Peace, for what Things
are good and profitable, for
a Christian Departure out of
this Life, an Evening and a
Night of Peace, and free from
Sin; and let us beg that the
whole course of our Life may
be unblameable. Let us de-
dicate our selves and one
another to the Living God,
through his Christ, and let
the Bishop add this Prayer,
and say,

τὴν V. ἡμεῖς V.

CONSTITUTIONS of Lib.VIII.

XXVII.

Q God, who art without Beginning, and without End, the Maker of the whole World by Christ, and the Provider for it; but before all His God and Father, the Lord of the Spirit, and the King of intelligible and sensible Beings; who hast made the Day for the Works of Light, and the Night for the Refreshment of our Infirmary.

Psal lxxiii.
16.

For, *The Day is thine, the Night also is thine, thou hast prepared the Light, and the Sun.* Do thou now, O Lord, thou Lover of Mankind, and Fountain of all Good, mercifully accept of this our Evening Thanksgiving; Thou who hast brought us thro' the Length of the Day, and hast brought us to the Beginnings of the Night, preserve us by thy Christ, afford us a peaceable Evening, and a Night free from Sin, and vouchsafe us Everlasting Life, by thy Christ, thro' whom Glory, Honour and Worship be to Thee, in the Holy

Ὁ ἀναρχὸς ὁ θεὸς
ἔκ ἀπλότητος, ὁ ἡγούμενος
ὅλων πεινῆς καὶ Χρη-
στὸς καὶ κηδεμὸν, ὁ ποιητὴς
ἡμῶν αὐτῶν ὁ θεὸς
καὶ πατήρ, ὁ τῶ πνεύματος
ἡγεμὸν, ὁ ἡγούμενος καὶ ἀεικαὶ
βασιλεὺς, ὁ ποιητὴς ἡμῶν
ἐάν ποτε ἔργα φωτός,
καὶ νύκτα εἰς ἀνάπαυσιν
τῆς ἀδυναμίας ἡμῶν. Ὁ
καὶ ἔστιν ἡμέρα, ἔστιν ἡ
νύξ. Ὁ καὶ ἡμεῖς
τίσω φαῦτον καὶ ἥλιον
αὐτὸς ἔστιν δέσποτα,
φιλόανθρωπος καὶ ὁ ποιητὴς
ἡμῶν, ἐμμελῶς πορεύ-
σθαι τὸ ἑσπερινὸν ἡμῶν
χαριστῶν ἡμῶν ταύ-
των. ὁ δὲ ἀγαθὸν ἡμῶν
ὁ μὴ καὶ τὸ ἡμέρας, καὶ
ἀγαθὸν ἐπὶ τῆς ἀρχῆς
τῆς νυκτός, ἀγαθὸν ἡ-
μῶν καὶ τῶ Χρηστῶ ὁ
ἐιρηνικῶς πορεύσθαι
ἡμῶν, ἔστιν πᾶσι
ἀναμάρτητον, καὶ ἡμεῖς
ξιώσιν ἡμῶν τῆς αἰωνίου
ζωῆς, καὶ τῶ Χρηστῶ
οὐ δι' ἐξουσίας, ἀλλὰ

1 deest. V. 2 defunt. V. 3 J. V. 4 περιβολῆς, V. 5 π. V.

Lib.VIII. the Holy Apostles.

Ἐσέβας, ὁ ὅν' ἁγίω
 πνύματι, εἰς τὰς αἰώ-
 νας. ἀμήν. Ἐὖ Ἀγ-
 γον. λεγέτω· κλί-
 ναπ τῇ χειροθεσίᾳ.
 καὶ ὁ ἐπίσκοπος λεγέ-
 τω· Ὁ πατήρ, ὁ
 κύριε τῶ ἐλίου, ὁ τῇ
 σοφίᾳ σου ἡγάσας
 ἀνθρώπων τὸ λογικὸν
 ζῶν, ὁ θεοφιλες τῷ
 ἐπὶ ἡμῶν, καὶ δὲς αὐτῷ
 τῷ ἐπὶ τῷ χυτῶν ἄρ-
 χεν, ὁ καταστήσας ἡμῶν
 μη σὴ ἄρχοντας ὁ ἱε-
 ρεῖς, τὰς * * * μὲν
 ἀποφάσειαν τὴν ζωῆς, τὰς
 ὅτι πρὸς λαοφιλίαν ἐν-
 νομον· αὐτὸς ὁ νῦν ἐπι-
 κάμψῃς, κύριε παν-
 τοκράτορ, ὁ ἐπίφανον
 τὸ πρὸς ὁπὸν σου ἐπὶ τῷ
 λαόν σου, τὰς ἡμῶν
 ὡς ἀνένα καρδίας αὐ-
 τῷ, ὁ ἐνλόγησον αὐ-
 τὸς Ἀγίου Χριστοῦ, δι' ὃ
 ἐφώτισαι ἡμᾶς φῶς ἡμῶν
 σέως, καὶ ἀπακαλύψας ἡ
 μῖν ἑαυτὸν. μὴ ὅτι
 ἡ ἐπαξίως ὁφείλει τὸ πρὸς
 σκώπῃς ὡς παύσης λογί-

Spirit, for ever. *Amen.* And
 let the Deacon say, Bow
 down for the laying on of
 Hands; and let the Bishop
 say, O God of our Fathers,
 and Lord of Mercy, who
 didst form Man of thy Wis-
 dom a rational Creature, and
 beloved of God more than
 the other Beings upon this
 Earth, and didst give him
 Authority to rule over the
 Creatures upon the Earth,
 and didst ordain, by thy
 Will, Rulers and Priests, the
 former for the Security of
 Life, the latter for a regular
 Worship: Do thou now also
 look down, O Lord Almight-
 y, and cause thy Face to
 shine upon thy People, who
 bow down the Neck of their
 Heart, and bless them by
 Christ; through whom thou
 hast enlighten'd us with the
 Light of Knowledge, and
 hast revealed thy Self to us;
 with whom worthy Adora-
 tion is due from every ra-
 tional and holy Nature to
 Thee, in the Spirit, who is

* * Pag.
 417.

κῆς καὶ ἀγίας φύσεως, ἡ
 πνύματα. καὶ πα-
 ρακλήτω, εἰς τὴν
 ἀμύνην. καὶ ὁ διὰ
 κόν. λέγει τὴν ἐκείνην.
 ὡς πᾶσι τοῖς ὁρθο-
 τοῖς ὁρθοί, ὁ ἀγαπῶν,
 μὴ δὲ ῥηθῆναι τὸ ὁρθο-
 νόν, καὶ ἀπολύσαι αὐτὴν
 τὴν ἐκτελεσμένην, ἡ
 μαζομένην, καὶ βαπτίζο-
 μένην, ἡ τὴν ἐν μετα-
 τοίᾳ, ἡ ὁφειλομένην
 ποιήσασθαι ἐκτελεσθή-
 σιν, ἵνα μὴ πάλιν λή-
 γωμι πᾶσι αὐτοῖς. ὁ πε-
 ρέτω. μὴ τὸ σῶσον αὐ-
 τὴν ὁ Θεός, καὶ ἀνάσθῃ
 ἐκ τῆς χάριτος. ἡ ἀ-
 ποσώμεθα. ἡ ἐκτε-
 λήσῃ αὐτὴ καὶ τὴν οἰ-
 κρμένην, ἡ ὁρθον τῆ-
 ποι, καὶ ἡ ἡμέραν, εἰρή-
 κῆν ἡ δυνάμεσθαι τὴν
 ἡ πᾶσι τὴν χεῖρον τὴν
 ἡ ἐκτελεσμένην ἡ μὴ, ἡ
 ἀγαλόν. ἡ ἐπὶ τὴν εἰ-
 ρήνην, χεῖρα ἀνα-
 τέλη, ἡ ἡμερῶν καὶ ἐκτε-
 λῆς. ἡ Θεός. ἡ αὐτὴν καὶ ἀ-
 λήθειαν πᾶσι ζῶντι Θε-
 ἡ δὲ ἡ μονοθεῖς αὐτὴ

21

Lib. VIII.

the Holy Apostles.

Ὁ Θεὸς ὁ πρὸ πάντων
 ἡμῶν ὁ πᾶσις ἄνθρωπος,
 ὁ ἀσχητός καὶ ἀμετρο-
 δέος, ὁ δὲς τὸ ἥλιον εἰς
 ἔξουσίαν τὴν ἡμέρας, καὶ
 τὸ σελήνῳ καὶ πᾶσι τοῖς
 εἰς ἔξουσίαν τὴν νυκτὸς·
 αὐτοῖς καὶ νῦν ἐπιθε εἰς
 ἡμᾶς ἐν μυσταῖς οὐρα-
 νοῖς, καὶ μετὰ τοῦ σώματος
 ἐν δυνάμει ἡμῶν ἐν χάρι-
 τος, καὶ ἐλέησον ἡμᾶς·
 ὅτι διὰ τὴν ἀσέβειαν τῶν
 χειρῶν ἡμῶν πρὸς Θεόν
 ἀλλότριον· ὅτι γὰρ ἔστιν
 ὃν ἡμεῖς Θεὸς μετὰ τῶν
 ἱερῶν, ἀλλὰ σὺ ὁ αἰώνιος
 καὶ ἀπρόκλιτος· ὁ δὲ
 εἶναι ἡμῖν ἄνθρωπος Χριστὸς
 ὁ δὲ ἀνθρώπινος, καὶ ὁ δὲ
 εἶναι δι' αὐτοῦ δωρησάμε-
 νος αὐτοῖς ἡμᾶς δι' αὐτοῦ
 καὶ ἐξίσωσεν καὶ τὴν αἰώνιον
 ζωὴν μὴ ἐν δόξῃ
 καὶ τιμῇ καὶ δόξῃ,
 ἐν ἁγίῳ πνεύματι· [[καὶ]]
 τίς τις αἰώνιος.
 αὐτῶν καὶ ὁ διάκονος
 λέγει· κλίνει τὴν
 κεφαλὴν αὐτοῦ· καὶ ὁ ἐπίσκοπος
 πρὸς ἐπευχόμενον, λέγων·

Ὁ Θεὸς ὁ πιστὸς καὶ
 ἀληθινός, ὁ πιστὸς καὶ

O God, the God of Spi- xxxviii
 rits, and of all Flesh; who
 art beyond Compare, and
 standest in need of nothing;
 who hast given the Sun to
 have Rule over the Day, and
 the Moon and the Stars to
 have Rule over the Night;
 Do thou now also look down
 upon us with gracious Eyes,
 and receive our Morning
 Thanksgivings, and have
 mercy upon us: For we have
 not spread out our Hands unto Psal. xliii.
 a strange God; for there is 20.
 not among us any new God,
 but thou the Eternal God,
 who art without End, who
 hast given us our Being thro'
 Christ, and given us our
 Well-being through Him. Do
 thou vouchsafe us also, thro'
 Him, Eternal Life; with whom
 Glory, and Honour, and Wor-
 ship be to Thee, in the Holy
 Spirit, for ever Amen. And
 let the Deacon say, Bow down
 for the laying on of Hands,
 And let the Bishop add this
 Prayer, saying;

O God, who art Faithful xxxix.
 and True, who hast mercy on Ex. xxxiv.
 & xx.
 thousands

Lib

λεθ. εις χιλιάδας &
 μυριάδας τοῖς ἀγα-
 πωσι. Σε, ὁ φίλθ. πα-
 πειῶν, & πενήτων
 προσάτης, ἔ ποῦματα ὡς
 ἄρα καὶ ἐσηκυν. ὅπ-
 πα. Συμ πόρτα δὲ λά-
 ου ἐπιδε ὅπῃ τ' λα-
 ου τῆται, τὲς κεκλη-
 τας. Κοι τας αὐτῶν κα-

φαλας, ἐ ἐλογησον
 αὐτὸς ἐλογίαν πνδ-
 ματικῶν, φιλῶν αὐ-
 τὸς ὡς ἡδὺν ὀφθαλμοῦ.
 Ἀγαπήσας αὐτὸς ἐν
 ἐσθλα καὶ δικαιοσύνη,
 καὶ ἡγαξίωσον αὐτὸς
 τὸν αἰῶνα ζωῆς, ἐν Χρι-
 στῷ Ἰησοῦ, τῷ ἡγαπημέ-
 νῳ ἐκ παιδὶ μὴ
 ὄντι διὰ
 τὴν καὶ σὺ
 ἑαυτοῦ τῷ
 ἀγίῳ πνδματι, νῦν, καὶ
 αἰς τοὺς αἰῶνας τῶν

η. επι τῇ πλοσφειρ-
ο επισκοπῳ.

Εὐχαριστῶ σοι,
κύριε πτωχεύατορ,

δημιουργὸς τῶν ὅλων καὶ
 σωτηριότης, ὅς ἐστι μορο-
 γήτης ὁ παῖς Ἰησοῦ
 Χριστοῦ τοῦ κυρίου ἡμῶν,
 ἐπὶ τῇ περισσεύει τῶν
 σοι ἀπαρχαῖς, καὶ ὅσον
 ὀφειλομένη, ἀλλ' ὅ-
 σον διωκαμεθα, τίς γὰρ
 ἀνθρώπων ἐπαξίως συ-
 γχαριτῶσαι σοι δυνάται,
 καὶ ὧν δέδωκας ἡ-
 μῖν εἰς μετὰληψιν; ὁ
 Θεὸς Ἀβραάμ, καὶ Ἰ-
 σαὰκ, καὶ Ἰακώβ, καὶ πᾶν
 τῶν ἁγίων ὁ πα-
 τὴρ τελεσφορήσας διὰ
 τοῦ λόγου σου, ὁ κελεύ-
 σας τῇ γῇ πλομοδαπῆς
 ἐκφύσαι καρπὸν εἰς συ-
 νουσίαν, καὶ ἱερὸν καὶ
 μετῆραν ὁ δὲ τοῖς τοι-
 σινοῖς καὶ βληχρῶς
 καὶ χεῖλον, πηπυραῖς
 καὶ τοῖς μὴ κρέα,
 τοῖς δὲ σπέρματι, ἡμῖν
 ὅτι τὸν πρὸς ἱερὸν
 σωτηριότην καὶ κατα-
 ληλόν, ὁ ἕτερος διὰ-
 πορεῖ, τὰ μὴ πρὸς χρῆ-
 σιν, τὰ δὲ πρὸς ὑγίαν,
 τὰ δὲ πρὸς τέρψιν. ἐπὶ

tor of the whole World, and
 its Preserver, thro thy Only-
 begotten Son Jesus Christ
 our Lord, for the First-fruits
 which are offer'd to Thee,
 not in such a manner as we
 ought, but as we are able.
 For what Man is there that
 can worthily give thee Thanks
 for those things thou hast
 given them to partake of?
 The God of *Abraham*, and
 of *Isaac*, and of *Jacob*, and
 of all the Saints; who madest
 all things fruitful by thy Word,
 and didst command the Earth
 to bring forth various Fruits
 for our Rejoicing and our
 Food; who hast given to the
 duller and more sheepish sort
 of Creatures Juices; Herbs
 to them that feed on Herbs;
 and to some Flesh, to others
 Seeds; but to us Corn, as
 advantageous and proper
 Food; and many other things,
 some for our Necessities, some
 for our Health, and some for
 our Pleasure. On all these ac-
 counts therefore art thou wor-
 thy of exalted Hymns of

Pag.

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LIX

CONSTITUTIONS of Lib. VIII

Praise for thy Beneficence by Christ, through whom Glory, Honour, and Worship be to Thee, in the Holy Spirit, for ever. Amen. Concerning those that are at Rest in Christ: After the bidding Prayer, that we may not repeat it again, the Deacon shall add as follows.

τῷ τοῖς ἐν ἁπασιν ἱε-
 ρυμένῃ. Ἐκκλ. ἱεραρχί-
 ας πρῶτας ἐνεργήσαν-
 δια Χρῆστ² δι'
 Κοι δοξα, πῶν, καὶ
 εἰς, ὅν ἁγίω πνεύ-
 ματι, ἐν τῷ αἵματι
 μὴν. ἐπὶ τῷ ἁγίῳ Χρ-
 ῆστ² ὁμοπαυσάμενοι
 μὴ δ' ὁ φωνήσῃ τὰ
 προσδοχῆς, ἵνα

παλιν λέγουμεν, ὁ διάκονος προσθήσεται τοῖς παισιν.

XLI.

Let us pray for our Brethren that are at Rest in Christ, that God, the Lover of Mankind, who has receiv'd his Soul, may forgive him every Sin, voluntary and involuntary; and may be merciful and gracious to him; and give him his Lot in the Land of the Pious, that are sent into the Bosom of *Abraham*, and *Isaac*, and *Jacob*, with all those that have pleased Him, and done his Will from the Beginning of the World; whence all Sorrow, Grief and Lamentation are banish'd. Let us arise, let us Dedicate

Τὸ πῦρ ἀναπαύσει
μῶν ἐν Χερυθῶ
δελφῶν ἡμῶν δεσποῦ
ὅπως ὁ φιλάνθρωπος
Θεός, ὁ παροδεδεξα-
νός αὐτοῦ τῇ ψυχῇ, π-
ρεῖδῃ αὐτῷ πᾶσι αἰ-
τήμα ἐκείνοις, καὶ ἀκέρ-
ατος καὶ ὁμοῦ καὶ ἡ-
μῶν, καὶ πατρί-
χῶσαν διδασκῶν, ἀ-
μῶν εἰς ἡλῶν
ἑσάμ ἐ Ἰσαάκ
Ἰακώβ μὲν πάντων
ἀπ' αἰῶν. ὁ δὲ
πάντων, καὶ ποιη-
τῶν ὁ δὲ ἡμῶν αὐ-
τῶν ἀπὸ δεξιά, ὁ δὲ

¹ ὁ μνησ V. ² μεθ V. ³ χ V. ⁴ οὐκ ἐστὶν ἡ V. ⁵ πρώτης δ' ἡ V. ⁶ πρὸς V. ⁷ ἀφ' ἧς V. ⁸ κόλπος V.

λύπη καὶ στεναγμός.
 κεισόμεθα. αὐτοὶ καὶ
 ἄλλοι τῶ αἰδίου Θεοῦ
 ἰα τὸ ἐν ἀρχῇ λόγῳ
 ὄντα ὡμεθα. Ἐ δ' ἐπι-
 ροπῶν λεγέτω· ὁ τῆ
 οὐσὶ ἀθάνατος καὶ ἀτε-
 λήτης, καὶ ὁ ποῦ
 ἀθάνατον καὶ θνήσκον ἡ-
 γονεν· ὁ δὲ λογικὸν ζῶον
 ὁ ὁμοιωποιον, ὁ κοσμο-
 πολίτην, θνητὸν ὁ
 μετασκαδῆ ποιήσας,
 ὁ ἀναστασίαν ἐπαγγελ-
 ῆς ἡμῶν· ὁ δ' Ἐνώχ καὶ
 ὁ Ἡλίου θανάτου πε-
 ραν μὴ ἐάσεις λαβεῖν
 Θεὸς Ἀβραάμ, ὁ
 Θεὸς Ἰσαακ, Ἐ δ'
 Θεὸς Ἰακώβ, ὁ ὡς
 νεκρῶν, ἀλλ' ὡς ζών-
 των Θεὸς εἰ· ὅτι ποῦ-
 των αἱ ψυχαὶ ὡς αἱ
 ζῶσι, Ἐ καὶ δικαίων
 αἱ πνύμεται ἐν τῇ
 χειρὶ Κυ εἰσιν. ὧν ὁ
 μὴ ἀνήται βάσιμος·
 πόλιντες καὶ ἡγιασμένοι
 ὡς τὰς χεῖρας σου εἰσιν·
 αὐτοὶς Ἐ νῦν ἐπίδεδωκε
 τὸ δέλθῃ Κυ πόνδε, ὅν

our selves, and one another,
 to the Eternal God, through
 that Word which was in the
 Beginning. And let the Bi-
 shop say, O thou who art
 by Nature Immortal, and
 hast no End of thy Being;
 from whom every Creature,
 whether Immortal or Mortal,
 is deriv'd; who didst make
 Man a rational Creature, the
 Citizen of this World, in
 his Constitution mortal, and
 didst add the Promise of a
 Resurrection; who didst not
 suffer *Enos* and *Elias* to taste
 of Death; *The God of Abra-* Matt. xxii.
ham, the God of Isaac, and
the God of Jacob, who art the
God of them, not as of Dead,
but as of Living Persons; for
the Souls of all Men live with Wild. iii. 7.
Thee, and the Spirits of the
Righteous are in thy Hand,
which no Torment can touch;
 for they are all sanctified un-
 der thy Hand. Do thou
 now also look upon this thy
 Servant, whom thou hast se-
 lected and receiv'd into ano-
 ther State, and forgive him

1 ἐν μετασκαδῆς. V. 2 ἀναστασίαν. V. 3 defunct. V. 4 ὁ. V. 5 αἱ. V.

CONSTITUTIONS of Lib.VIII

if voluntarily or involuntarily he has sinned; and afford him merciful Angels, and place him in the Bosom of the Patriarchs, and Prophets and Apostles, and of all those that have pleased Thee from the Beginning of the World, where there is no Grief, Sorrow, nor Lamentation; but the peaceable Region of the Godly, and the undisturbed Land of the Upright, and of those that therein see the Glory of thy Christ; by whom Glory, Honour, and Worship, Thanksgiving and Adoration be to Thee, in the Holy Spirit for ever. *Amen.* And let the Deacon say, Bow down, and receive the Blessing. And let the Bishop give Thanks for them, saying as

Psal.xxvii.
9.

follows, O Lord, Save thy People, and bless thine Inheritance, which thou hast purchased with the precious Blood of thy Christ. Feed them under thy Right-Hand, and cover them under thy Wings,

ἐξελέξω, ἔπεσιν
ἐν αἰς ἰστέαν λήξιν,
συγχώρησον αὐτοῖς ἐν
ἐκὼν ἢ ἄκων ἐξήμερον
καὶ ἀγγέλους διμυρεῖς πα
ράσπον αὐτοῖς, ἔχοντες
ταξον αὐτὸν ἐν τῇ χολ
πῶ τῷ πατριαρχῶν, καὶ
τῷ περοφητῷ, καὶ τῷ
ἀποστόλῳ, καὶ πᾶσι τοῖς
ἀπ' αἰῶνός. Κοι διαρε
σπομύτων, ὅπου ἐστὶν ἡ
λύπη, ἀδύνη, ἔσυναγ
μὸς, ἀλλὰ χάρις διὰ
ἐκὼν ἀνημέροι, καὶ ἡ δὲ
δείων. *Συνδρημύνη*
καὶ τὸ ἐν αὐτῇ ἐξόντων
τῶν δοξῶν τῶ Χριστοῦ
Κὺ δὲ τῶ Κοιδοῦσα, π
μὴ, ἔσθλας, διχαρισία
περοκυῶντος, ἐν ἀγί
πνδύμεκ, εἰς τὰς αἰ
νας. ἀμὲν. καὶ ὁ δια
κονος λεγέτω, κλίναν
ἔδωχαισθε. ἔο
πισκοποις διχαρισίαν
ἐκὼν αὐτῷ, λέγων π
δε ὦσον, κύριε, ὁ
λαόν Κυ, ἔδωχαισθε
τῷ κληρονομίῳ Κυ
ὡς ὡς ποιήσω τῷ π

αἱ αἰματι τῆ Χριστε
ποιμῶνον αὐτὲς
ἀπὸ τῆ δεξιᾶν Κυ. ἐ
κρίπασον αὐτὲς ὑπὸ
τῆς πτέρυγαις σου, ἐ δὸς
αὐτοῖς * * ἀγάπην
ἀγωνίσασθαι ἡγλόν, τ
ἐργον ² πελέσαι, τ
ἡσιν τηρεῖται ἀτρέπτως,
μέμπτως, ἀνεκλήπτως,

αἱ τῆ κυρίου ἡμῶν Ἰησοῦ Χριστε, τῆ ἀγαπῆς σου παιδὸς.
μὴ ἔς τοι δοξα, τιμὴ καὶ σέβας, ὡς ὅτι ἀγίω
[[χ]] πινόμετι, εἰς τὰς αἰώνας ἀμήν.

Ἐπιτελείωθι τρεῖτα
κεκοιμημένων ἐν
αἰσῶνι, καὶ ἀναγνώ-
σι, ἐ προσεύχαις,
ἀλλὰ τὸ ἀλλὰ τρεῶν ἡ-
μερῶν ἐγερθέντα καὶ
πατα, εἰς ὑπομνησιν
τῶν ἐξιόντων, ἐ τῶν
κοιμημένων ⁴ καὶ πο-
τεσχοσά καὶ τὸ πα-
λαιὸν τύπον Μωσέως
ὅπως ὁ λαὸς ἐπένθη-
καὶ ἐνιαύσια, ὑπὸ
ἐκείνης αὐτῆς. καὶ διδάτω
καὶ τῶν ὑπαρχόντων
αὐτῆς ἐπὶ ἡσιν, εἰς ἀναμ-
νησιν αὐτῆς.

and grant that they may fight ^{1 Tim. iv. 7}
the good Fight, and finish their
Course, and keep the Faith im-
mutably, unblameably, and
unreproveably, through our
our Lord Jesus Christ, thy ^{*. * Pag. 419.}
beloved Son; with whom Glo-
ry, Honour, and Worship be
to Thee, in the Holy Spirit,
for ever. Amen.

Let the Third Day of the
Departed be celebrated with ^{XLII.}
Psalms, and Lessons, and
Prayers, on account of Him
who aro'ed within the Space
of Three Days; and let the
Ninth Day be celebrated in
Remembrance of the Living,
and of the Departed; and the
Fortieth Day according to the
ancient Pattern; for so did
the People lament Moses; and
the Anniversary Day in Me-
mory of him. And let Alms ^{Dent. xxxiv. 8.}
be given to the Poor out of
his Goods, for a Memorial
of him.

ἡ πελέσαι. V. ² ἀγύσαι. V. ³ defunct. V. ⁴ τεσχοσά. al.

These

CONSTITUTIONS of Lib.VIII

XLIII.
* * Pag.
430.

These things we say concerning the Pious; for as to the Ungodly, if thou givest all the World to the Poor, thou wilt not benefit Him at all: For to whom the Deity was an Enemy while he was alive, 'tis certain it will be so also when he is departed; for there is no Unrighteousness with Him: For, *The Lord is righteous, and has lov'd Righteousness.* And, *Behold the Man and his Work.*

Psal. x. 8.

Isa. lxii. 1.

XLIV.

Now when you are invited to their Memorials, do you feast with good Order, and the Fear of God, as disposed to intcede for those that are departed: For since you are the Presbyters and Deacons of Christ, you ought always to be sober, both among your selves, and among others, that so you may be able to *warn the Ungodly.* Now the Scripture says, *The Men in Power are passionate: But let them not drink Wine, lest by drinking they*

Prov. xxxi.
4. LXX.

* * Ταῦτα δὲ λέγει
σεβῶν, λήγου. λέγει
ἀσεβῶν, εἰάν τὰ ὅσα
μου δῶς πένησιν, ἐπὶ
ὀνήσει αὐτόν. ὅτι ὅτι
ἐλπίσιν ἐχθρὸν ὡς
θεῖον, δὴλον ὅτι καὶ με
ταστάντι. ἔτι γὰρ ἔστιν
δικαία ἡ αὐτοῦ δίκαια
ὅτι ὁ κρείσσων, καὶ δ
κακοσυμίας ἡγάπησεν καὶ
ἐδ' ἀνθρώπων, ἐ
ἐργον αὐτοῦ.

Ἐν δὲ τῇ μνείᾳ αὐ
τῶν χαλάρημοι, μὴ ὡς
ταξίας ἐστῶσιν καὶ φόβ
Θεοῦ, ὡς δυνάμιοι
πρεσβύται ὡς τῇ με
ταστάντων. πρεσβύτε
καὶ ἀδελφοὶ Χρισ
τῶν ἀρχόντων, νήφειν
φέλετε πόμπην, καὶ ὡς
ἐαυτοὺς καὶ ὡς ἑτέροις
ἵνα διδάσκωσιν τοὺς ἀπὸ
πενίας νεμετῶν. λέ
γει ἡ γραφή. Οἱ δ
πάσαις θυμῶδεις εἰσ
οἶνον ὅτι μὴ πινέτωσαν
ἵνα μὴ πίνοντες ἐπιλ

Lib. VIII. the Holy Apostles.

θωγται τ' σοφίας, καὶ οὐ forget Wisdom, and are not
 δακρίνει ἢ μὴ δυνάμεν able to judge aright. Where-
 παύ. Οὐκ ἔστιν οἱ πρεσ- fore both the Presbyters and
 βύτεροι, καὶ οἱ διάκονοι, the Deacons are those of
 μὲν Θεὸς τ' πρὸς πατέρα, Authority in the Church next
 καὶ τ' ἡγαπημένον to God Almighty, and his
 αὐτὸ υἱὸν δυνάσται ὁ Beloved Son. We say this,
 παρρησιασὶ τ' ἐκκλησίας. not they are not to drink
 τὸτο δὲ φαρμὰ, ἢ καὶ ἵνα at all, otherwise it would
 μὴ πίνωσιν ἄλλως γὰρ, be to the Reproach of what
 καὶ ἔστιν ὑπερίσχυς, God has made for Chearful-
 πρὸ Θεοῦ ἡμῶν εἰς εὐ- ness, but that they be not
 φροσύνην. ἀλλὰ ἵνα disorder'd with Wine. For
 μὴ πίνωσιν. ἢ γὰρ εἰ the Scripture does not say,
 πεν ἡ γραφή, μὴ πίνωσιν οἶνον, ἀλλὰ τί φη
 σιν; Μὴ πίνωσιν οἶνον εἰς Drunkenness; and again, Thorns
 μέθυ. καὶ πάλιν ἄχαρ spring up in the Hand of the
 παύ. φουγται ἐν χειρὶ Drunkard. Nor do we say
 μεθύουσιν. Τὸτο δὲ ἢ this only to those of the
 καὶ τῶν ἐν κλήρῳ μὴ Clergy, but also to every
 φαρμὰ, ἀλλὰ καὶ Lay-Christian, upon whom
 καὶ πρὸς λαὸν καὶ Χρὶ- the Name of our Lord Je-
 στὸν, ἐφ' ᾧ ὁπνεύλη- sus Christ is called: For to
 παύ. τὸ ὄνομα τοῦ κρεί- to them also it is said, Who
 ἡμῶν Ἰησοῦ Χριστοῦ & hath Wo? Who hath Sorrow?
 αὐτοῖς γὰρ ἐρηται Τινὶ Who hath Uneasiness? Who
 ἡμῶν; τινὶ δόρυξ; hath Babling? Who hath red-
 τινὶ ἀηδία καὶ λέγαι; Eye? Who hath Wounds with-
 τινὶ. 2 παλίδνοι οἱ out cause? Do not these things
 ὁφθαλμοί; τινὶ συν- belong to those that tarry long

Prov. xiii
 Ecclus.
 xxvi.
 Eph. v.
 Prov. xxvi.
 9.

xxiii. 29.

CONSTITUTIONS of Lib. VIII.

at the Wine, and that go to
seek where Drinking-Meetings
are.

πεινῶντα ἀνακεῖναι
ἐν τῷ ἐν χειρὶ ζόντων ἐν
οἴῳ, ὃ τῷ καὶ αὐτοῦ
περὶ μύλων, πῶς πίτοι
γίνονται;

XLV. Receive ye those that are
persecuted on account of the

Mat. x. 23 faith, and who fly from City
to City, as mindful of the
Words of the Lord: For,

xvi. 4. knowing that though the Spi-
rit be willing, the Flesh is weak,
they fly away, and prefer
the Spoiling of their Goods,
that they may preserve the
Name of Christ in them-
selves without denying it.
Supply them therefore with
what they want, and thereby
fulfil the Commandment of
the Lord.

Τὸς διωκόμενους ἐν
πίστει, ὃ πύλιν ἐκ πί-
λεως φεύγοντας, ἀλλ' ὃ
μεμνημένους τῶν λόγων τοῦ
κυρίου, πορρολαμβάνον-
τες. ὅτι πεινῶντες γὰρ, ὅτι
ὃ μὴ πνεῦμα πορρολογεῖ,
ἢ ὃ ἄρξαι ἀπειθήναι, ἀπο-
διδέσκειται, καὶ τὰ ἀρπα-
γῶν τῶν ὑπαρχόντων
' πορροίενται', ἵνα αὐτοὶ
ἐξάρνηται ἐν ἑαυτοῖς ὃ
ὄνομα τοῦ Χριστοῦ δια-
τηρήσωσιν. ὅτι κελεύει ὁ
κύριος τὰς πορρολαμβάνων
αὐτοῖς, ὅτι πολλὰ κελεύει
πληρῶνται.

SECT. LXX.

XLVI. NOW this we All in com-
mon do charge you,
that every one remain in that
Rank which is appointed him,
and do not transgress his pro-
Bounds; for they are not

ΕΚείνο ὃ κελεύει
πάντες πορρολογεῖν
γέλλομεν ἐκαστον ἐμ-
μένειν παρὰ τῆς ὁδοῦ
αὐτοῦ, ὃ μὴ ὑπερβαί-
νειν τὰς ὁδοὺς ἐν ἑαυτοῖς

οὐκ ἔστιν ὁ κύριος. ἀλλὰ τῷ
Θεῷ. Ὁ ὑμῶν γάρ, φη-
σιν ὁ κύριος. ἀκούων,
ἐμεῖς ἀκούει· καὶ ὁ ἐμεῖς ἀ-
κούων, ἀκούει τῷ λόγῳ ἐ-
λθόντος με· καὶ ὁ ὑμῶν
ἀδελφός, ἐμεῖς ἀδελφεύει.
ὅτι ἐμεῖς ἀδελφός, ἀδελφεύει
τῷ λόγῳ ἐλθόντος με.
Εἰ γὰρ πᾶς ἀψυχα ἡμι-
μίμα, πλεονάζοντες οἱ
ἀποστόλοι, οἵον νύξ, ἡ-
μέρα, ἡλιος, σελήνη,
ἄστρα, στοιχεῖα, ἑταῖ-
μίαν, ἐβδόμηδες, ἡμέ-
ραι, ὥραι, καὶ διαιρέσεις
τῆς ζωῆς τοῦ πατρὸς ἡμῶν,
καὶ ὅσα εἰρηναῖον ὀρεῖται
τοῖς, ὅτι ἐκεῖνοι ἀκούονται.
καὶ πάλιν, καθὼς τὸ θα-
λάσσης· ἐπεὶ μὲν αὕτη
ὄρεα, περιέχεις ἐκεί-
νη, καὶ πόλεις, ἐπα-
ύτης αὐτῇ, μέχρι τέτε-
λεισθαι, καὶ ἐχέτωσαν
ση. ποσὴ πολλὴν ὑμεῖς
ἐπὶ οὐρανὸν ἐπὶ πολ-
μάς· ὡς κινεῖς τὸ ὑμῶν
καὶ γνώμην Θεοῦ καὶ
ἡμῶν ὁμοθυμῶν; ἀλλ'
ἐπειδὴ παρέργον οἱ

ours, but God's. For says
the Lord, He that heareth you,
heareth me; and he that hear-
eth me, heareth him that sent
me. And, He that despiseth
you, despiseth me; and he that
despiseth me, despiseth him that
sent me. For if those things
that are without Life do ob-
serve good Order, as the
Night, the Day, the Sun,
the Moon, the Stars, the
Elements, the Seasons, the
Months, the Weeks, the Days,
and the Hours, and are sub-
servient to the Uses appoint-
ed them, according to that
which is said, Thou hast set
them a Bound which they shall
not pass. And again concern-
ing the Sea, I have set Bounds
thereto, and have encompass'd
it with Bars and Gates, and
I said to it, Hitherto shalt
thou come, and thou shalt go
no farther: How much more
ought ye not to venture to
remove those things which we,
according to God's will, have
determined for you? But
because many think this a

Luk
Matt. x. 40
Joh. xiii.
20.

Joh. viii. 9.

Job xxvi. 10.

ours, but God's. For says

the Lord, *He that heareth you,*

heareth me; and he that hear-

eth me, heareth him that sent

me. And, He that despiseth

you, despise me; and he that
despise me, despise him that

despise me, despise him that
sent me. For if those things

that are without Life do ob-

ferve good Order, as the

Night, the Day, the Sun,

the Moon, the Stars, the

Elements, the Seasons, the

Months, the Weeks, the Days,

and the Hours, and are sub-

lervient to the Ules appointed
ed share according to that

ed them, according to that
which is said *Thou hast let*

which is laid, I now have set
them a Pound which they shall

not pass. And again concern-

ing the Sea, *I have set Bounds*

thereto, and have encompas'd

it with Bars and Gates, and

I said to it, Hitherto shalt

thou come, and thou shalt go

no farther: How much more

bought ye not to venture to
remove those things which

Remove those things
according to God

we, according to our research, have determined for you: our

because many think this a

Small

199

Luk
Matt. x. 40
Joh. xiii.
30.

¶ ciii. 9.

Job xxvii

CONSTITUTIONS of Lib. VIII.

small matter, and venture to confound the Orders, and to remove the Ordination which belongs to them severally, snatching to themselves Dignities which were never given them, and allowing themselves to bestow that Authority, in a Tyrannical manner, which they have not themselves, and thereby provoke God to Anger: (as did the Followers of *Corah* and King *Uzziah*, who having no Authority, usurped the High-Priesthood, without Commission from God; and the former were burnt with Fire, and the latter was struck with a Leprosie in his Forehead) and provoke Christ Jesus to Anger, who has made this Constitution; and also grieve the Holy Spirit, and make void his Testimony: Therefore foreknowing the Danger that hangs over those who do such things, and the Danger about the Sacrifices and Eucharistical Offices which will arise from their be-

πολλοὶ ἐ τὸ τοῦ ἡγίου
σπυτο εἶναι, συλῆσαι
ὅτι πᾶς τιθεῖς ἐ πᾶσι
ἐφ' ἑαυτὸν χειροτονίαν
ὡρακινεῖν παλῶν
ὕφαρπαζοντες ἑαυτοῖς
ἀξιωματὰ ἃ μὴ διδοῦν
μῦθα, ἐ ἐπιτρέποντες
ἑαυτοῖς τυραννικῶς ἀμ
ἐχθρὸν ἄχυσαν διδόναι
ἐ ἄλλο τὸ τοῦ ἡγίου
ζυσι μὲν Θεόν, ὡς πα
οἱ Κορεῖται, ἐ ὁ βασι
λοῦς Οὐσίας, ἡ ἀξίω
ἐπιθεμῶν ἀνὸς Θε
τῇ ἀρχιερεσσίῃ, ἐ γὰρ
νόμοι, οἱ μὲν πνε
φλεκτοι, ὁ δὲ χτὶ τ
μετώπῳ λεωρῶν, πα
εξέμισσι δὲ Χρισ
Ἰησοῦν δὲ ἁπαλῶ
μῶν. λυωῖσι δὲ ἐ
πνῦμα δὲ ἅγιον. ἀκ
ρουῖται ἀπὸ πᾶν μ
τυρίαν ἐκτόως, ἐ
ἐπιρρημῶν κίνδυν
τοῖς πᾶσι τοιαῦτα πρᾶ
ἴσιν ὡς ἐκδομῶν,
πᾶν εἰς τὰς θυσίας
ἀχαρείας ἀμείλικ
ὅκ δ' ἐφ' ὧν μὴ χ

Num. xvi.
2 Chron.
xxvi.

παρασπονδίασε ασεβῶς,
 παιδιαν ἡγεμονίαν τῶν
 ἀρχιερατικῶν κληρῶν,
 οἱ μὴ μὴ ποιοῦν τὰς
 μεγάλας ἀρχιερείας ἰσ-
 τῶν Χριστοῦ καὶ βασιλείας
 αὐτῶν, ἀνάγκη ἔχα-
 ριστὸν καὶ τὸ πᾶν ὡς
 εἶναι ἡδὴ γὰρ ἔχουσιν
 πρὸς τὸν ὁπίσω καὶ ἔ-
 στω ματαιότητος, λέ-
 γουσιν ὡς Μωσῆς, ὁ
 Θεὸς διελάττω, ὃς ὁ
 Θεὸς ἐνώπιον. ἐνώπιον
 αὐτοῦ, ὡς εἰς λα-
 οῦς ὡς ἐαυτῶν φι-
 λῶν, ὃς εἶπεν, οἶδά σε
 πάντας, ὃς καὶ
 προσώπων αὐτοῦ καὶ ἡ
 διὰ δόξων, ἡ ἐννο-
 ῶν, ἡ ἀγγέλων, ἡ αἰ-
 νιγμάτων, ἔτ' ἐκ τῶν
 ἡμετέρας νομοθεσίαν διε-
 τάσσοντες, διὰ τὴν
 καὶ χρὴ ὑπὸ τῶν ἀρχι-
 ερέων ὁππότεως, τίνα
 ὑπὸ τῶν ἱερέων, τίνα
 ὑπὸ τῶν λαϊκῶν, ἕχα-
 ριστὸν τῶν οἰκείων καὶ ἀνή-
 κασαν τῇ λειτουργίᾳ
 χρῆσθαι δόξαίμας,

ing impiously offered by those
 who ought not to offer
 them; who think the Honour
 of the High-Priesthood, which
 is an Imitation of the great
 High-Priest Jesus Christ our
 King, to be a Matter of
 Sport; We have found it ne-
 cessary to give you Warning
 in this Matter also: For some
 are already turned aside af-
 ter their own Vanity. We
 say, that *Moses*, the Servant
 of God, (to whom God spake
 Face to Face, as if a Man
 spake to his Friend; to whom
 He said, I know thee above
 all Men; to whom He spake
 directly, and not by obscure
 Methods, or Dreams, or An-
 gels, or Riddles) this Person
 when he made Constitutions
 and Divine Laws, distinguish-
 ed what Things were to be
 perform'd by the High-Priests,
 what by the Priests, and
 what by the Levites; distri-
 buting to every one his pro-
 per and suitable Office in the
 Divine Service. And those
 things which are allotted for

Num. xii.
 7, 8.
 Ex. xxiii.
 11. 17.

CONSTITUTIONS of Lib.VIII.

the High-Priests to do, those might not be meddled with by the Priests; and what things were allotted to the Priests, the Levites might not meddle with; but every one observed those Ministra- tions which were written down and appointed for them. And if any one would meddle beyond the Tradition, Death was his Punishment. And Saul's Example does shew this most plainly, who think- ing he might offer Sacrifice without the Prophet and High-Priest Samuel, drew up- on himself a Sin and a Curse without Remedy. Nor did even his having anointed him King discourage the Prophet. But God shew'd the same by a more visible Effect in the Case of Uzziah, when He, without delay, exacted the Punishment due to this Trans- gression, and he that madly coveted after the High-Priest- hood was rejected from his Kingdom also. As to those things that have happen'd

Ἐὰν ὁ μὲν τοῖς ἀρχιε-
ρεῦσι προσέτακτο ὅτι
τελεῖν, τούτοις τὴν ἐ-
ρέαν ἡ θεομεινὸν ὡς περ-
σῖναι ἀπερ ὅ τοις ἐ-
ρεῦσιν ἄριστο, τούτοις οἱ
λαοὶ ὅ ὡς προσέσαν·
ἀλλ' ἐκαστοὶ ἄσπερ πα-
ρελήφεισαν ὑπερησίας
ὑπερηφάνους, ἐφύ-
λαττον· εἰ δέ τις παρὰ
τὴν ἐξουσίαν προσέ-
ναι ἐβόλετο, θάνατον
ὡς ὁ θνητὸν. τὸτο
ὅ μάλιστα διέδεξε καὶ ἡ
καὶ ὁ Σαὺλ περὶ
ὅς θύσαι νενομικῶς διέτα-
ξεν περὶ τὴν καὶ ἀρχιε-
ρέως Σαμὺὴλ, ἐπα-
σεν εἰς ἑαυτὸν ἀμάρτιαν
καὶ κατὰραν ἀναπύ-
σλητον· καὶ ὅτι ὁ καὶ
ἐλθὼς ὑπὸ αὐτῷ εἰς βα-
σιλέα, ἐδυσώπησε
περὶ τὴν.
σερὰ ὅ τῇ περὶ *
διέδεξε ὁ θεὸς ἐν
τοῖς καὶ ὁ ὅτι, ὅτι
ἐν * μελισμῶ τὴν
τῇ ἐξουσίᾳ εἰσάρα-
ξάμενος θίξας καὶ

1 King.
xiii.

2 Chron.
xxvi.
* * Pag
422.

τῆ ἀρχιερωσύνης κατὰ
 μορφεῖς, καὶ τῆ βασιλείας
 ἄλλοτε. Κατέστη. τὰ
 ὅτι ἐφ' ἡμῶν ἴσως σὺ
 ἀγνοεῖς. Ἰσὺ γὰρ πάν-
 τως ἐπιστήπης καὶ ἡ-
 μῶν ὀνομαζέμεναι, καὶ
 πρεσβυτέρους, καὶ Ἀγ-
 γέλους, διὰ τὴν ἐν χειρὶ
 ὀπισθεῖν, τῇ Ἀγαθο-
 ρα καὶ ὀνομαζέμεναι καὶ
 τῇ Ἀγαθορᾷ τῶν πρε-
 σβυτέρων δεικνύοντες. ὅ-
 γαρ ὁ βυζύριος καὶ ἡ-
 μῖν ἐπλήρης τῆ χάριτος,
 ὡς περὶ ἐπὶ τῇ κισθίλῳ
 καὶ δαμάλεων, ἐπὶ τῇ
 Ἱεροδομῇ ὡς ἀκακο-
 μίας ἱεροσύνης, ἀλλ'
 ὁ καλὸς καὶ ὑπὸ τῆ
 Θεοῦ. εἰ μὴ γὰρ μὴ θεο-
 μὸς πρὸς ἡμᾶς, καὶ τάξεων
 Ἀγαθορᾶ, ἥρχη ὧν δι-
 εἰνὸς ὀνόματι. τὰ ὅλα
 πλεῖστα. ἀλλ' ὑπὸ τῇ
 κυρίῳ διδασχθέντες ἀ-
 κολυθίαν πρεσβυτέρων,
 τοῖς μὲν ἐπιστήπῳις τὰ
 τῆ ἀρχιερωσύνης ἐνεί-
 μαρ, τοῖς δὲ πρεσβυ-
 τέροις τὰ τῆ ἱεροσύνης,
 τοῖς δὲ Ἀγγέλοις τὰ τῆ

amongst us, you your selves
 are not ignorant of them: For
 ye know undoubtedly that
 those that are by us nam'd Bi-
 shops, and Presbyters, and Dea-
 cons were made by Prayer, and
 by the laying on of Hands;
 and that by the Difference of
 their Names, is shewed the
 Difference of their Employ-
 ments. For not every one
 that will is Ordain'd, as
 the Case was in that spurious
 and counterfeit Priesthood of
 the Calves under Jeroboam;
 but he only who is called of
 God. For if there were no
 Rule or Distinction of Or-
 ders, it would suffice to
 perform all the Offices un-
 der one Name. But being
 taught by the Lord the Se-
 ries of Things, we distribu-
 ted the Functions of the
 High-Priesthood to the Bi-
 shops, those of the Priest-
 hood to the Presbyters, and
 the Ministration under them
 both to the Deacons; that the
 Divine Worship might be
 perform'd in Purity. For
 'tis not lawful for a Dea-

CONSTITUTIONS of Lib.VIII.

con to Offer the Sacrifice, or to Baptize, or to give either the greater or the lesser Blessing: Nor may a Presbyter perform Ordination; for 'tis not agreeable to Holiness to have this Order perverted.

1 Cor. xiv. 33. For, *God is not the God of Confusion*, that the Subordi-

date Persons should tyrannically assume to themselves the Functions belonging to their Superiors, forming a new Scheme of Laws to their own Mischief, not knowing

AA. ix. 5. that *'Tis hard for them to kick against the Pricks*; for such as these do not fight against us, or against the Bishops, but against the Universal Bishop, and the High-Priest of the Father, Jesus Christ our Lord. High-Priests, Priests

Ex xxviii. & xxix. and Levites were Ordain'd by Moses, the most Beloved of God. By our Saviour were we Apostles, Thirteen in Number, Ordain'd; and by the Apostles I James and I Clement, and others with us were Ordain'd, that we may not make the Cata-

ωρεῖ ἀμφοτέρους δια-
κονίαι· ἢ ἡ καθάρσις
τὰ τὴν θρησκείαν ὁππι-
λυσμα. ὅτε γὰρ ὁ
κλῆρος περὶφέρειν δύσκει-
ναι τὸν, ἢ βαπτίζειν, ἢ
διλογιδίᾳ μικρὰν ἢ με-
γαλὴν ποιεῖται. ὅτε
πρεσβύτερον, χειρο-
νίας ὁππιλεῖν· ἢ γὰρ ὁ-
σιον, ἀνεστράφηται ἡ
τάξις· ἢ γὰρ ὅστις ὁ
Θεὸς ἀγαλασσάας, ἵνα
οἱ ἐκκλησιαστικοὶ τῶν
κρείττωνων τυραννικῶς
σφραγίσκωνται, νομο-
θετοῦν καὶ κλῆρον ἀνα-
παύσαντες ὅτι κακῶς
τὰ ἑαυτῶν, ἀγνωστῶς
ὅτι σκληρὸν αὐτοῖς ὁ
πᾶς κέντρα λαχέ-
σει· ἢ γὰρ ἡμᾶς, ἢ τὸς
ὁπισθοπονοῦντες πολεμῶν
οἱ ποιεῖται, ἀλλὰ ὁ
πάντων ὁπιακοπὴν, καὶ
τῷ πατρὶ ἀρχιερέα
Χριστὸν Ἰησοῦν. ὁ κλῆ-
ρος ἡμῶν ὑπὸ Μω-
σέως μὲν γὰρ ὁ Θεοφι-
λεστάτου ἀρχιερέως κατε-
στάθησαν, καὶ ἱερεῖς καὶ
ἀδελφοί· ὑπὸ δὲ τῷ σω-
τήρι

Lib.VIII. the Holy Apostles.

τῆς ἡμῶν ἡμεῖς, οἱ
 ἀρχιερεῖς ἀποστόλοι· ὑ-
 πό τῃ ἀποστόλων ἐγώ
 Ἰάκωβος, καὶ ἐγὼ Κλή-
 μης, ἐσὺν ἡμῖν ἐπερι-
 ἵνα μὴ πρῶτος πάλιν
 χαλᾶ λέγωμεν· καὶ ἡ
 ὑπὸ πρῶτων ἡμῶν πρεσ-
 βύτεροι, καὶ ἀρχιερεῖς, ἐ-
 κκοινοῦμεν, καὶ ἀνα-
 γνῶσκω. περὶ τῆς τοί-
 νου τῆ φύσεως ἀρχιερέως ὁ
 μονογενὴς Χριστός, ἔχ-
 ῖς αὐτῷ τὴν πρῶτον ἀρπα-
 σαι, ἀλλὰ ὡς τὸ πα-
 τὴρ καταθείς· ὅς ἡμῶν
 ἀνθρώπων δι-
 ἡμᾶς, καὶ τὴν πρῶτον
 καὶ θυσίαν προσφέρειν
 ὅτι ἐφ' αὐτῷ καὶ πα-
 τὴρ, περὶ ὅτι παῖδες, ἡ-
 μῖν διετάξατο μένοις
 τῷτο ποιῆν· καὶ τα-
 ῶντων σὺν ἡμῖν καὶ ἐπὶ
 ἑνὶ τῷ εἰς αὐτὸν πεπι-
 στουμένων· ἀλλ' ὑπάρ-
 τως ὁ πιστεύσας, ἡδὴ
 καὶ ἱερός κατέστη, ἡ
 ἀρχιερατικὴς ἀξίας ἔ-
 τυχε. καὶ τὸ πρῶτον ἀνά-
 ληψεν αὐτῷ, ἡμεῖς περ-

logue of all those Bishops
 over again. And in com-
 mon Presbyters, and Dea-
 cons, and Sub-deacons, and
 Readers were ordain'd by
 all of us. The Great High-
 Priest therefore, who is so
 by Nature, is Christ the
 Only-begotten; not having
 snatch'd that Honour to him-
 self, but having been ap-
 pointed such by the Father;
 who being made Man for our
 sake, and offering the Spi-
 ritual Sacrifice to his God
 and Father, before his Suf-
 fering, gave it us alone in
 charge to do this; although
 there were others with us,
 who had believed in him.
 But he that believes is not
 presently appointed a Priest.
 or obtains the Dignity of the
 High Priesthood. But after
 his Ascension, we offer'd ac-
 cording to his Constitution,
 the pure and unbloody Sa-
 crifice; and ordain'd Bishops,
 and Presbyters, and Deacons,
 Seven in Number. One of
 which was Stephen, that bles-

Act. vi. 8.
 vii.

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sed Martyr, who was not
inferiour to us, as to his
pious Disposition of Mind
towards God; who shew'd
so great Piety towards God,
by his Faith and Love to-
wards our Lord Jesus Christ,
as to give his Life for him,
and was stoned to Death by
the Jews, the Murderers of
the Lord. Yet still this so
great and good a Man, who
was fervent in Spirit, who
saw Christ on the Right-
Hand of God, and the Gates
of Heaven opened, does no
where appear to have exerci-
sed Functions which did not
appertain to his Office of a
Deacon, nor to have of-
fer'd the Sacrifices, nor to
have laid Hands upon any,
but kept his Order of a
Deacon unto the End. For
so it became him, who was
a Martyr for Christ, to pre-
serve good Order. But if some
do blame *Philip* our Dea-
con, and *Ananias* our faithful
Brother, that the one did
baptize the Eunuch, and the

συνεγκρίναι, καὶ πῶς δι-
ταξιν αὐτῷ, ἡσυχίαν κα-
ταραίν' ἐν ἀναιμακ-
τον, πορεύεται μετὰ
ἐπιπόνοισι, καὶ προσκυ-
πτῶσι, καὶ ἀγκυρῶσι ἐπ'-
ταῖς ἀειδήσι, ὡς εἰς
τὸ Στάδιον. ὁ μακά-
ριος μάρτυς, ὅς τις ἀπο-
λειπόμενος ἡμῶν καὶ
τῷ πρὸς Θεὸν οὐτοίαν.
ὁς ἱστέον τὸ θεοσέβειαν
τῇ πίστει ἐνεδείξατο,
καὶ πῶς εἰς τὸ κύριον ἡ-
μῶν Ἰησοῦν Χριστὸν ἀ-
γαπή, ὡς ὑπὲρ αὐτοῦ
θῆναι καὶ τὴν ψυχὴν,
πρὸς τῷ κυριοκτονῶν
Ἰουδαίων λίθοις βλη-
θείς. Ἀλλ' ὅμως ὁ ποιῶ-
ν καὶ πάλιν ἐστὶν ἀ-
νὴρ, ὁ ὅς σπουδαπείων,
ὁ τὸν Χριστὸν ὁρῶν ἐν δε-
ξιῶν τοῦ Θεοῦ, καὶ τὰς
ἐρασίας πύλας ἀνεργ-
μήνας. ὅθεν μὲν φαίνεται
τοῖς μὴ ἀνήκουσι * * τῇ
ἐλπίδι καὶ ἡσυχίᾳ, καὶ
τῇ ἡσυχίᾳ ἀνεργῶν, καὶ
χαίρας ἐπιθεῖς τινι,
ἀλλὰ ὁ ἐλπίδι καὶ τῇ

* * Pag.
423.
viii, & ix.

Lib. VIII. the Holy Apostles.

μα φυλάξας μέλει other me *Paul*, these Men do
 τίλους· ἔτω γὰρ ἑωρεπε not understand what we say :
 πρὸς Χριστὸν μάρτυρι, For we have affirm'd only
 δι' ὑπαξίαν δόπουζεν. that no one snatches the Sa-
 φη Φίλιππον καὶ Ἀνα- cerdotal Dignity to himself
 μονον ἡμῶν, καὶ Ἀνανί- but either receives it from
 αὐτὸν πρὸς ἀδελφὸν ἀ- God, as *Melchisedech* and *Job*,
 ὡν τινες, ὅτι ὁ καὶ or from the High-Priest, as
 αὐτὸν ἐξ ἀπείρου, ὁ *Aaron* from *Moses*. Where-
 ἡμεῖς Παῦλον ἀγνοῦ- fore *Philip* and *Ananias* did
 οὐκ αὐτοὶ ὁ λόγος ἡ- not constitute themselves, but
 μεις. εἰπομεν γὰρ ὅτι were appointed by Christ,
 ἡμεῖς αὐτοὶ περὶ ἀρπάζει the High-Priest of that God,
 ὁ ἱερατικὸν ἀξίωμα, to whom no Being is to be
 ἀλλ' ἡ κατὰ τὸ Θεὸν compar'd.

καὶ ἡμεῖς, ὡς *Μελχ*
 σεδεκ, καὶ Ἰωβ, καὶ παρὰ ἀρχιερέως, ὡς Ἀαρὼν κατὰ *Μω*
 σέως· ἡμεῖς καὶ Φίλιππος καὶ Ἀνανίας ἡμεῖς αὐτοὶ περὶ
 λοντο, ἀλλ' ὑπὸ τοῦ Χριστοῦ προεχειρίσθημεν ὡς ἀρχιερέως
 τοῦ αὐτοῦ Θεοῦ.

other me Paul, these Men do
not understand what we say:
For we have said only
that no one matches the sa-
cerdotal Dignity to him-
self: but either receives it from
God, as Melchizedek and
or from the High Priest, as
Aaron from Moses. Where-
fore Philip and Timothy did
not constitute themselves, but
were appointed by Christ,
the High Priest of that God,
to whom no Being is to be
compared.

Lib. VIII. the Holy Apostles.

Εἰ τις κληρικὸς κληρικὸς
ὡν ὡς κληρικὸς συνελθόντων,
ἡγουμένῳ καὶ αὐτῷ.

Εἰ τις κληρικὸς, ἢ λαϊκός,
ἀφωρισμένος, ἢ τοῦ ἀδικτοῦ,
ἀπὸ τῶν ἐκ τέρου πόλεως δεχ-
θὲν ἀνὰ γραμματέων συστα-
τῶν ἀφωρισθῶσαν ὁ δὲ δεξά-
μενος καὶ ὁ δεχόμενος ἐν τῷ ἀφω-
ρισμένῳ ἢ ἐπιτηδεύων αὐ-
τῷ ὁ ἀφωρισμένος, ὡς ἰδοὺ μα-
ρτυρὸν καὶ ἀπατήσαντι ἐκκ. κήσαν
Θεῷ.

Ἐπίσκοπον μὴ ἐξῆναι μετα-
λῆσαι τὰς ἐκείνου παρεκκλή-
σιας, ἐπεὶ ἐπιτηδεύει καὶ ὑπὸ
πληθύνων ἀναγκάζονται. [[εἰ
μή τις ἀλογῶ ἀπὸ αὐτοῦ, ἢ τὸ το-
σιαζόμενον αὐτὸν ποιῆσαι, ὡς
πλήθον π. κέρους διωκόμενος αὐ-
τῷ τοῖς ἐκείνου λόγῳ τῆς ἀπο-
βίβας συμβαλλόμενος. καὶ τὸ τοῦ
ὡς καὶ αὐτοῦ, ἀλλὰ κείνῳ
πολλῶν ἐπισκόπων, καὶ παρὲν
κλήσει μερίδα.]]

Εἰ τις πρεσβύτερος, ἢ διά-
κονος, ἢ ὅλως τῶν κληρικῶν καὶ
κληρικῶν, ἀπολείπει τὸν ἐκείνου
παρεκκλήσιον εἰς ἑτέραν ἀπὸ τῆς
καὶ παντελῶς μεταστῆς διὰ τ-
εἶσιν ἐν ἄλλῃ παρεκκλήσιᾳ παρὲν
γνώμῳ τῆς ἰδίας ἐπισκόπου,
ἐκ τὸν κληρικὸν μὴ ἐπὶ λειτουργ-
γεῖν. εἰ μάλιστα ἐπεσχελάμα-
νε αὐτὸν ἐπανελθεῖν ἐπὶ τὸν ἐπί-
σκοπον, καὶ ἀπαρτῶν τῇ
ἐκείνου ὡς λαϊκὸς μὴ τῷ
ἐκείνου κοινωνήσαντι.

Εἰ δὲ ὁ ἐπίσκοπος παρὲν ὡς
πυγχαύσαν, παρὲν ὡς ἐπὶ τῶν
ἐκείνου καὶ ἐπὶ αὐτῶν ἐκεί-
νου ἀρτίαν, καὶ ἐπὶ αὐτῶν
ὡς κληρικὸς, ἀφωρισθῶν, ὡς
ἐκείνου ἀπαρτῶν.

ἰ. διατάξ. al.

If any Clergyman prays with one
depriv'd, as with a Clergyman, Let
himself also be depriv'd.

If any Clergyman, or Layman,
who is suspended, or ought not to be
receiv'd, goes away, and is receiv'd,
in another City, without Commen-
datory Letters, let both those who
receiv'd him, and he that was receiv'd
be suspended. But if he be already
suspended, let his Suspension be
lengthned, as lying to, and deceiving
the Church of God.

A Bishop ought not to leave his
own Parish and leap to another, al-
tho' the multitude should compel him.

If any Presbyter, or Deacon, or
any one of the Catalogue of the
Clergy leaves his own Parish, and
goes to another, and intirely remo-
ving himself continues in that other
Parish, without the consent of his
own Bishop, him we command no
longer to go on in his Ministry; es-
pecially in Case his Bishop calls upon
him to return, and he does not obey;
but continues in his disorder. How-
ever, let him communicate there as
a Lay-man.

But if the Bishop, with whom he
is, undervalues the Deprivation de-
creed against them, and receives them
as Clergy-men, let him be suspended,
as a Teacher of Disorder.

XII.

XIII.

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XVII. He who has been twice married after his Baptism, or has had a Concubine, cannot be made a Bishop, or Presbyter or Deacon, or indeed any one of the sacerdotal Catalogue.

Ὁ δὲ διὰ τὰς αὐτὰς συμπα-
ραίς καὶ τὸ βέλτισμα,
παλαίως καὶ παλαιότερον.
διώκεται ὡς ἐπίσκοπος,
πρεσβύτερος, ἢ διάκονος,
ἢ ἑλκός, ὅτι κατὰ τὸν νόμον
ἐστίν.

XVIII. He who has married a divorc'd Woman, or an Harlot, or a Servant, or one belonging to the Theatre, cannot be either a Bishop, Priest, or Deacon, or indeed any one of the sacerdotal Catalogue.

Ὁ γὰρ ἐάν τις λαβὼν, ἢ ἀντι-
κλητικὸν, ἢ ἐπίσκοπον, ἢ διά-
κονον, ἢ πρεσβύτερον, ἢ διά-
κονον, ἢ ἑλκός, ὅτι κατὰ τὸν νόμον
ἐστίν.

XIX. He who has married two Sisters, or his Brothers or Sisters Daughter, cannot be a Clergy-Man.

Ὁ δὲ ἀνὰ δύο ἀδελφὰς ἀγαγὼν
ἑαυτὸν, ἢ ἀδελφὴν αὐτοῦ, ἢ ἀδελ-
φὴν αὐτοῦ, ὅτι κατὰ τὸν νόμον
ἐστίν.

XX. Let a Clergy-man who becomes a Surety be depriv'd.

Κληρικὸς ἐξυμῶν ἀλλοτρίων
καὶ ἀλλοτρίων.

XXI. An Eunuch, if he be such by the Injury of Men, or his Testicles were taken away in the Persecution, or he was born such, and yet is worthy of Episcopacy, let him be made a Bishop.

Εὐνῆχος, ὁ μὴ ἐκ ἐπιβίου
ἀνδρὸς ὄντων ἐξυμῶν πατρὸς, ἢ ἐκ
ἐπιβίου ἀνδρὸς ὄντων πατρὸς, ἢ ἐκ
ἐπιβίου ἀνδρὸς ὄντων πατρὸς, ἢ ἐκ
ἐπιβίου ἀνδρὸς ὄντων πατρὸς.

XXII. He who has disabled himself, let him not be made a Clergy-man; For he is a Self-Murderer, and an Enemy to the Creation of God.

Ὁ δὲ ἑαυτὸν ἀκρωτηριάζων,
μὴ γὰρ ὡς κληρικὸς αὐτὸν
ὁρίσας γὰρ ἐστὶν καὶ τὸ θεῖον
δημιουργίαν ἐχθρὸς.

XXIII. If any one who is of the Clergy disables himself, let him be depriv'd: For he is a Murderer of himself.

Εἴ τις κληρικὸς ὡς ἑαυτὸν
ἀκρωτηριάζει. καὶ ἀκρωτηριάζων
ἐστὶν γὰρ ἐστὶν ἑαυτοῦ.

XXIV. A Lay-man who disables himself, let him be separated for he lays a Snare for his own Life.

Λαϊκὸς ἑαυτὸν ἀκρωτηριάζων
ἐστὶν ἀκρωτηριάζων [[ἐστὶν τεῖμα]]
ἐστὶν γὰρ ἐστὶν ὅτι ἑαυτοῦ
ζῶντις.

XXV. A Bishop, or Presbyter, or Deacon, who is taken in Fornication, or Perjury, or Stealing, let him be depriv'd; [but not suspended; for the

ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος,
ὁ πορνείαν, ἢ ὁρκολογίαν, ἢ κλοπὴν ἀλῶν
καὶ ἀκρωτηριάζων, [καὶ μὴ ἀκρωτηριάζων]
ἀλῶν γὰρ ἢ γυναικὶν καὶ
ἐκκλησίαν ἀλλὰ τὸ αὐτὸ ἐκ
ἐκκλησίας]

Neh. I. 9. Scripture says, *Thou shalt not avenge twice for the same Crime by Affliction.*

Ὁμοιωθῆναι καὶ οὐ λαμβάνει καὶ
ἐκκλησίαν

XXVI. In like manner also as to the rest of the Clergy.

Of those who come into the Clergy unmarried, we permit only the Readers and Singers, if they have a Mind, to marry afterward.

We command that a Bishop, or XXVIII.
Presbyter, or Deacon, who strikes
the faithful that offend, or the un-
believers who do wickedly, and
thinks to terrify them by such Means,
be depriv'd; for our Lord has no
where taught us such Things. On
the contrary, *When himself was strick-* 1. Pet. II.
en, he did not strike again; when he 13
was revil'd he reviled not again; when
he suffer'd, he threatned not.

If any Bishop, or Presbyter, or Deacon, who is depriv'd justly for manifest Crimes, does venture to meddle with that ministrations which was once intrusted to him, let the same Person be entirely cut off from the Church.

If any Bishop obtains that Dignity by Money, or even a Presbyter or Deacon let him, and he that ordain'd him be depriv'd ; and let him be entirely cut off from communion ; as *Simon Magus* was by [me] *Peter*. XXX.

If any Bishop makes use of the Rulers of this World, and by their means obtains to be a Bishop of a Church, let him be depriv'd, and suspended, and all that communicate with him. XXXI.

If any Presbyter despises his own Bishop, and assembles separately, and fixes another Altar, when he has nothing to condemn in his Bishop, either as to Piety, or Righteousness, let him be depriv'd, as an ambitious Per-

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son; for he is a Tyrant; and the rest of the Clergy, whoever join themselves to him. And let the Laity be suspended. But let these things be done after one, and a second, or even a third Admonition from the Bishop.

XXXIII. If any Presbyter, or Deacon, be put under Suspension by his Bishop, tis not lawful for any other to receive him, but him only who put him under Suspension; unless it happens that he who put him under Suspension dye.

XXXIV. Do not ye receive any Stranger whether Bishop, or Presbyter, or Deacon, without Commendatory Letters: and when such are offer'd, let them be examin'd; and if they be Preachers of Piety, let them be receiv'd: but if not, supply their Wants, but do not receive them to Communion: For many Things are done by Surprise.

XXXV. The Bishops of every Country ought to know who is the Chief among them, and to esteem him as their Head, and not to do any great Thing without his Consent: but every one to manage only the Affairs that belong to his own Parish, and the Places subject to it. But let him nor do any Thing without the Consent of all; for tis by this means there will be Unanimity, and God will be glorified, by Christ, in the Holy Spirit.

XXXVI. A Bishop must not venture to Ordain out of his own Bounds, for Cities or Countries that are not subject to him. But if he be convicted

διωκόμενος εἰς λαρεῖς ἵσταται. ὁ δὲ ἐκείνους καὶ οἱ λοιποὶ κληρικοί οὐκ ἔσονται αὐτῷ ἐπιδιδόντες. οἱ δὲ λαϊκοὶ ἀφορεῖσθαι. Ἰνὸν ταῦτα ἢ μὴ μὲν καὶ δευτέρως ἢ καὶ τρίτῳ ὅτι ἐπισκοπὴ παρὰ πολλοὺς γίνεται.

Εἰ τις ἀποσυνέτακτος, ἢ διάκονος, ὑπὸ ἐπισκόπου ἡμῶν ἐν ἀφορισμῷ, ὅτι μὴ ἐξῆναι παρὰ ἑτέρου δεχθῆναι ἀλλ' ἢ ἐκείνου ἀφορεῖται. αὐτὸν, εἰ μὴ αὐτὸς συγκυεῖται τελευτήσῃ ὁ ἀφορισμὸς αὐτοῦ ἐπισκοπῇ.

Μηδένα ὅτι ἐξέχον ἐπισκοπῶν, ἢ ἀποσυνέτακτων, ἢ διακόνων, ἀνδρῶν συστακῶν χρημάτων ἐπισκοπῇ καὶ ἐπαρρησιμῶν ἢ αὐτῶν, ἀνακελεύσασθαι καὶ αὐτὸν μὴ ὡς κληρικὸν ἀποσυνέτακτος ἐπισκοπῇ. οἱ δὲ μὴ γὰρ ταῦτα ἐπὶ ταῖς χρεῖς αὐτοῖς ἐπισκοπῇ γήσονται. εἰς κοινωνίαν αὐτῶν μὴ ἐπισκοπῇ πολλὰ γὰρ καὶ ἡ συνπραγματούμεται.

Τὸς ἐπισκοποὺς ἐν ἑαυτοῖς ἐκείνους εἰδέναι καὶ ὅτι ἐν αὐτοῖς πρῶτον, καὶ ἡγεμῶν αὐτῶν ὡς κεφαλῇ, καὶ μετὰ τὴν πρῶτην περὶ αὐτῶν ἐκείνους γινώσκοντας ἐκείνους ἢ μόνους ἐκείνους τῇ ἐαυτοῦ παρρησίᾳ ἐπιστάλλει, καὶ ὅτι αὐτὸν χρεῖται. ἀλλὰ μηδὲ ἐκείνους αὐτῶν πάντων γινώσκοντας ποιεῖται ὅτι ὁ μόνος ἐκείνους, καὶ δευτέρως ὁ Θεός, διὰ Χριστοῦ, ἐν τῷ ἁγίῳ πνεύματι.

Ἐπισκοπῶν μὴ παρὰ τὴν ἐκείνους ἐαυτοῦ ὅρων χειροτονίας ποιεῖται οἷς τὰς μὴ ἐπισκοπῇ μὲν αὐτῶν πόλεις ἢ χεῖρας.

ἐν τῇ ἐλευθερίᾳ τὸ τοιοῦτον
καὶ, ὅς τ' ἔστι κατεχόμενος
τὰς πόλεις ἐκείνας ἢ τὰς χό-
ρας γνώμῳ, καθάρεται καὶ
αὐτὸς, καὶ οὐκ ἐχειροτονήσεται.

Εἰ τις χειροτονηθεὶς ἔσται
καθ' ὅ, μὴ κατὰ δέουστον τ'
λειτουργίαι καὶ τ' φροντίδα τῶν
λαῶν τ' ἐν χειρὶ δέσσειν αὐτῶν,
ὅσπερ ἀφωρισμένον τυγχάνειν,
ὥς αὖ κατανέξῃται. ὡς αὖ-
τως καὶ πρεσβύτερος, καὶ διά-
κονος. εἰ δὲ ἀπαλθῶν, μὴ
δεχθεὶς, καὶ παρὰ τ' ἐκ τῆς
γνώμῳ, ἀλλὰ ὅς τ' οὐ
λαὸν μοχθήσειεν, αὐτὸς μὴ
ἔστω ἐπίσκοπος. ὁ δὲ κληρὸς
τ' πολὺς ἀφωρισέτω, ὅπ-
ποτε λαὸν ἀνυποτάκτους παιδεύ-
σῃ, καὶ ἐξήμεντο.

Δὲ πρὸς τὸ ἔχεις συνοδος
γίνεσθαι τὸ ἐπισκόπων, καὶ ἀ-
νακενέντωσαν ἀλλήλους τὰ
δουλεύματα τ' ἐπιτελεῖς, καὶ τὰς
ἐμπροσθεν ἐκκλησιαστικὰς ἀν-
τιλογίας διαλύειν. ἅπασι
μὲν, τῇ τετάρτῃ ἐβδομάδι τ'
παντηκστής. ἀλλὰ πρὸς τ'
πρεσβυτέρους ἐβδομάτῃ.

Πάντων τῶν ἐκκλησιαστικῶν
πρεσβυτέρων ὁ ἐπίσκοπος ἐ-
χέτω τ' φροντίδα διοικῆτω
αὐτοὺς ὡς Θεὸς ἐφορῶν. καὶ μὴ
ἐξῆναι τ' αὐτῶν σὺν τρεῖς ἑαδαι-
ναι ὡς αὐτῶν, ἢ συζητήσιν ἐδί-
δως τὰς τῶν Θεοῦ χάρις ἑαδαι-
ναι πέντητες ὅσιν, ὡς πέντητον
ἐπιχειρεῖτω. ἀλλὰ μὴ προ-
φασί τούτων, τὰ τ' ἐκκλησιαστικὰς
ἀπεμπολεῖτω.

Οἱ πρεσβύτεροι, καὶ οἱ διά-
κονοι ἀλλήλους γνώμῃς τὸ ἐπισκό-
πον μηδὲν ἐπιτελεῖν τῶν αὐ-
τῶν γὰρ ἐστὶν ὁ πεπρωμένος
τ' λαὸν οὐκ ἔχειν, καὶ τ' ὑπερ-
τ' ψυχῶν αὐτῶν λόγον ἀποι-

of having done so, without the Con-
sent of such as governed those Cities
or Countries, let him be depriv'd, both
he, and those whom he has ordain'd.

If any Bishop that is ordain'd, does
not undertake his Office, nor take
care of the People committed to him,
let him be suspended, untill he do
undertake it: and in the like man-
ner a Presbyter and a Deacon. But
if he goes, and is not receiv'd; nor
because of the want of his own Con-
sent, but because of the ill Temper
of the People, let him continue Bish-
op; But let the Clergy of that City
be suspended: because they have
not taught that disobedient People
better.

Let a Synod of Bishops be held
twice in the Year; and let them ask
one another the Doctrines of Piety:
and let them determine the Ecclesiasti-
cal Disputes that happen. Once in
the Fourth Week of Pentecost; and
again on the twelfth of the Month
Hyperberetæus.

Let the Bishop have the Care of
Ecclesiastical Revenues, and admini-
ster them as in the Presence of God.
But 'tis not lawful for him to appro-
priate any part of them to himself,
or to give the Things of God to his
own Kindred: But if they be poor
let him support them as Poor; But
let him not, under such Pretences, a-
lienate the Revenues of the Church.

Let not the Presbyters and Dea-
cons do any Thing without the Con-
sent of the Bishop; for it is he who
is entrusted with the People of the
Lord, and will be requir'd to give
an Account of their Souls. Let the

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proper Goods of the Bishop, if he has any, and those belonging to the Lord, be openly distinguish'd; that he may have Power when he dies, to leave his own Goods as he pleases, and to whom he pleases; that under pretence of the Ecclesiastical Revenues, the Bishops own may not come short, who sometimes has a Wife, and Children, or Kinsfolk, or Servants. For this is just before God and Men, that neither the Church suffer any Loss by the not knowing which Revenues are the Bishops own; nor his Kindred, under pretence of the Church be undone, or his Relations fall into Law Suits, and so his Death be lyable to Reproach,

την οὐρανὸν. Ἐξω θανέειν τὰ ἰδια τὸ ἐκταθέντε περιγυῖα, οἷα καὶ ἰδια ἔχει, καὶ θανέειν τὰ κυριότης ἐν ἐξουσίᾳ ἔχει τὸ ἰδιον τελευτῶν ὁ ὀπίσσω πρὸς, ὡς βύληται, καὶ οἷς βύληται περιγυῖα, καὶ καὶ περιγυῖα ὅτι ἐκκλησιαστικῶν περιγυῖων διαπρῶν τὰ τὸ ὀπίσσω, ἐστὶ ὅτι γυναικαὶ καὶ παῖδας κατεμύθου, ἢ συγγενεῖς, ἢ οἰκίταις. Νίχαιον γὰρ τὸ τοῦ Θεοῦ καὶ ἀνθρώπων, τὸ μὴ τὸ ἐκκλησίας ζητήσας πρὸς τοὺς ἐκταθέντες ἐν γυναικί, ὅτι τὸ ὀπίσσω περιγυῖων, ἢ τὸς αὐτῶν συγγενεῖς περιγυῖων τὸ ἐκκλησίας διμεμεῖται ἢ καὶ οἷς περιγυῖα ἐμπέσῃ τὸς αὐτῶν διαφύγειν τὰς καὶ τὸ αὐτῶν δάρατον δυσφημίᾳ περιγυῖων.

XLI. We command that the Bishop have Power over the Goods of the Church; for if he be intrusted with the precious Souls of Men, much more ought he to give Directions about Goods, that they all be distributed to those in want, according to his Authority, by the Presbyters and Deacons, and be us'd for their Support, with the Fear of God, and with all Reverence: He is also to partake of those Things he wants, if he does want them, for his necessary Occasions, and those of the Brethren who live with him, that they may not by any Means be in Straits: for the Law of God appointed, that those who waited at the Altar, should be maintain'd by the Altar: Since not so much as a Soldier does at any time bear Arms against the Enemies at his own Charges,

Περὶ τοῦτον καὶ ἐκταθέντων ἐξουσίαν ἔχειν τὸ ἐκκλησίας περιγυῖων. ἢ γὰρ τὰς τιμὰς τὸ ἀνθρώπων ψυχὰς αὐτῶν περὶ τὴν πολλὰν αἰνῶν καὶ τὸν χρόνον ἐστὶν λαβεῖν, ὡς καὶ τὸ αὐτῶν ἐξουσίαν πάντων διὰ τὸ τοῖς διμεμύροις διὰ τὸ προσεῦθεν καὶ τὸ διακόνων, καὶ ἐπιχορηγῶν καὶ ὁρίων Θεῶν, καὶ πρὸς διμεμύροις ματαλαμβάνων ἢ καὶ αὐτῶν τὸν δόξαν (ὡς καὶ τοῖς) οἷς τὰς ἀναγκαῖας αὐτῶν χρῆσαι, καὶ τὸ ἐκταθέντων ἀδελφῶν, ὡς καὶ ἀνδρῶν ἡρώτων αὐτῶν ὑπερβαῖν, ὁ γὰρ νόμος τὸ Θεῶν διέταξε, τὰς τῶν θυσιῶν εἰς τὸν ἑσπερίων, ὡς τὸ δὲ σπασθῆναι ἡρώτων ἐκ τῶν ἐκταθέντων ποτὶ ἰδίοις ἀνέμοις ὅπλα καὶ πολεμῶν ἐπιφέρειται.

Lib. VIII. the Holy Apostles.

Επίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, κούροις ὀφθαλμοῖς καὶ πόσιν, ἢ πνεύματι, ἢ ἁγιασμοῖς.

Ἐπίσκοπος, ἢ ἀναγνώστης, ἢ ψαλμωδῶν, ἢ ποιητῶν, ἢ ἀποκριστῶν ὁσούτων καὶ λαϊκῶν.

Ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, τῶν ἀποστατών τὸν δόξαν τοῦ Θεοῦ, ἢ πνεύματος ἢ ἁγιασμοῦ.

Ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἀντιπροσώπων μόνων, ἀποκριστῶν καὶ ἑτέρων αὐτοῖς ὡς κληρικῶν ἐν ἐκκλησίᾳ, ἢ ἁγιασμοῦ.

Ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἀντιπροσώπων μόνων, ἀποκριστῶν καὶ ἑτέρων αὐτοῖς ὡς κληρικῶν ἐν ἐκκλησίᾳ, ἢ ἁγιασμοῦ.

Ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἀντιπροσώπων μόνων, ἀποκριστῶν καὶ ἑτέρων αὐτοῖς ὡς κληρικῶν ἐν ἐκκλησίᾳ, ἢ ἁγιασμοῦ.

Εἰ τις λαϊκὸς ἢ ἱερεὺς ἡγουμένην ἑαλέων, ἢ ἑτέραν λαῖον, ἢ παρὰ ἄλλου ἀποσταλέντων, ἀποκριστῶν.

Εἰ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, καὶ ἄλλος κληρικός, ἀποκριστῶν καὶ ἑτέρων αὐτοῖς ὡς κληρικῶν ἐν ἐκκλησίᾳ, ἢ ἁγιασμοῦ.

A Bishop, or Presbyter, or Deacon, who indulges himself in Dice, or Drinking; either let him leave off those Practices, or let him be depriv'd. XLII;

If a Sub-deacon, a Reader, or a Singer does the like, either let him leave off, or let him be suspended: and so for one of the Laity. XLIII;

A Bishop, or Presbyter, or Deacon who requires Usury of those he lends to, either let him leave off to do so, or let him be depriv'd. XLIV;

A Bishop, or Presbyter, or Deacon, who only prays with Hereticks, let him be suspended; but if he also permit them to perform any Part of the Office of a Clergy-man, let him be depriv'd. XLV;

We command that a Bishop, or Presbyter, or Deacon, who receives the Baptism, or the Sacrifice of Hereticks be depriv'd: For what Agreement is there between Christ and Belial? or what Part hath a Believer with an Infidel? 2 Cor. VI. 15. XLVI;

If a Bishop, or Presbyter, rebaptizes him who has had true Baptism; or does not baptize him who is polluted by the ungodly, let him be depriv'd, as ridiculing the Cross and the Death of Christ, and not distinguishing between real Priests and counterfeit ones. XLVII.

If a Lay-man divorces his own Wife, and takes another, or one divorced by another, let him be suspended. XLVIII.

If any Bishop or Presbyter, does not Baptize according to the Lords Constitution, into the Father, the Son, and the Holy Ghost, but into

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three Beings without beginning, or into three Sons, or three Comforters let him be depriv'd.

L. If any Bishop, or Presbyter, does not perform the three Immersions of the one Admission, but one Immersion which is given into the Death of Christ, let him be depriv'd; for the Lord did not say *Baptize into my Death*, But, *Go ye and make Disciples of all Nations, baptizing them into the Name of the Father, and of the Son, and of the Holy-Ghost*. Do thou therefore, O Bishops, baptize thrice into One Father, and Son, and Holy-Ghost, according to the Will of Christ, and our Constitution by the Spirit.

LI. If any Bishop, or Presbyter, or Deacon, or indeed any one of the sacerdotal Catalogue, abstains from Flesh, and Wine, not for his own Exercise, but out of hatred of the Things, forgetting that *All things were very good*, and that *God made Man male and female*, and blasphemously abuses the Creation, either let him reform, or let him be depriv'd; and be cast out of the Church: and the same for one of the Laity.

LII. If any Bishop, or Presbyter, does not receive him that returns from his Sin, but rejects him, let him be depriv'd: because he grieves Christ, who says, *There is Joy in Heaven over one Sinner that Repeneth*.

LIII. If any Bishop, or Presbyter, or Deacon, does not on Festival-days

εις τρεῖς υἱοὺς, ἢ εἰς τρεῖς παρηγορητάς, καὶ θαιρεῖσθω.

Εἰ τις ἐπίσκοπος, ἢ πρεσβύτερος, μὴ τρία βαπτίσματα μᾶς μυστηρίῳ ἐπιτελέσῃ, ἀλλὰ ἐν βάπτισματι τοῦ εἰς τὸ θάνατον τοῦ κυρίου διδύμενον, καθαρεύσθω, ἔσθ' εἴπῃ ὁ κύριος, εἰς τὸ θάνατον μου βαπτισατέ, ἀλλὰ, πορεύοντες, μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος. ὑμῖς γὰρ, ὡς ἐπίσκοποι, εἰς ἕνα πατέρα, καὶ υἱόν, καὶ ἅγιον πνεῦμα, τρεῖς βαπτισατέ, καὶ τὸ τοῦ κυρίου γούνη, καὶ τὸ ἡμετέραν ἐν πνεύματι διατάξιν.

Εἰ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἢ ὁ λοιπὸς τῆς καταλόγου τοῦ ἱερατικῆς, γὰρ, καὶ κρεῶν, καὶ οἴνου, ἔσθ' εἰς ἀσκήσιν, ἀλλὰ διὰ βδελυρίαν ἀποχρῆ, ὅτι πάντα καλὰ λίαν, καὶ ὅτι ἄρρεν καὶ θῆλυ ἐποίησεν ὁ Θεὸς τὸ ἄνθρωπον, ἀλλὰ βλασφημῶν διαβάλλει τὴν δημιουργίαν, ἢ διορθέσθω, ἢ καθαρεύσθω καὶ τὸ ἐκκλησίαν ἀποβαλλέσθω. ὡσαύτως καὶ λαϊκός.

Εἰ τις ἐπίσκοπος, ἢ πρεσβύτερος, τὸ ἐπιστρέφοντα ἀπὸ ἁμαρτίας ἔσθ' ἐργασάτω, ἀλλ' ἀποβάλλεται, καθαρεύσθω ὅτι λυπεῖ τὸν Χριστόν, εἰπόντα χαρὰ γίνεται ἐν ἐξουίᾳ ἐπὶ ἐνὶ ἁμαρτωλῶν μετανοῶντι.

Εἰ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος,

ἐν τῇ κλήρει ἢ ἐν τῷ οἴκῳ
μεταλαμβάνει κρατὶν ἢ οἶνον,
καθαίρεισθαι, ὡς κακῶς τρεφείσθαι
ἢ ἐν τῇ οἰκίᾳ συνείδησιν, καὶ
αὐτὸ σκανδαλίζου πολλοὺς ἡ-
γούμενους.

Εἰ τις κληρικὸς ἐν ταβερνῇ
φραγθῇ ἐσθίων, ἀρροεῖσθαι
παρεῖς τῷ ἐν πανδοχείῳ, ἐν
ὁδῷ, ἢ ἀνάγκῃ καταλείν.

Εἰ τις κληρικὸς ὑβρίσῃ τὸν
ἐπίσκοπον ἀδίκως, καθαίρει-
σθαι. ἀρχόντα γὰρ, ποιῶν, τῷ
λαῷ σου ἐκ ἐρεῖς κηκεῖς.

Εἰ τις κληρικὸς ὑβρίσῃ
πρεσβύτερον, ἢ διάκονον,
ἀρροεῖσθαι.

Εἰ τις κληρικὸς χωλὸν, ἢ
καρπὸν, ἢ τυφλόν, ἢ τὸν βέ-
βαιον πεπληγμένον χλαδίαν,
ἀρροεῖσθαι. ὡσαύτως καὶ λα-
ϊκός.

Ἐπίσκοπος, ἢ πρεσβύτε-
ρος, ἀμελῶν τῶν κλήρου, ἢ τῷ
λαῷ, καὶ μὴ παιδεύων αὐτοὺς
ἐν δόξῃ, ἀρροεῖσθαι. ἀπι-
κλῶν δὲ τῇ βραδυμίᾳ, καθαί-
ρεισθαι.

Εἰ τις ἐπίσκοπος, ἢ πρεσ-
βύτερος, πνός τῶν κληρικῶν
ἐσθίων, ὄντος, μὴ ἐπιχρη-
στῶν τὰ δέοντα, ἀρροεῖσθαι.
ἐκκλησίαν δὲ, καθαίρεισθαι, ὡς
φονεῖσας τὸν ἀδελφόν αὐτοῦ.

Εἰ τις τὰ ψευδὲς ἐπιγεγρα-
φέντων βιβλία, ὡς ἀγα-
θὰ, καὶ ἐκκλησίας διμωσάδῃ,
καὶ λυμὴν τῷ λαῷ καὶ τῷ κλήρῳ,
καθαίρεισθαι.

Εἰ τις κατηγορία φησὶν
πνός, πορνείας, ἢ μοιχείας,
ἢ ἄλλης πνός ἀπηγορευμένης

partake of Flesh, or Wine, let him be
depriv'd ; as having a *seared Consci-* Tim. iv,
ence, and becoming a Cause of Scan-
dal to many.

If any one of the Clergy be tak- LIV.
ken eating in a Tavern, let him be
suspended, excepting when he is
forced to bait at an Inn, upon the
Road.

If any one of the Clergy abuses Ex. xxii.
his Bishop unjustly, let him be de- 28.
priv'd : For says the Scripture, *Thou*
shalt not speak Evil of the Ruler of
thy People.

If any one of the Clergy abuses LVI.
a Presbyter or a Deacon, let him be
separated.

If any one of the Clergy mocks LVII.
at a Deaf or Blind-man, or at one
lame of his Feet, let him be suspen-
ded : and the like for the Laity.

A Bishop or Presbyter, who takes LVIII.
no Care of the Clergy or People,
and does not instruct them in Piety,
let him be separated ; and if he con-
tinues in his Negligence, let him be
depriv'd.

If any Bishop, or Presbyter, when LIX.
any one of the Clergy is in want,
does not supply his Necessity, let him
be suspended ; and if he continues
in it, let him be depriv'd ; as having
killed his Brother.

If any one publicly reads in the LX.
Church the Spurious Books of the
Ungodly, as if they were Holy, to
the Destruction of the People, and
of the Clergy, let him be depriv'd.

If there be an Accusation against LXI.
a Christian for Fornication, or Adul-
tery, or any other forbidden Action,
and

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and he be convicted, let him not be promoted into the Clergy.

LXII. If any one of the Clergy for fear of Men, as of a Jew, or a Gentile, or an Heretick, shall deny the Name of Christ, let him be suspended : but if he deny the Name of a Clergy-man, let him be deprived ; but when he repents, let him be receiv'd as one of the Laity.

XLXIII If any Bishop, or Presbyter, or Deacon, or indeed any one of the sacerdotal Catalogue eats Flesh with the Blood of its Life, or that which is torn by Beasts, or which died of it self, let him be deprived: For this the Law it self has forbidden: **Gen. IX.** but if he be one of the Laity, let **Lev. xvii.** him be suspended.

LXIV If any one of the Clergy be found to fast on the Lord's-day, or on the Sabbath-day, excepting one only, let him be depriv'd: but if he be one of the Laity, let him be suspended.

[LXV. If any one either of the Clergy or Laity, enters into a Synagogue of the Jews or Hereticks to pray, let him be depriv'd, and suspended.

LXVI. If any of the Clergy strikes one in a Quarrel, and kills him by that one Stroak, let him be depriv'd, on account of his Rashness : But if he be one of the Lairy, let him be suspended.

LXVII. If any one has offer'd Violence to a Virgin not betroth'd, and keeps her, let him be suspended: But 'tis not lawful for him to take another to Wife, but he must retain her whom he has chosen, altho' she be poor,

πρὸς τὸν, καὶ ἐλθὼν
 καὶ ἐν τῇ πόλει

Εἰ τις κληρικὸς διὰ τοῦ
ἀνδράκηνον, ἰουδαίου, ἢ ἐκ
λαῶν, ἢ αἵρετικῶν, ἀνήν-
ται, οἱ μὲν τὸ ὄνομα
Χριστοῦ, ἀφορίζω, οἱ δὲ
τὸ ὄνομα τοῦ κληρικῶν, κηρύτ-
τουν· μετανήσεις δὲ, ὅς λα-
κὸς διεχθήτω.

[illegible]

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Εἰ τις κληρονομήσῃ τὰς λαίμα
 ρας αὐτοῦ οὕτως ὡς παρανομῶν
 ὁ δὲ ἀπολαύσας τῶν πραγμάτων
 αὐτοῦ καὶ τῶν ἐπισημάτων αὐτοῦ
 οὕτως ὡς παρανομῶν

Εἰ τις κληρικὸς ἐν μά-
χη κρέσσας, καὶ ἐν τῷ ἐν
κρέσσει αὐτοῦ ἀποκτενῇ, ἢ
θαιρήσῃ, διὰ τὸ περιπέσειν
αὐτοῦ. ἐάν τῃ λαϊκὸς ᾖ, ἀφ' ἑ
ζέσῃ.

Εἰ τις παρδόνον ἀμνήσας
τον βρασμάδου ἔχῃ, ἀποσε-
ζίδω μὴ ἐξείναι ὃ αὐτῷ ἐπ-
σαν λαμβάνειν, ἀλλ' ἐκνήλ-
καστέχιν, ὡς καὶ ἡρεπίσται
καὶ πηνίχα τὸν γλῶσσον.

[illegible]

A Vessel of Silver, or Gold, or LXXIII,
Linnen, which is sanctify'd, let no
one appropriate it to his own Use:
for 'tis unjust: but if any one be
caught, let him be punish'd with Sus-
pension, if

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LXXIV. If a Bishop be accus'd of any Crime by credible and faithful Persons, 'tis necessary that he be cited by the Bishops; and if he comes, and makes his Apology, and yet is convicted let his Punishment be determin'd: but if, when he is cited, he does not obey, let him be cited a second Time, by two Bishops sent to him; but if even then he despises them, and will not come, let the Synod pass what Sentence they please against him; that he may not appear to gain Advantage by avoiding their Judgment.

LXXV. Do not ye receive an Heretick in a Testimony against a Bishop; nor a Christian if he be single: for the Law **Deut. xix** says, *In the mouth of two or three* **15.** *Witnesses, every Word shall be establish'd.*

LXXVI. A Bishop must not gratify his Brother, or his Son, or any other Kinsman with the Episcopal Dignity, or ordain whom he pleases; for 'tis not just to make Heirs to Episcopacy, and to gratify human Affections in Divine Matters; for we must not put the Church of God under the Laws of Inheritance; But if any one shall do so, let his Ordination be invalid; and let him be punish'd with Suspension.

LXXVII If any one be maimed in an Eye, or lame of his Leg, but is worthy of the Episcopal Dignity, let him be made a Bishop: for tis not a Blemish of the Body that can defile him, but the Pollution of the Soul.

Ἐπισκοπον καταφρονήσαντα
 ὁτι πνεῦμα ἀγίου καὶ
 πατρὶν ὡς ὁ πατήρ, καὶ
 αὐτὸν ἀναγνώσκον ὡς
 ἐπισκοπόν. καὶ μὴ ἰσχυροῦ
 σι καὶ ἀπολογίσαιτο, ἐλα
 χίστην αὐτοῦ, οὐκ ἔστιν
 ἐπιτίμιον· ἐὰν ᾧ καλῶς
 μὴ ὠφελέσῃ. καὶ ἂν
 διὰ τούτων, διότι ἐπισκοπὴ
 ἀποσταλέντων ὡς αὐτῶν
 εἰς τὸ καὶ ἔτι μὴ ὠφελέσθαι
 καλῶς καὶ τρεῖς, διότι
 ἐπισκοπὴν ἀποσταλέντων
 ὡς αὐτῶν· ἐὰν ᾧ καὶ
 καταφρονήσας μὴ ἀπαντήσας
 ἢ συνομολογήσας ἀποσταλέντων
 αὐτοῦ τὰς διδασκαλίας,
 οὕτως καὶ διὰ τούτων.

Εἰς μαρτυρίαν τῷ
ἐπισκόπῳ αἰρετικὸν μὴ ὡς
χρεῖται, ἀλλὰ μὴ ὅτι πᾶσι
μόνον· οὐκοῦν ὅ ὁ ἰουδοῖο
σῶμα! ὁ δὲ καὶ τῶν μαρ-
τυρῶν ἐκδιθήσεται πᾶν ῥῆμα

Ὅτι μὴ ἔῃ ἡ ὁπισκοπὴ
 τῆς ἀδελφῆς, ἢ τῆς υἱῆς, ἢ
 τῆς θυγατρὸς χαλεζόμυρον
 ἀξίωμα ἡ ἐπισκοπῆς, χει-
 ποῖται γὰρ αὐτὸς βέλτεται κα-
 λερνόμυρος ἢ ἡ ὁπισκοπῆς ἀ-
 ποιεῖται δὲ δίκαιον, τὰ γὰρ
 χαλεζόμυρον πᾶσι ἀνθρώ-
 τοις ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ ἢ
 σιαν ὑποκαλερνόμυρος ὅρα
 πᾶσι ναὶ οὐκ ἐπὶ τῷ πο-
 σι, ἀκυροῦ μὲν ἔστω ἡ
 ἐργονία, αὐτὸς δὲ ὁπισκοπῆς
 ἀφορισμῶν.

Εάν τις ἀνέπαυτο
ἐφ' ὅτι ἀλυσὸν ἢ τὸ σκέλετο
παρηγυμένον, ἀείδει
ἐπισκοποῦντες, ἡνέκω
ὅτι ἡμεῖς ἀπὸ τῶν
ἡμεῖς ἀπὸ τῶν
ἡμεῖς ἀπὸ τῶν

Κυφός ὃ ὦν, καὶ τυφλός,
καὶ ἄλλοι ὁμοειδῆς ὅτι
ἐκκλησιαστικὰ, ἀλλ' ἵνα μὴ
ἐκκλησιαστικὰ παρεμποδίζε-
ται
ἔαν τις δαίμονα ἔχῃ, καὶ
ἄλλος μὴ γινώσκῃ, ἀλλὰ μὴ ὅ-
τις πιστοὶ συνηχέωσι. καὶ
ἐπειδὴ ὁ ἄγιος, ἡμεῖς
ἐάν ἢ ἀξίῃ, γινώσκῃ.

Τὸν ἐξ ἐθνῶν ὁρῶμεν
καὶ βαπτισθέντα ἢ ἐκ πο-
νερῶν διαγωγῆς, ὃ δὲ ἰσχυρὸν ἐστὶ
ἐν αὐτοῖς ὁρῶμεν ἐξ
ἐκκλησιᾶς. ἀλλὰ μὴ ὅτι
ἐκ τῆς πύλης ἐκείνης ἐξέρχεται,
ἐκ τῶν ἐθνῶν ἐκείνων ἐκείνην
ἐκείνην ἐκείνην ἐκείνην ἐκείνην
ἐκείνην ἐκείνην ἐκείνην ἐκείνην
ἐκείνην ἐκείνην ἐκείνην ἐκείνην

Εἰ πορὶς, ὅτι μὴ καὶ ὁμο-
ειδῆς ὁμοειδῆς ὁμοειδῆς
ἐκκλησιᾶς ἐκκλησιᾶς ἐκκλησιᾶς
ἐκκλησιᾶς ἐκκλησιᾶς ἐκκλησιᾶς
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ἐκκλησιᾶς ἐκκλησιᾶς ἐκκλησιᾶς
ἐκκλησιᾶς ἐκκλησιᾶς ἐκκλησιᾶς

Οἰκέτας ἐκ ἐκείνων ὁρῶ-
μεν ἐκείνων ἐκείνων ἐκείνων
ἐκείνων ἐκείνων ἐκείνων ἐκείνων
ἐκείνων ἐκείνων ἐκείνων ἐκείνων
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ἐκείνων ἐκείνων ἐκείνων ἐκείνων
ἐκείνων ἐκείνων ἐκείνων ἐκείνων

Ἐπισκοπὸς ἢ πρεσβύτε-
ρος, ἢ διάκονος, στρατῆς

But if he be deaf and blind, let him **LXXVIII.**
not be made a Bishop; nor as being a
defiled Person, but that the Eccle-
siastical Affairs may not be hindred.

If any one hath a Dæmon, let **LXXIX.**
him not be made one of the Clergy :
Nay let him not pray with the faith-
ful : but when he is cleansed, let
him be receiv'd ; and, if he be wor-
thy, let him be ordain'd.

'Tis not right to ordain him Bishop **LXXX.**
presently, who is just come in from
the Gentiles, and baptiz'd ; or from
a wicked Conversation : for 'tis un-
just that he who has not yet afforded
any Trial of himself should be a
Teacher of others ; unless it any
where happens by divine Grace.

We have said that a Bishop ought **LXXXI.**
not to let himself into publick Admi-
nistrations, but to attend on all Op-
portunities upon the necessary Affairs
of the Church. Either therefore
let him agree not to do so, or let
him be depriv'd. For, No one can **Mat. vi. 1**
serve two Masters, according to the **24.**
Lords Admonition.

We do not permit Servants to be **LXXXI.**
ordain'd into the Clergy, without
their Masters Consent ; for this
would grieve those that own'd
them. For such a Practice would
occasion the Subversion of Families.
But if at any time a Servant appears
worthy to be ordain'd into an high-
office, such as our Onesimus appear'd
to be, and if his Master allows of it,
and gives him his Freedom, and dis-
misses him from their House, let him
be ordain'd.

Let a Bishop, or Presbyter, or Dea- **LXXXIII.**
con, who goes to the Army, and
desires

CONSTITUTIONS of Lib. VI

Mat. xxii
21.

desires to retain both the Roman Government, and the sacerdotal Administration, be deprived : For, *The Things of Caesar belong to Caesar, and the Things of God to God.*

LXXXIV.

Whosoever shall abuse the King, or the Governour unjustly, let him suffer Punishment : and if he be a Clergy-man, let him be depriv'd : but if he be a Lay-man, let him be suspended.

LXXXV

Let the following Books be esteem'd venerable and Holy by you, both of the Clergy and Laity. Of the Old Covenant, the Five Books of *Moses*, *Genesis*, *Exodus*, *Leviticus*, *Numbers* and *Deuteronomy*, One of *Joshua* the Son of *Nun*, One of the *Judges*, One of *Ruth*, Four of the *Kings*, Two of the *Chronicles*, Two of *Efra*, One of *Esther*. [One of *Judith*] Three of the *Macca-bees*. One of *Job*. One Hundred and Fifty *Psalms*, Three Books of *Solomon*, *Proverbs*, *Ecclesiastes*, and the *Song of Songs*, Sixteen *Prophets*. And besides these take care that your young Persons learn the Wisdom of the very learned *Sirach*. But our Sacred Books, that is those of the New Covenant, are these, The Four Gospels of *Matthew*, *Mark*, *Luke*, and *John*: The Fourteen Epistles of *Paul*: Two Epistles of *Peter*: Three of *John*: One of *James*: One of *Jude*: Two Epistles of *Clement*: And the *Constitutions* dedicated to you the Bishops, by me *Clement*, in Eight Books : which 'tis not fit to publish before all, because of the Mysteries contained in them: and the Acts of us the Apo-stles.

χοράζων, ἡ βασιλευ-
μενός τε καὶ τὴν, Ῥο-
μῶν ἀρχὴν καὶ ἱερατικὴν δι-
κασιν, καὶ διακρίνω. τὰ
καίσαρος· Καίσαρι· καὶ
τῷ Θεῷ, τῷ Θεῷ.

Ὅς τις ὑβρίσῃ Βασιλέα
ἢ ἀρχόντα, ὅσῳ τὸ Νικη-
τήριον πῦρ. καὶ ἐν
κληρικῶς, καὶ διακρίνω ἐν
λαϊκῶς, ἀπορρίπτω.

Ἔστω ὃ ὑμῖν πᾶσι κλη-
ρικοῖς, καὶ λαϊκοῖς, βιβλί-
στέον καὶ ἅγια, τὰ ὑπὸ
λαϊκῶς διακρίνω, Μουσε-
αίων, ἡρώσις, ἔξωδ' ὅ, λα-
τικόν, ἀριθμῶν καὶ δ' ἀλφα-
βητῶν· Ἰησοῦ τοῦ Ναυῆ, ἐν
κειμένων, ἐν τ' Ῥέθ, ἐν β-
σιλευσίων, τέσσαρες ὅσῳ
μυρίων τ' βίβλος τ' ἡμερῶν
δύο Ἑσδρά, δύο Ἑσθέρ
[Ἰουδῆθ, ἐν] Μακκαβαίων
τεία ἰωβ, ἐν Ἰακώβ, ἐν
τὸν πνευμάτων· Σολομῶν
βιβλία τεία, παροιμίαι, ἐν
κλησιαστικῆς, ἅσμα ἁσμάτων
ὡς ῥητὰς δεκάξ' ἔξωδον·
ὑμῖν ὡς ῥητὸς ἡμερῶν
ὑμῶν τὸν νέος τ' ὡς ῥητὸς
πολυαυθῆς Σιράχ· ἡμετε-
ς, τοῦτ' ἐστὶ τ' κληρικοῖς διακρίνω
διαγίγναι τέσσαρες, Ματθα-
μαίρκου, Λουκά, Ἰωάννου· Πα-
λε ὅσῳ τεία, δεκάξ' ὡς ῥητὸς
Πέτρος ὡς ῥητὸς δύο Ἰω-
νῆ, τῆς Ἰακώβ, καὶ
Ἰούδα, μία· Κλήμης ὅ
πῶς ῥητὸς δύο καὶ αἱ διακρίνω
ὑμῖν τῶς ὡς ῥητὸς δι' ἡ
Κλήμης ὅ ἐν ὅσῳ βιβλί-
στέον ὡς ῥητὸς, αἱ ὡς ῥητὸς
διμοσιδεῖν ὅτι πάντων, ὡς
τὰ ὡς αὐτοῖς μυστικῶς καὶ
πρόξ' ὡς ῥητὸς τ' ἀποστόλων

Ta

Ταῦτα ὅτι ἐὰν ἡμεῖς δια-
τάξωμεν ὑμῶν παρ' ἡμῶν, ὅ-
τι ἐὰν ἡμεῖς ὁμιλήσω-
μεν αὐτοῖς, σωθήσονται, καὶ ἐ-
λευθέρωται. ἀπειθοῦντες ὅ-
τι ἐὰν ἡμεῖς διατάξωμεν, καὶ πόλεμον με-
τὰ ἀλλήλων ἀΐδιον ἔχετε, δίκην
τὴν ἀποκρίσιν τὴν ἐκείνην
τινύμενοι.

ὁ Θεὸς ὅς, ὁ μόνος ἀγ-
γέλιος, καὶ τὸ ὅλον ποιη-
τής, ἀπαντας ὑμᾶς διὰ τὴν
ἐκείνης ἐν πνεύματι ἀγά-
πῃς καταστήσει εἰς πᾶν ἔρ-
γον ἀγαθόν, ἀτρέπτους, ἀμεί-
πτους, ἀνεκλήτους καταξιώσει
τὴν αἰωνίαν ζωῆς, σὺν ἡμῶν,
διὰ τὴν μεσίτην τὴν ἡμετέραν
παιδὸς αὐτοῦ Ἰησοῦ Χριστοῦ, ὅς
Θεὸς καὶ σωτὴρ ἡμῶν μετ'
τῆς δόξης αὐτοῦ, τῷ ὅτι πάν-
των Θεὸς, καὶ πατὴρ, ἐν ἀγά-
πῃ πνεύματι τῷ ἁγίῳ, καὶ
σὺν τῷ, καὶ αὐτῷ, καὶ οἱ αἰ-
ῶνες τῶν αἰώνων. ἀμήν.

Τέλος διαταγῶν τῶν ἁγίων
ἀποστόλων διὰ Κλήμεντος, κα-
θολικῆς διδασκαλίας.

Let these Canonical Rules be esta-
blish'd by us for you, O ye Bishops;
and if you continue to observe them,
ye shall be saved, and shall have
Peace: but if you be disobedient,
you shall be punish'd, and have ever-
lasting War one with another, and
undergo a Penalty suitable to your
Disobedience.

Now God who alone is Unbe-
gotten, and the Maker of the
whole World, unite you all thro'
his Peace, in the Holy-Spirit; per-
fect you unto every good Work,
Immoveable, Unblameable, and
Unreproveable; and vouchsafe to
you Eternal Life, with us, through
the Mediation of his beloved Son,
Jesus Christ, our God and Saviour;
with whom Glory be to Thee, the
God over all, and the Father, in the
Holy-Spirit, the Comforter, now, an-
always, and for ever and ever. Ame

The End of the Constitutions of
Holy Apostles by Clement, which are
the Catholick Doctrine.

F I N I S.

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 whole World, unite you all thro'
 his Peace in the Holy Spirit: per-
 form your unto every good Work,
 Innumerable, Unplamable, and
 Incomprehensible; and vouchsafe to
 be with us through
 his God and Saviour;
 and the Father, in the
 Comforter, now, an
 ever and ever Amen.

MUSEUM
 BRITAN-
 NICUM

The End of the Constitutions of
 the Holy Apostles by Clement, which are
 the Catholick Doctrine.